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A
GREEK AND ENGLISH
L E X I C O N

TO THE
NEW TESTAMENT:

IN WHICH

The WORDS and PHRASES occurring in those SACRED BOOKS
are distinctly explained,

And the MEANINGS assigned to each authorized by References to Passages of
SCRIPTURE,

And frequently illustrated and confirmed by

CITATIONS FROM THE OLD TESTAMENT,

AND FROM

THE GREEK WRITERS.

TO THIS WORK IS PREFIXED,

A PLAIN AND EASY GREEK GRAMMAR,

Adapted to the Use of Learners, and of those who understand no other Language than English.

The THIRD EDITION, corrected, enlarged, and improved.

By JOHN PARKHURST, M.A.

FORMERLY FELLOW OF CLARE-HALL, CAMBRIDGE.

ΜΑΤ. XXII. 29.

ΠΑΝΑΣΘΕ, ΜΗ ΕΙΔΟΤΕΣ ΤΑΣ ΓΡΑΦΑΣ.

ΤΩΝ ΠΑΝΤΩΝ ΚΑΚΩΝ ΑΙΤΙΩΝ ΜΗ ΑΝΑΓΙΝΩΣΚΕΙΝ ΒΙΒΛΙΑ, ΨΥΧΗΣ ΦΑΡΜΑΚΟΝ.

CHRYSOSTOM.

LONDON:

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P R E F A C E

TO THE

FIRST EDITION, OF MDCCLXIX.

ABOUT seven years ago was published *An Hebrew and English LEXICON*, with a *Grammar* prefixed; and I must with gratitude acknowledge that the favourable reception given by the Public to that work, has been a considerable support to me in going through the following laborious performance: the general design of which is to facilitate an *accurate* and *critical* knowledge of the *Greek* Scriptures of the *New Testament* to all those who understand *English*.

If we consider how long the *Reformation* has been established among us, and reflect that the *Church of ENGLAND* has always professed the highest regard for both the volumes of the inspired writings, it may appear justly surprising that the attainment of the *Languages*, in which those Sacred Books were originally penned, has not been long ago made as easy as possible to *English* Protestants; and it is still more astonishing that the very first entrance on studies so delightful, and so important, has been kept in a great measure barred against common Christians, by requiring, as a *Postulatum* for their admittance, that they be previously acquainted with *Latin*.

As a sincere friend to *sound Protestantism*, in contradistinction, I mean, from the abominable errors and superstitions of *Popery* on the one hand, and from the unscriptural, absurd, and wicked reveries of the *enthusiastic, self-illuminated Sects* on the other, I could wish it might be seriously weighed on the present occasion, whether the extraordinary respect still shewn by Protestant nations to the *Roman*, in preference to the sacred *Hebrew* and *Greek* Tongues, be not in truth a noxious relic of *Popery*. Since the time and pains which youth commonly spend on a language of such real difficulty as the *Latin*, might, with the assistance of proper Grammars and Lexicons, be abundantly sufficient for their instruction in the *Hebrew* of the Old, and in the *Greek* of the New Testament, and might enable them to read, in their original purity, those Divine Writings, on which their Profession as *Protestants*, and what is of yet greater moment, their Faith and Hope as *Christians*, are founded.

That our country has from the times of the Reformation down to this day been blessed with many learned and pious men will hardly be disputed by any who impartially reflect on the history of Literature and Religion among us; and yet it is equally certain, that few, very few, have endeavoured to introduce their countrymen to a direct acquaintance with the languages in which the Sacred Oracles were at first delivered. What poor assistance has till of very late years been offered to the mere *English* Protestant for enabling him to understand the Original of the Old Testament, it is not my present business particularly to declare; with regard to the New, indeed, somewhat more has been attempted. I have now before me a small Octavo, entitled, *A Greek-English LEXICON, containing the Derivations and various Significations of all the Words in the New Testament, &c.* by

T. C. late of C. C. C. in Oxford, London, Printed in 1658. Who was intended by the initials T. C. I know not; but in *Calamy's Abridgement of Baxter's Life*, p. 188, it is said, that Mr. *Joseph Caryl*, Author of *An Exposition with practical Observations on the Book of Job*, had a hand in the work just mentioned. But it is the less wonderful that the Editor, whoever he was, did not choose to put his name at length to the Title-page of this Lexicon, since it is, in truth, only an abridged Translation of *Pasor's*, which material circumstance, however, the Translator has not been ingenuous enough to acknowledge, nor, so far as I can find, has ever once mentioned *Pasor's* name. At the end of the Lexicon, besides a Greek and English Index, and a grammatical Explanation of the second Chapter of *Romans*, are added an English Translation of *Pasor* on the Greek Dialects of the N. T. and another of the common Greek Grammar. On the whole, as this *Lexicon* has most of the excellencies of *Pasor's*, which is no doubt a valuable work, so it cannot be denied that it has likewise all it's imperfections, and particularly that very considerable one which arises from ranging the Greek words not alphabetically, but under their respective Roots; a method which must to a beginner occasion a great deal of unnecessary trouble. But the most remarkable work of this kind furnished by the last Century is *Symson's Lexicon and Concordance*, printed likewise in 1658, in a small Folio, under the titles of *Lexicon Anglo-Græco-Latinum Novi Testamenti*, &c. and of *Ἡ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ ΣΥΜΦΩΝΙΑ*, or AN ALPHABETICAL CONCORDANCE of all the Greek Words contained in the New Testament, by *Andrew Symson*. A Performance this, which, whilst it exhibits the prodigious labour of it's Author, can give one no very high opinion of his genius or skill in the art of instruction. If, indeed, the method and ingenuity of this writer had been proportionable to his industry, one might, I think, almost affirm that he would have rendered all future *Greek and English Lexicons to the New Testament* in a great measure superfluous; but by injudiciously making the *English Translation* the Basis of his Work, and by separating the *etymological* part of the *Greek* from the *explanatory*, he has rendered his Book in a manner useless to the young Scholar, and in truth hardly manageable by any but a person of uncommon application.

After the greater part of the following sheets had passed through the press I got a sight of Dr. *John Williams's Concordance to the Greek Testament, with the English Version to each Word*, printed in 1767; of which I shall only observe, that the Doctor's method is so concise, and his plan so very different from mine, that, had his Concordance been published sooner, I could have derived no great assistance from it.

The above-mentioned are all the *English Lexicons to the Greek Testament* that I can find to have been yet published; and as I have freely and impartially delivered my sentiments concerning them, it may be reasonably expected that I should now give some account of my own Work.

Proper Names then being excepted (of which, however, I have inserted some of the principal), the Reader will here find all the words which occur in the New Testament, whether Greek, Oriental, or Latin, placed in alphabetical order, together with the Gender and Genitive cases of Substantives, and the Terminations of Adjectives, which respectively denote the manner in which they are declined. As to the Verbs, I had once some thoughts of adding the first Futures, Perfects, and other principal Tenses, as *Schrevelius* has done, but, upon further consideration, judged it would be more for the benefit of the Learner, whenever he was at a loss for the Tenses of a Verb, carefully to attend to it's *Characteristic*, and then to have immediate recourse to the Grammar, where, I hope, he will rarely fail of meeting with full information.

I have further endeavoured accurately to distinguish the primitive from the derived Words, and that the Learner may instantly, by a glance of his eye, discern the one from the other, the former are printed in * *Capitals*, the latter in *small Letters*. By *primitive* words are meant such whose derivation can be fairly traced no farther in the Greek, and

* N. B. The *Oriental* and *Latin* words which occur in the New Testament are likewise printed in *Capitals*, since they also ought to be considered as *Primitives* with respect to the Greek.

by *derivatives*, those that are plainly deducible from some other more simple word, or words, in that language. It must be confessed that *Etymological* Writers have, by their forced and whimsical derivations, drawn upon themselves part of that contempt which has been so liberally poured upon them; and as to the Greek Lexicographers in particular, nothing has run them into such risible absurdities as their attempting to *assign* Greek *derivations* to primitive words of that tongue. It were no difficult matter to produce instances of this sort from most of the Lexicons hitherto published, but the learned Reader will easily recollect enough, and for my own part I very willingly forbear to expose men, who, with all their mistakes, have deserved well of learning and of religion, to the petulancy of ignorance, and the contempt of fools. The truth of the case is plainly this, that whatever were the nature of that *Confusion at Babel*, yet it is as evident as any *Matter of Fact* can be, that the traces of great numbers of *Hebrew* words are preserved not only in the *Greek* and *Latin*, but also in the various languages which are still spoken in the world, and particularly in the * *Northern* tongues, where one should least expect to find them: And in relation to the *Greek*, in particular, I will venture to add, after long attention to the subject, that almost all the † *Greek primitives*, which virtually include the whole language, may be *naturally* and *easily* deduced from the *Hebrew*. This, if I am not greatly mistaken, I have demonstrated in the ensuing Lexicon with respect to such ‡ *Primitives* as are used in the New Testament, and these, it must be observed, comprehend a very large part of *all* the Radicals in the *Greek* language. And though I am far from presuming that in such a number of Derivations no oversights have escaped me, and have proposed some with a declared doubtfulness of their propriety, yet it is not a few mistakes,

————— *Quas aut Incuria fudit,*
Aut Humana parum cavet Natura, —————

that can, with any equitable Judge, invalidate the general truth which I have endeavoured to establish on the evidence of many plain and indisputable particulars.

By the *Greek Primitives* being thus throughout referred to their *Hebrew Roots*, the relation between those two languages is clearly shewn, and I cannot but hope this part of my Work may both prove a recommendation of it to those who already understand *Hebrew*, and incite others to undertake the easy task of acquainting themselves with the rudiments of that original tongue.

When the *Primitive* words in *Greek* are once settled, it is no difficult matter for a person, tolerably skilled in the language, to refer the *Derivatives* and *Compounds* to their respective Radicals. Here, indeed, former Lexicon-writers have contributed ample assistance, and I have scarcely ever seen reason to differ from them all in this branch of our business.

Etymology, however, is but a small part of the Lexicographer's task. To assign the primary sense of every radical and derived word, and thence to arrange in a regular order the several consequential senses, and to support these by apposite citations or references, explaining likewise in their proper places the various *Phrases* and *Idioms* of the language — *HOC Opus, HIC Labor est*; in the particulars just mentioned consists the main difficulty of writing a Lexicon, and by the manner in which they are executed must it's

* See *Thomassin*. Prefat. in *Glossarium Hebraicum*, Pars IV. § v. p. 56, 97.

† That what I have above said may not be deemed a novel opinion, I think proper to remark, that the learned Author of the *Port-Royal Grammar*, Preface, p. 8, edit. *Nugent*, speaking of the *Hebrew*, says it "is the most ancient of all languages, from whence the *Greek* itself derives it's origin." And the Writers of the *Universal History*, vol. xvi. p. 33, 8vo edit. express themselves thus: "That the most ancient *Greek Tongue* approached much nearer the *Eastern* languages than those dialects of it used by even the oldest *Greek* Classics, appears from the obsolete Radices of that tongue, which generally discover a near relation to the *East*. — The proximity of the earliest *Greek Language* to the *Oriental Tongues* was well known to *Isaac Casaubon* and *Erpenius*, and may be so to any who examines the *Greek Roots* with proper attention." See also the learned *Gale's Court of the Gentiles*, Pt. I. B. i. ch. 12, entitled "European Languages, especially the *Greek* and *Latin*, from the *Hebrew*." [*Vitringa* *Observ. Sacr.* Lib. I. cap. vii. and Dr. *Greg. Sharpe's* VIIIth Letter on learning the *Hebrew Language*, and his *Hebrew Lexicon*, and Index.]

‡ Of these, however, I would be understood to except some few which are formed from the sound, that is, immediately from nature.

merit or demerit be principally determined. All I can say for myself in these respects is, that I have honestly and conscientiously done my best; nor have I knowingly and wilfully misrepresented a single word or expression, nor paid a regard to the opinions of any man, or number of men whatever, further than they appeared to me agreeable to the Sacred Oracles, and to the analogy of the Greek Tongue.

Where more senses than one are assigned to a word, these are distinctly placed in several *Paragraphs*, with the Roman, and in some cases with the common, *numeral figures* prefixed; and every sense, which occurs in the New Testament, is authorized by citing or referring to the passage, or passages, where the word is so applied. This method, at the same time that it presents the more advanced Scholar with the evidence on which each particular meaning is attributed to every word, will, I doubt not, be also found by experience to conduce greatly to the ease and advantage of the beginner. At least it seems to me far preferable to that followed by *Mintert* and others, of huddling the various senses of a word together, and leaving the Learner to assign the distinct meaning of it in a particular passage as he can. On the other hand, I have endeavoured to avoid a fault, which, I think, *Stockius's* over-diligence has sometimes betrayed him into, namely, of multiplying the meanings of words too much by Divisions and Sub divisions, which, I apprehend, tend rather to perplex than to instruct.

Among the various attacks that have been, of late years, made upon Divine Revelation by open or disguised Infidels, it is not to be wondered that the *Style* of the inspired Penmen of the New Testament has not escaped their malignity: And it must be owned that some well-meaning Christian Writers have undesignedly contributed to propagate and confirm the notion of it's *Barbarousness*, by calling many forms of expression *Hebraisms*, which do indeed agree with the *Hebrew* idiom, but which are also found in the purest of the *Greek* Classics, who cannot be supposed to have had any direct acquaintance with the *Hebrew* tongue. Numerous instances of such phrases are given in the course of the following Work: And to illustrate this subject a little further, I would beg the Reader's attention to the three following observations. First, that in the Apostolic age * *Greek* was the most universally spoken and understood of any language upon earth: But secondly, that in all the *Eastern* parts of the world it had undoubtedly received a strong tincture from the *Hebrew* and *Oriental* tongues: And lastly, that the Books of the New Testament were written not only for the benefit of this or that particular Church, or People, but of the whole World, both *Jews* and *Gentiles*. Such being, in the time of the Apostles, the real state of the *Greek* language, and of mankind in respect to it, and to the Evangelical writings, we may defy the utmost wit and malice of the enemies of God's Revelation to point out a wiser method of communicating the *Scriptures of the New Testament* to the World, than that which the Holy Spirit has actually employed, namely, by causing those Divine Oracles to be penned in such a *Greek* style, as, at the same time, that it might in general be understood by every man who was acquainted with the *Greek* language, was peculiarly conformable to the idiom of the *Jews*, and of the *Eastern* nations: And the adorable propriety of this latter circumstance will appear still more evident, if we reflect that in the Apostles' days the World, both *Jewish* and † *Heathen*, had been for nearly three hundred years in possession of the *Septuagint* Version of the Old Testament [at least of the Pentateuch]; the *Greek* of which Translation did likewise greatly abound in *Hebrew* and *Oriental* forms of expression, many of which are adopted by the Evangelical Writers.

Let us suppose, that a person whose native language was *Greek*, and who had read some of the best *Greek* Authors, but was entirely ignorant of the *Eastern* tongues, had met with some or all of the sacred books of the New Testament soon after their publication; the principal difficulty, I apprehend, which one thus qualified would have found in understanding their *Style*, would have arisen not from the *Oriental* idioms occurring therein, (for most of these are used also by the purest *Greek* Classics, and the meaning of

* Thus, about sixty years before Christ, *Cicero* tells a Roman audience, that "*Greek was read among almost all nations*, whilst Latin was confined within it's own narrow limits. *Græca leguntur in omnibus fere gentibus, Latina suis finibus exiguis sanè continentur.*" *Pro Archia Poeta*, § 10, edit. *Gruter*.

† [See *Wiltaker's Origin of Arianism*, p. 213.]

others is so plain as not to be easily mistaken,) but from the peculiar senses in which they apply *single words*; as for instance, *ΠΙΣΤΙΣ* for *Faith*, or *Believing in God*; *ΔΙΚΑΙΟΣΥΝΗ* for *Imputed Righteousness*; *ΚΡΙΣΙΣ* for *Creation*, or *Production from nothing*: And it will be necessary to observe, that in delivering that blessed Doctrine which was *to the Greeks Foolishness*, it was absolutely impossible for the sacred Writers to express themselves at all, concerning the *most essential points*, unless they had either coined new words, or used such old ones as they already found in a *new sense*—*New*, I mean, to the mere *Gentile Greeks*, who were unacquainted even with the notions these words were intended to convey, till they had learned them from the explanation of the terms themselves, or from the previous preaching of the Gospel—but *by no means new to the Grecizing Jews*, and to all those who had read the *Septuagint Translation*, since the same words had been there applied in the same senses. The Writers, therefore, of the New Testament, or rather (with reverence be it spoken!) the Holy Spirit, whose Pen-men they were, wisely chose, in expressing Evangelical notions, to employ such *Greek terms* as had been long before used for the same purposes by the *Greek Translators* of the Old Testament: And thus the *Septuagint Version*, however ** imperfect and faulty* in many particulars, became, in this respect, not to the first age of the Church only, but also to all succeeding generations, the connecting link between the language of the Old and of the New Testament, and will be regarded in this view as long as sound judgement and real learning shall continue among Men.

But it is time to return, and give the Reader an account of the *Assistances* I have used in compiling the ensuing Work: In *deriving* then the *Greek Primitives* from their *Hebrew originals*, I have received considerable help from *Thomassin's Methode d'étudier & d'enseigner la Grammaire & les Langues*; I have, however, seen but too frequent reason to dissent from the derivations proposed by that Writer, and have often substituted others more probable (I hope) in their room. In the *explanatory part*, besides continually consulting the common Lexicons, and many of the *best Commentators and Critics* (a † list of whom may be seen below), and occasionally recurring to a considerable variety of other Writers, I have also carefully perused several of the best *Greek Authors* in the original, with a direct view to the improvement of this Work. The writings of *Josephus*, in

* “It is certain, say our *English Translators* in their Preface, that (i. e. the LXX) Translation was not so sound and perfect, but that it needed, in many places, *correction*.” And again: “It is evident that the *Seventy* were *Interpreters*; they were *not Prophets*. They did many things well as learned men; but yet, *as men*, they *stumbled and fell*, one while through *oversight*, another while through *ignorance*; yea sometimes they may be noted to add to the original, and sometimes to take from it.”

† *Alberti Joan.* *Observationes Philologicae in Sacros Novi Fœderis Libros.* Lugd. Bat. 1725.

Blackwall's Sacred Classics, 2 Vols. 8vo.

Bocharti Opera omnia a Leusden, &c. 3 Vols. Fol. Lugd. Bat. 1692.

Bos Lambert Ellipses Græcæ. Edit. 7ma. Lugd. Bat. 1750.

Doddridge's Family Expositor, 6 Vols. 4to.

Ellneri Jac. *Observationes Sacræ*, 2 Tom. 8vo. Trajeſ. ad Rhen. 1720.

Ell's, Bishop, *Paraphrase and Annotations* upon all the Epistles of St. Paul, Oxford, 1684.

Gregorii Joan. *Novum Testamentum cum Scholiis Græcis*, Oxon. 1703.

Lardner's Credibility of the Gospel History, Vol. 1st and 2d.

Leigh's Critica Sacra.

Locke on St. Paul's Epistles.

Martini Cadmus Græco-Phœnix.

Minteri Pet. *Lexicon, &c.* Francof. ad Mœn. 1728.

Pasoris Georg. *Lexicon, &c.*

Poli Synopsis.

Raphelii Georg. *Annotationes in S. S. ex Xenophonte, Polybio, Arriano, & Herodoto.* 2 Tom. 8vo.

Lugd. Bat. 1747.

Schmidii Erasmi Concordantiæ, N. T.

Stockii Christ. Clavis, N. T. Edit. Quinta, Lipsiæ, 1752.

Suiceri Thesaurus Ecclesiasticus, 2 Tom. Folio. Amstel. 1682.

Tromii Abrab. *Concordantiæ Græcæ in LXX Interpretes.* 2 Tom. Folio.

Wajjenii Joan. Jacob. *Novum Testamentum Græcum, cum Lect. Var. & Commentario.* 2 Tom.

Folio. Amstel. 1751.

Whitby on the New Testament, 2 Vols. 4to. Edinburgh, 1761.

Wolff Jo. Christ. *Curræ Philologicae, &c.* 5 Tom. 4to. Hamburg, 1739.

particular,

P R E F A C E.

particular, have furnished many passages for illustrating not only the *Pbrafeology*, but likewise the *Hiftories* and *Pred.ctions* of the New Testament *. And here I would, *once for all*, request the forgiveness of the candid and ingenuous, if, on some occasions, I seem to go too far beyond my Title-page, and instead of a Lexicon-writer turn *Commentator*. In mitigation of this offense (if such it be) I must beg leave to plead, that my grand view was to throw light on the inspired books of the New Testament, and to make them easily intelligible to the *English* Christian; and that from this, my principal scope, I hope it will not be found that I have often deviated. And if an Author might be permitted to speak a word or two more in favour of his own Performance, I would in this place humbly recommend the following *Grammar* and *Lexicon*: First, to all those who may have an inclination to learn the *Greek* language, though previously unacquainted with *Latin*: Secondly, to those who having formerly acquired some knowledge of *Greek* at School, but having afterwards intermitted such studies, are, in more advanced life, desirous of consulting or reading the Evangelical Writers in the Original: Thirdly, to the Youth of our *Schools* and *Universities*, who will certainly meet with many things in this, which are not to be found in the common Lexicons, and which, I trust, will tend to give them right apprehensions with regard to many particulars, both of *Christian Faith* and *Practice*: And fourthly, may I add that I am in hopes this work may be of some service to my younger Brethren of the *Clergy*? who are not only here presented with a critical *Explanation* of all the Words and *Pbrafes* in the New Testament, and with the *Illustration* of many difficult Passages, but are also generally referred to the larger *Expositions* of such Writers, both of our own and other countries, as seem to have excelled on the several subjects of Sacred Criticism.

After all, I am thoroughly sensible that a work of this kind must, from it's very nature, be capable of continual improvement, and really apprehend that it is almost an absurdity to talk of a *Perfect Lexicon*, or *Dictionary*: I have accordingly endeavoured, while the sheets were printing off, to supply such deficiencies and correct such mistakes as had before escaped me; and it seems but a fair request that no one would pass a final judgement on my interpretation of any particular word or expression; till he has consulted, not only the *Lexicon*, but the *Appendix* †.

I cannot conclude without expressing a cheerful hope of approbation from the truly candid and Christian Reader: But as for Those, *qui se rerum omnium primos esse putant, nec tamen sunt*, who imagine themselves to be much more accurate and accomplished scholars than they really are, and therefore assume a privilege of hastily condemning or insolently sneering whatever does not exactly coincide with their own sentiments—To such Gentlemen as these I would just whisper in the ear,

‡ ΜΩΜΕΙΣΘΑΙ ῥῶτον ἐστὶν ἢ ΜΙΜΕΙΣΘΑΙ.

and if they doubt the justice of applying the Proverb to the present case, I would beg them to select a few such words as occur pretty frequently in the Greek Testament, and endeavour to go through their various acceptations in the manner of this *Lexicon*; and, if their Pride has not quite eaten up their Good-nature, I dare say that two or three trials of this kind will, at least, turn their contempt of the Lexicographer into pity, and incline them to think that even some considerable and obvious mistakes might be justly pardonable in a Work, which, they will be convinced, must have required so long and so close an application.

But whatever censures malignant Criticism may pass on the ensuing Performance, or whatever reception it may meet with from my Countrymen in general—Praised be the Father of Mercies, and the God of all Comfort, who, amid a variety of Avocations and Infirmities, hath enabled me to bring it to a conclusion. And may the Blessing of the same God attend it to the heart of every Reader! May He prosper it to his own Glory, to the Diffusion of Divine Knowledge, to the Promotion of Christian Practice, and to the Salvation of Souls! Amen and Amen.

* [I have also made considerable use of the Works of *Lucian*, which are generally cited according to *Benedictus's* edition in 2 Tomes 12mo. *Salmurii*, 1619.]

† N. B. In this Second Edition the Appendix is digested into the Body of the Work.

‡ "It is easier to blame, or sneer, than to imitate."

ADVERTISEMENT to the SECOND EDITION.

IN order to give the Reader some distinct information in what respects the present Edition of the *Greek and English Lexicon* differs from the former, it may be proper to observe,

- 1st. That the *typographical errors* of that edition are in this carefully corrected.
- 2dly. That the *Appendix* is here digested into the body of the Lexicon; so that, on any occasion, there will be but one alphabet to consult.
- 3dly. That, since the former edition, the Author was, by means of the Rev. *William Salisbury*, Rector of Moreton, Essex, favoured with the sight of a *manuscript Greek Lexicon to the New Testament*, in three thin volumes, folio, written in Latin by the Rev. *John Mall*, formerly an eminent school-master at Bishop's Stortford, Herts, and by him evidently designed and prepared for the press. On a careful and attentive perusal it appeared a judicious and valuable Work. It is now repositied in the Library of St. John's College, Cambridge; and hopes are entertained that some Member of that respectable and learned Society will ere long present it to the Publick, since it would certainly be a valuable accession to Sacred Literature, by supplying in a great measure, to the younger Student, the want of those eminent scriptural critics, *Rapheilius, Elfsner, Alberti* and *Wolfius*, not to mention others therein quoted. However, as Mr. Mall and myself had drawn our information from nearly the same sources, and our plans were in some respects different, I could derive but little *additional* assistance from his Lexicon for the improvement of the present Publication.
- 4thly. That, in this edition, some parts of the preceding, which seemed wrong or exceptionable, are expunged, many altered, and many additions made, chiefly from the accurate *Kypke's Observationes Sacræ*, and from works lately published in our own language; such as Bp. *Pearce's* Commentary, Mr. *Bowyer's* Conjectures (4to edit. 1782), Dr. *George Campbell* on the Four Gospels, *Michaelis's* Introduction to the New Testament, translated by the learned Mr. *Marsh*, and by him enriched with many critical and instructive Notes.
- 5thly. That the most material and best authenticated *Various Readings*, particularly from *Mill's, Wetstein's*, and *Griesbach's* editions of the Greek Testament, are here fairly, though briefly, presented to the Reader's consideration and judgement; and may, it is hoped, incite the more advanced Student diligently to consult those elaborate and critical editions, and may particularly induce him to peruse Mr. *Marsh's* excellent publication above mentioned.
- Lastly, That, in the whole, about an hundred and ten pages are now added to the *Greek and English Lexicon*.

NOTICE concerning the Present OCTAVO EDITION.

THE Reader will please to observe, that in this *Third Edition* the *typographical errors* of the *Second* are carefully corrected; that some explanations and positions contained therein, which seemed erroneous, are here expunged or rectified; and some additions made, principally from *Kypke's Observationes Sacræ*, and from Dr. *Macknight's* luminous and valuable Commentary and Notes on the Apostolical Epistles—a Work highly meriting a place in the Library of every Christian Divine.

A
PLAIN AND EASY
GREEK GRAMMAR,

ADAPTED TO
THE USE OF LEARNERS,

AND OF

Those who understand no other Language than English.

THE THIRD EDITION, CORRECTED AND IMPROVED.

—*Minus sunt ferendi qui hanc Artē (Grammaticen scilicet) ut tenuem ac jejunam cavillantur, quæ nisi Oratori futuro Fundamenta fideliter jecerit, quicquid superstruxeris corruet: Neccessaria Pueris, jucunda Senibus, dulcis Secretorum Comes, & quæ vel sola omni Studiorum Genere plus habet Operis quàm Osentationis.*

QUINTILIAN. Institut. Orat. lib. i. cap. 4. § 1.

—*Utinam essem bonus Grammaticus! Sufficit enim ei, qui Auctores omnes probè vult intelligere, esse bonum Grammaticum.—Non aliunde Dissidia in Religione pendent quàm ab Ignorantia Grammaticæ.*

Prima SCALIGERANA.

C O N T E N T S.

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THE CHERUBIM OF GLORY, Heb. IX, 5.



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P R E F A C E.

BEING desirous of assisting my Countrymen, to the best of my abilities, in learning the *Original Greek* of the *New Testament*, I have thought proper to publish the ensuing Grammar, which is drawn up in the plainest and easiest manner I could devise, and adapted to the use of the *mere English Reader*. It is true indeed that we already have several Greek Grammars written in our own language, and could I have found any one of these that would have answered my purpose, I should have been very glad to have referred my Readers to it, and to have saved myself the trouble of compiling a new one: But *all* the Greek Grammars I have yet seen in *English* proceed upon a supposition that the Learner already understands *Latin*. Thus for instance Dr. *Milner*, though in the Preface to his third edition he remarks that he has offered to his countrymen THE FIRST GREEK GRAMMAR IN ENGLISH, yet in the course of his Work he renders most of the Greek examples not into *English* but *Latin*, and at page 8. observes, that he has omitted the *Definitions* of things, *common to Latin and Greek*, because the young Scholar is supposed to be acquainted with them from his *Latin Grammar*; and the Author of the *Port-Royal Grammar*, at the beginning of the 7th Book, which treats of the Greek *Syntax*, "professes to comprize no more precisely than *what the Greek varies in from the Latin*, judging it quite unnecessary to repeat how an *Adjective* agrees with its *Substantive*, or a *Verb* with its *Nominative*, and such other Rules as are exactly uniform in both Languages." Edit. Nugent, p. 315. Let me add, that every man who has thought much upon such a curious and extensive subject as Grammar, may justly claim some indulgence to his own notions concerning it, and ought to be allowed his own peculiar method of arranging his conceptions, and communicating them to others.

What I have just alleged (not to insist on other reasons that might be urged) will, I hope, be deemed a sufficient apology for my adding another Greek Grammar to those already published: And far from designing in the least to detract from the merit of the excellent Grammarians who have preceded me, I very thankfully acknowledge the almost continual assistance I have received from them. Besides the common Greek Grammar, I have throughout consulted the *Port-Royal*, Dr. *Burby's*, Dr. *Milner's*, and Mr. *Stackhouse's*; but am most especially obliged to Mr. *Holmes*, though in deducing the *Tenses of Verbs* from their *Theme* I have preferred the common method, as appearing to me more easy and simple than his; and have in the *Syntax* endeavoured to illustrate the *Government of Greek Verbs*, by the force of a *Preposition* understood, in a fuller and clearer manner than is done in any other Work of the kind that has come to my knowledge.

In making use of this Grammar, the Rules and Examples, which are printed in the larger English and Greek Types, should be carefully distinguished from those that are printed in the smaller. The former are the *principal* and *most necessary*, and are * *all* that even the youngest Scholar needs to learn by heart: As for the others, it will be sufficient to read them over attentively two or three times, and to consult the Grammar for them as occasion may require.

But since this Work may not improbably fall into the hands of some persons who, though destitute of the benefit of a Master, may yet be desirous of acquainting themselves with the *Original Language of the New Testament*, I shall, in this place, add some more particular and minute Directions, to assist in such a truly laudable, and (I am persuaded) by no means impracticable, undertaking.

It will be necessary, therefore, for such persons, after carefully perusing the two first Sections of the Grammar, to make themselves perfect in the Declension of the Article,

* Only observe that the examples of the Active and Passive Voices of ΤΥΓΓΩ (Sect. X. and XI.), and of the Auxiliary Verb ΕΣΤΙ (Sect. XI.) though absolutely necessary to be learnt by heart, are printed in a smaller character, in order that each of them might be presented to the Learner at one view.

SECT. II. 14. They should then proceed to the III^d Section, and commit likewise to memory the Examples of the *three* Declensions of *simple* Nouns, Τύχη; Λόγος and Ξόλον; Δελφιν and Σωμα: But on this first application to the Grammar, I would advise them not to trouble themselves at all with the *contracted* Nouns under each Declension, nor with the *Attic* Nouns under the *second*. The *principal* Rules of the IVth Section are so plain and easy that reading them over two or three times will be sufficient: And SECT. V. and VI. should at present be entirely omitted. As for the Declensions of *uncontracted* Adjectives, in SECT. VII. they can occasion the Learner but little difficulty, supposing him already perfect in declining the *uncontracted Substantives*: The *contracted* and *irregular* Adjectives in this Section should be left for *future* consideration; but the *principal* Rules and Examples in SECT. VIII. and IX. are to be now learned. The beginning of SECT. X. will require particular attention, and the *Active Voice* of a *Verb* in *ω* must be gotten by heart: The *principal* of the following Rules should also be committed to memory. In SECT. XI. after reading the two first Rules, the Verbs Εμμι and the *Passive Voice* of a *Verb* in *ω* must likewise be learned by heart, nor can the *principal* Rules in this Section be dispensed with. If the directions hitherto given have been duly observed, the formation of the *Middle Voice*, and of the *Deponent Verb* in SECT. XII. will be very easy; the *principal* Rules, however, will here also require the same attention as in the preceding Sections; and the Learner, to try his knowledge of the Greek Verbs, may now attempt to draw out several *Schemes*, or *Trees*, as in SECT. XII. 16. but must not be discouraged if he finds that at first he makes some considerable mistakes: To be perfect in the formation of the Greek Verbs requires long use and practice in the language, and greater readiness in the Rules for forming the Tenses than can reasonably be expected from a Beginner. SECT. XIII. XIV. XV. and XVI. should be as yet omitted, and an attentive reading or two will suffice for the four following Sections. This brings us to the *Syntax*, SECT. XXI. in which the Learner should commit to memory the *principal* Rules, especially Rule 3, 12, 19, 32, 36, 42, and 49. And the *General Observations* in SECT. XXII. will, I hope, well repay his careful and repeated perusal: But the XXIII^d SECT. *Of Dialects*, is designed for his *future* instruction. And now he may without further preparation proceed to the *Grammatical Praxis* in SECT. XXIV. and should endeavour, by the References to the foregoing parts of the Grammar, and by the assistance of the Lexicon, to make himself *perfect master* of every word in it, except only the *contracted* Nouns and Verbs, the Verbs in *ω*, and the *Anomalous* ones; and even for all these, when they occur, he would do well to consult the Grammar. Having thus mastered the first Chapter of St. John, he may, with the assistance of the *English Translation*, go on to the * second, and following Chapters, still taking care to *account grammatically* for every word in the manner of the *Praxis*; and as he advances in reading, he must also peruse in order such parts of the Grammar as were before omitted, and learn by heart the Examples of the *contracted Substantives*, SECT. III. of the *contracted* and *irregular Adjectives*, SECT. VII. of the *contracted Verbs*, and those in *ω* in SECT. XIII. XIV. and XV. I would also particularly recommend to him, for six or seven months at least, to write down the Greek words (especially the *Primitives*) that occur and their English interpretation in opposite columns, and to endeavour, by frequent repetition, thoroughly to connect these in his mind. And thus he may, ere long, be enabled, even without the assistance of a Master, to read the New Testament in the † language wherein it was at first written, and obtain the satisfaction of examining for himself what were the *real Doctrines* of Christ and his Apostles, in the words not of a *fallible*, though truly excellent, *Translation*, but in those of the *infallible*, because *inspired*, ORIGINAL.

* Hulse's edition of the Greek Testament, in which the *Primitive Roots* of the Greek words are printed in the margin, seems the best for the use of a *Beginner*.

† [I would here be understood to speak of the *Language* of the New Testament in *general*, without dogmatically deciding that the *Gospel* of St. Matthew was originally written in *Greek*; on which subject the Reader may do well to compare Dr. Lardner's History of the Apostles and Evangelists, Chap. V. with Dr. George Campbell's Preface to St. Matthew's Gospel.]

A PLAIN AND EASY GREEK GRAMMAR, &c.

SECTION I.

Of the LETTERS and READING.

1. **T**HE Letters in Greek are twenty-four, of which the following Table shews,

<i>The Names,</i>	<i>Capitals,</i>	<i>Small,</i>	<i>Sound, or Power.</i>
Alpha	A	α	<i>a</i>
Beta	B	β, ϵ	<i>b</i>
Gamma	Γ	γ, γ	<i>g</i> hard, as in <i>good</i>
Delta	Δ	δ, δ	<i>d</i>
Epsilon	E	ϵ	<i>e</i> short
Zeta	Z	ζ, ζ	<i>z</i>
Eta	H	η	<i>ee</i> , or <i>e</i> long
Theta	Θ	θ, θ	<i>th</i>
Iota	I	ι	<i>i</i>
Kappa	K	κ	<i>k</i>
Lambda	Λ	λ	<i>l</i>
Mu	M	μ	<i>m</i>
Nu	N	ν	<i>n</i>
Xi	Ξ	ξ	<i>x</i>
Omicron	O	\omicron	<i>o</i> short
Pi	Π, Γ	π, ω	<i>p</i>
Rho	P	ρ, ρ, ρ	<i>r</i>
Sigma	Σ, C	$\sigma, \varsigma, \varsigma$ (final)	<i>s</i>
Tau	T	τ, τ	<i>t</i>
Upsilon	Υ	υ	<i>u</i>
Phi	Φ	ϕ	<i>ph</i>
Chi	X	χ	<i>ch</i> hard, as in <i>chord</i>
Psi	Ψ	ψ	<i>ps</i>
Omega	Ω	ω	<i>o</i> long

2. *Writing*

2. Writing over the letters several times is the best way of making them familiar to the Learner, who should also, as he is going through the Grammar, continually exercise himself in reading.
3. Γ before γ, κ, ξ, and χ, is founded like n, as in ἀγγελος *angelos*, ἀγκυλῃ *ancalee*, λυγῇ *lunx*, ἐγγυος *enchos*.
4. Υ before ι is pronounced like the Eng. *wh*, thus υἱος pronounce *whios*. Comp: Rule 11. below.
5. Of the Greek letters these seven, α, ε, η, ι, ο, υ, ω, are vowels, the remaining seventeen are consonants.
6. The vowels, in respect to quantity or time in pronouncing, are divided into *long*, α, ω; *short*, ε, ο; *doubtful*, α, ι, υ.
7. *Diphthongs* (Διφθόγγαι, i. e. *double sounds*), are formed of two vowels joined together, and in Greek may be reckoned twelve; six proper, αι, αυ, ει, ου, οι, ου; and six improper, αι, η, ω, ηυ, υι, ωυ: the little stroke under, α, η, ω, standing for *Iota*, and being called *Iota subscripted* or *subscript*.
8. The *Consonants* are divided into nine mutes, π, β, φ; κ, γ, χ; τ, δ, θ; four liquids, λ, μ, ν, ρ; σ, and three double letters, ζ made of δς, or σδ; ξ made of γς, κς, or χς; and ψ of πς, ες, or φς.
9. The nine *Mutes* are divided into *tenuis*, or *smooth*, π, κ, τ; *media*, or *intermediate*, β, γ, δ; and *aspirate*, or *rough*, φ, χ, θ; of which the labials, or lip-letters, π, β, φ; the palatines, or palate-letters, κ, γ, χ; and the dentals, or teeth-letters, τ, δ, θ, are related respectively, and frequently exchanged for each other, i. e. one labial for another labial, as π for β or φ; one palatine for another palatine, as κ for γ or χ; or one dental for another dental, as τ for δ or θ.
10. If in a word one *Mute* follows another, a *tenuis* is put before a *tenuis*, a *media* before a *media*, and an *aspirate* before an *aspirate*, as τετυπται, for τετυεται, he was smitten; ἐβδομος, for ἐπτομος, the seventh; ετυθην, for ετυθην, I was smitten.
11. Every word having a vowel or diphthong for the first letter is, in most printed books, marked at the beginning either with an *aspirate*, i. e. a *rough breathing* (´), as ἔπος pronounce *horos*, or with a *smooth* one (˘), as ὅρος pronounce *oros*.
12. The former only of these breathings is of necessary use, and may be considered as a real letter, which was * anciently written H, † then F, and for expedition (˘); whence the other side of the letter, †, in quick writing (´), was taken to denote the *smooth breathing*.
13. Almost all words beginning with υ or † ρ are *aspirated*, or marked with a *rough breathing*; and if there be two ρs in the middle of a word, the former is marked with a *smooth*, the latter with a *rough, breathing*, as ἐρρωσω pronounce *errhoso*, πορρω porrho.
14. As the little marks over words called *Accents* are by no means necessary, either for the pronouncing (so far, I mean, as we moderns can pronounce it) or understanding of the Greek language, I shall only observe concerning them, that the *Acute* (´) marks the elevation of the voice in a syllable, the *Grave* (˘) the depression of it, and the *Circumflex* (¨) first the elevation of the voice, then the depression of it, in the same syllable, and is therefore placed only on *long* syllables.
15. A *Diaeresis* (¨) divides diphthongs, and shews that the vowels are to be founded separate; as αὔψος, pronounce *a-uphos*.
16. A *Diastole* (,) distinguishes one word from another; thus το, τε and *the* is distinguished from *τὸ τε*.

* See the Lexicon under this letter H.

† See Montfaucon's Palaeographia Græca, p. 33, 275, 278.

‡ Thus many words used by our Saxon ancestors begin with *hr*, as *hnacode* ragged, *hneap* raw, *hryeod* a reed, &c.

17. An *Apostrophe* (') is the mark of the vowels α , ε , ι , \omicron , or more rarely of the diphthongs $\alpha\iota$, $\omicron\iota$, being rejected at the end of a word, when the word following begins with a vowel, as $\alpha\lambda\lambda' \varepsilon\gamma\omega$ for $\alpha\lambda\lambda\alpha \varepsilon\gamma\omega$; and observe, that if the first vowel of the second word have an *aspirate breathing*, a preceding *tenuis* or *smooth consonant* must be changed into it's correspondent *aspirate* or *rough* one (comp. above 11.), as $\alpha\phi' \eta\mu\omega\nu$ for $\alpha\phi\omicron \eta\mu\omega\nu$, $\nu\upsilon\chi\theta' \delta\lambda\eta\gamma$ for $\nu\upsilon\chi\lambda\alpha \delta\lambda\eta\gamma$. Comp. above 19.
18. N is frequently added to words ending in ε or ι , if the next word begins with a vowel, to prevent the concurrence of two vowels, as $\varepsilon\iota\kappa\omicron\sigma\iota\nu \alpha\nu\delta\rho\epsilon\varsigma$ for $\varepsilon\iota\kappa\omicron\sigma\iota \alpha\nu\delta\rho\epsilon\varsigma$ *twenty men*, $\tau\upsilon\pi\tau\epsilon\sigma\iota\nu \alpha\upsilon\tau\omicron\upsilon$ for $\tau\upsilon\pi\tau\epsilon\sigma\iota \alpha\upsilon\tau\omicron\upsilon$ *they beat him*, $\varepsilon\delta\omega\kappa\epsilon\nu \alpha\upsilon\tau\omega$ for $\varepsilon\delta\omega\kappa\epsilon \alpha\upsilon\tau\omega$ *he gave to him*.
19. A letter or syllable is called *pure* which has a vowel, and *impure* which has a consonant, before it; thus ω in $\pi\omega\iota\omega$ is *pure*, in $\tau\upsilon\pi\tau\omega$, *impure*.
20. The manner in which most Greek books were formerly printed makes it necessary to add *A Table of the most usual ABBREVIATIONS OF LIGATURES*, which see fronting page 1.
21. As to the Greek *Punctuation*, that language, in it's present form, has four *marks* or *stops*, the full stop and comma as in English, a dot placed towards the upper part of the word, and serving both for the colon and semicolon, as $\lambda\omicron\gamma\omicron\varsigma$; and the mark of interrogation resembling our semicolon, as $\lambda\omicron\gamma\omicron\varsigma$;
22. The Greeks express their *Numbers* either by their *small letters* with a dash over them, thus, $\acute{\alpha}$, or by their *capitals*. To express Numbers by their *small letters* they divide their alphabet, which, with the addition of the three Επισημα , ς $\beta\alpha\upsilon$, Η κοππα , and Ϟ σανπι , consists of twenty-seven letters, into three classes: The letters of the first class, from α to δ , denote *Units*; of the second, from ι to η , *Tens*; of the third, from ρ to τ , *Hundreds*. *Thousands* are expressed in the same order by adding a dot under the letters; thus α is 1000.

Units	Tens	Hundreds	Thousands.
$\acute{\alpha}$ 1	$\acute{\iota}$ 10	$\acute{\rho}$ 100	α 1000
β' 2	κ' 20	σ' 200	β 2000
γ' 3	λ' 30	τ' 300	γ 3000
δ' 4	μ' 40	ν' 400	δ 4000
ϵ' 5	ξ' 50	ϕ' 500	ϵ 5000
ζ' 6	θ' 60	χ' 600	ι 10000
η' 7	\omicron' 70	ψ' 700	κ 20000
θ' 8	π' 80	ω 800	ρ 100000
ι' 9	τ' 90	Ϟ , ω 900	σ 200000

They join them thus, $\acute{\alpha}$, 11; β' , 12; γ' , 13; &c. $\kappa\epsilon'$, 22; $\lambda\gamma'$, 33; $\mu\delta'$, 44; &c. $\rho\alpha$, 101; $\sigma\acute{\alpha}$, 211; $\tau\kappa\epsilon'$, 322; &c. $\alpha\rho\acute{\alpha}$, 1111; $\alpha\chi\epsilon\varsigma$, 1666; $\alpha\psi\epsilon\eta$, 1768; &c. In denoting their Numbers by *capitals* the Greeks use six letters, I, α or $\mu\alpha$, 1; II, $\Pi\epsilon\tau\epsilon$, 5; Δ , $\Delta\epsilon\kappa\alpha$, 10; H, $\text{Η}\epsilon\kappa\alpha\tau\omicron\nu$, 100; X, $\text{Χ}\iota\lambda\iota\alpha$, 1000; M, $\text{Μ}\upsilon\rho\iota\alpha$, 10000. Two of these letters placed together signify the *Sum* of the Numbers; thus II is 2, IIII 8, $\Delta\Delta$ 20: And when the letter II (5) incloses any one of these, it denotes that it is to be multiplied by 5, or raises it to 5 times it's own value; thus $\overline{\Delta}$ is 50, $\overline{\text{H}}$ 500, $\overline{\text{X}}$ 5000, $\overline{\text{M}}$ 50,000; and 1768 may be thus expressed, $\text{X}\overline{\text{H}}\overline{\text{H}}\overline{\Delta}\overline{\Delta}\text{IIII}$.

S E C T. II.

Of WORDS, and first of the ARTICLE.

1. **WORDS** are in Greek usually distinguished into eight kinds, called Parts of Speech; *Article, Noun, Pronoun, Verb, Participle, Adverb, Conjunction, Preposition.*
2. Of which the five first are declined, the three last undeclined.
3. A word is said to be *declined* when it changes it's ending, and to be *undeclined* when it does not.
4. The *Article, Noun, Pronoun, and Participle* are declined by *Number, Case, and Gender.*
5. *Numbers* are two, the *Singular*, which speaks of *one*, as λογος *a*, i. e. *one, word*; and the *Plural*, which speaks of *more than one*, as λογος *words.*
6. To these the Greeks have added a third *Number*, called the *Dual*, which speaks of *two only*, as λογος *two words*: But this *Number* is not much used in the profane writers; and neither in the New Testament, nor in the Septuagint version of the Old, do we ever meet with a *Dual*, either *Noun or Verb*; and therefore *Observe*, once for all, that though in the following examples, both of *Nouns and Verbs*, the *Dual Number* is printed, yet it may greatly contribute to the ease and progress of the *Learner* entirely to omit in declining.
7. A *Case* is a variation of the termination or ending, denoting certain particles, of, to, &c.
8. The *Cases* are five in each number, *Nominative, Genitive, Dative, Accusative, and Vocative.*
9. * “ Things are frequently considered with relation to the distinction of *Sex* or *Gender*, as being *Male or Female*, or *neither the one nor the other.* Hence ”
10. “ *Substantives* are of the *Masculine, or Feminine, or Neuter*, that is *Neither, Gender.* ”
11. “ The English language, with singular propriety, following nature alone, applies the distinction of *Masculine and Feminine* only to the names of animals, all the rest (except in the figurative style) are *Neuter.* ” But
12. In Greek, very many *Nouns*, which have no reference to *Sex*, are *Masculine or Feminine.*
13. The mark of the *Masculine Gender* is *ς*, of the *Feminine* *η*, and of the *Neuter* *ο*. To this the Grammarians have given the name of *Αρθρον*, or *Article*, which properly denotes a joint in the body, because of the particular connection it has with the *Nouns*. And before we come to the declining of *Nouns*, it will be necessary to be quite perfect in

* Bishop Lowth's Introduction to English Grammar, p. 27, 28, 2d edit.

14. The manner of declining the *Article* ὁ, ἡ, το, *the* or *a*.

Singular.			Dual.			Plural.		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. ὁ, ἡ, το, <i>the</i> or <i>a</i>						N. οἱ, αἱ, τα, <i>the</i>		
Gen. τοῦ, τῆς, τοῦ, <i>of the</i> or <i>of a</i>			N. A. τῶ, τᾶ, τῶ, <i>the two</i>			G. τῶν, τῶν, τῶν, <i>of the</i>		
Dat. τῷ, τῇ, τῷ, <i>to the</i> or <i>to a</i>			G. D. τοῖν, ταῖν, τοῖν, <i>of the two</i>			D. τοῖς, ταῖς, τοῖς, <i>to the</i>		
Acc. τόν, τήν, τό, <i>the</i> or <i>a</i>						A. τοὺς, τὰς, τὰ, <i>the</i>		

15. The *Article* has no *Vocative*, but the *Interjection* ω supplies the defect of this *Case* in all *Numbers*, as *O* does sometimes both in *Latin* and *English*.

16. N. B. In declining the *Article*, and in all the following *Declensions* of *Substantives*, the *Learner* should repeat the *Greek* words, first with, and then without, the *English*; and should always, in declining, name the *Number* and *Case*, thus: *Singular*, *Nominative* ὁ, ἡ, το, *the* or *a*; *Genitive* τοῦ, τῆς, τοῦ, *of the* or *of a*; *Dat.* τῷ, τῇ, τῷ, *to the* or *to a*, &c. *Plur.* *Nom.* οἱ, αἱ, τα, *Gen.* τῶν, τῶν, τῶν, *Dat.* τοῖς, &c.

S E C T. III.

Of NOUNS SUBSTANTIVE, and their Declensions.

1. *NOUNS* or *Names* are of two kinds, *Substantive* and *Adjective*.
2. A *Noun Substantive* is the name of a *substance* or *thing*, as *ανθρωπος* a *man*, *πολεμος* *war*, *καλλος* *beauty*.
3. There are in *Greek* three *Declensions*, or ways of declining *Substantives*. Comp. Sect. II. Rule 3.
4. Of which the two first have an equal number of syllables in all *Numbers* and *Cases*, and are therefore called * *parisyllabic*; but the last increases in the † *oblique Cases*, and so is called ‡ *imparisyllabic*.

Of the first Declension.

5. The first *Declension* of *Substantives* takes, in general, the termination of the *Feminine Article*, and hath in the *Nominative* four terminations, η and α *feminine*, ης and ας *masculine*, as ἡ *Τίμη*, ἡ *Μούσα*; ὁ *Αγχις*ης, ὁ *Αἰνείας*,

* From the *Latin* *par equal*, and syllaba a syllable.

† All the *Cases* except the *Nominative* are by *Grammarians* called *oblique*, because they deviate or decline from the *Nominative*.

‡ From the *Latin* *impar unequal*, and syllaba a syllable.

6. Ἡ Τιμή *the or an honour* is thus declined :

Singular.	Dual.	Plural.
N. ἡ Τιμή, <i>the or an honour</i>	N. A. V. τα Τιμήα,	N. αἱ Τιμαί, <i>the honours</i>
G. τῆς Τιμῆς, <i>of the or an—</i>	<i>the two honours</i>	G. των Τιμῶν, <i>of the—</i>
D. τῇ Τιμῇ, <i>to the or an—</i>	G. D. ταῖν Τιμαῖν,	D. ταῖς Τιμαῖς, <i>to the—</i>
A. τὴν Τιμήν, <i>the or an—</i>	<i>of the two honours</i>	A. τὰς Τιμάς, <i>the—</i>
V. ὦ Τιμή, <i>O honour</i>		V. ὦ Τιμαί, <i>O honours</i>

7. The Nouns that end in α, ης, and ας, differ but little from those in η, and are thus declined :

Sing. N. ἡ Μοῦσα, *a Muse*, G. τῆς Μοῦσης, D. τῇ Μοῦσῃ, A. τὴν Μοῦσαν, V. ὦ Μοῦσα.
 Sing. N. ὁ Ἀγχίσης, *Anchises*, G. τοῦ Ἀγχίσῃς, D. τῷ Ἀγχίσῃ, A. τὸν Ἀγχίσῃν, V. ὦ Ἀγχίσῃ.
 Sing. N. ὁ Αἰνείας, *Aeneas*, G. τοῦ Αἰνείῃς, D. τῷ Αἰνείῃ, A. τὸν Αἰνείαν, V. ὦ Αἰνεία.
 In the Dual and Plural they are all declined like Τιμή.

8. Nouns ending in δα, θα, ρα, and α *pure* (see Sect. I. 19.) make their Genitive in ας, and Dative in α, as Ἀνδρα, Μαρθα, ἡμερα, φιλια, and so do Nouns in α contracted of αα, as μνα from μναα.

9. Nouns in ας and ης reject ξ in their Votive.

10. But Nouns ending in τῆς, and those denoting countries and nations, Poetic Nouns in πῆς, and the Compounds of μέτρω *to measure*, πωλέω *to sell*, and τρίζω *to beat*, make their Votive in α; thus, κοίτης, Περσῆς (*a Persian*), κνωπῆς, γεομετρῆς, βιβλιοπωλῆς, παιδοτριβῆς, have the Vocatives κριτα, Περσα, &c.

11. Nouns in σῆς have either η or α in the Votive, as ληστῆς, Voc. ὦ ληστῇ or ληστα.

12. Some Nouns in ας make α in the Genitive, especially proper names, as Βορράς, Θωμάς, Κηφας, Ἀσκας, G. Βορράα, Θωμάα, Κηφα, Ἀσκα.

13. *Contraction* is the drawing of two final syllables into one: And there are *contracted* Nouns of every declension. In this the general rule of *contraction* is to cut off the vowel before the termination throughout all the Cases, thus, N. ἡ γαλεῇ, γαλη (*a weasel*), G. τῆς γαλεῆς, γαλῆς, D. τῇ γαλεῇ, γαλη, A. τὴν γαλεῇ, γαλην, V. ὦ γαλεῇ, γαλη; N. ἡ μναα, μνα (*a pound*), G. τῆς μναας, μνας, D. τῇ μναα, μνα, A. τὴν μνααν, μναν. But εα is contracted into η, as N. Ἑρμῆας, —ης, (*Mercury*), D. Ἑρμῆα, —η, A. Ἑρμῆαν, —ην, unless ρ or a vowel immediately precedes, and then the contraction is in α, as ερεα, α, *wool*. Οη is contracted into η, as (fem.) ἀπλοῇ, ἀπλη, *simple*.

Of the second Declension.

14. The *second Declension* takes, in general, the termination of the *masculine or neuter Article*, and hath in the Nominative two terminations, ος *masculine* and *feminine*, and ον *neuter*, as ὁ λόγος *a word*, ἡ ὁδὸς *a way*, τὸ ξύλον *wood*.

15. Ὁ Λόγος *the or a word* is thus declined :

Singular.	Dual.	Plural.
N. ὁ Λόγος <i>the or a word</i>	N. A. V. τῷ Λόγῳ	N. οἱ Λόγοι <i>the words</i>
G. τοῦ Λόγου <i>of the or of a—</i>	<i>the two words.</i>	G. των Λόγων <i>of the—</i>
D. τῷ Λόγῳ <i>to the or to a—</i>	G. D. τοῖν Λόγοιν <i>of</i>	D. τοῖς Λόγοις <i>to the—</i>
A. τὸν Λόγον <i>the or a word</i>	<i>or to the two words</i>	A. τοὺς Λόγους <i>the—</i>
V. ὦ Λόγε <i>O word</i>		V. ὦ Λόγοι <i>O words</i>

16. The

16. The Neuter *ξυλον* is declined in like manner ; only observe that the Nominative, Accusative, and Vocative of neuter Nouns are always alike, and in the plural these Cases, both in the second and third Declension, end in *α*, thus,

Sing. N. A. V. το ξυλον, G. του ξυλου, D. τῷ ξυλῳ.

Dual, N. A. V. τῷ ξυλῳ, G. D. τοιν ξυλοι.

Plural, N. A. V. τα ξυλα, G. των ξυλων, D. τοις ξυλοις.

17. The * *Attics* have a peculiar manner of forming some Nouns of this Declension by changing the last Vowel or Diphthong into *ω*, *οι* into *ω*, and *α* long or *αι*, before the termination, into *ε*, as from *ὁ ναος* a temple *νεως*, from *το ανωγειον* an upper chamber *ανωγειων* : And as the *Attics* in all other Nouns have the Vocative like the Nominative, so in these Nouns also, thus,

Sing. N. V. ὁ νεως, G. τῆ νεω, D. τῷ νεω, A. τον νεων.

Dual, N. A. V. τῷ νεω, G. D. τοιν νεων.

Plural, N. V. οἱ νεω, G. των νεων, D. τοις νεω, A. της νεω.

Sing. N. A. V. το ανωγειων, G. τῆ ανωγειω, D. τῷ ανωγειω.

Dual, N. A. V. τῷ ανωγειω, G. D. τοιν ανωγειων.

Plural, N. A. V. τα ανωγειω, G. των ανωγειων, D. τοις ανωγειω.

18. Some of these *Attic* Nouns form the Accusative singular in *ω* instead of *ων*, as *εως* the morning, Acc. *εω*.

19. There is one Noun in *ω*s of the neuter Gender, *το χρεω*s a debt.

20. Contractions in this Declension are made thus, *ε* and *ο* before *ω* or a diphthong are dropped ; *εο* and *οο* are contracted into *ε* ; and *εα* into *α*. Thus *ὁ ἀδελφιδης* a sister's son :

Sing. N. ὁ ἀδελφιδ-εω, —ε, G. τῆ —ε, —ε, D. τῷ —ε, —ω, A. τον —εων, εν, &c.

Dual, N. A. V. τῷ ἀδελφιδεω, —ω, G. D. τοιν ἀδελφιδεν, —οιν.

Plur. N. οἱ ἀδελφιδ-εοι, —οι, G. των —εων, —ων, &c.

Sing. N. A. V. το οσειον, οσεν, a bone, G. τῆ οσεω, οσε, D. τῷ οσεω, οσῳ.

Dual, N. A. V. τῷ οσεω, οσῳ, G. D. τοιν οσειων, οσειν.

Plur. N. A. V. τα οσεα, οσα, G. των οσεων, οσων, D. τοις οσειοις, οσεις.

Sing. N. ὁ νοος, νες, the mind, G. τῆ νοε, νε, D. τῷ νοῳ, νῳ, A. τον νοον, νεν.

Dual, N. A. V. τῷ νοῳ, νῳ, G. D. τοιν νοοιν, νοιν.

Plur. N. V. οἱ νοοι, νοι, G. των νοων, νων, D. τοις νοοις, νοις, A. της νοε, νε.

Of the third Declension.

21. The third Declension is *imparisyllabic*, and hath in the Nominative nine terminations, *α*, *ι*, *υ*, neuter ; *ω* feminine ; and *ε*, *ξ*, *ρ*, *ς*, *ψ* of all Genders,

* There are three principal *Dialects* of the Greek language, the *Attic*, *Ionic*, and *Doric*. See
 § 9. XXIII.

Ὁ Δελφιν *a dolphin* is thus declined :

Singular.	Dual.	Plural.
N. ὁ Δελφιν <i>the or a dolphin</i>		N. οἱ Δελφιν-ες <i>the dolphins</i>
G. τοῦ Δελφιν-ος <i>of the or of a dolphin</i>	N. A. V. τῶ Δελφιν-ε <i>two dolphins</i>	G. τῶν Δελφιν-ων <i>of the dolphins</i>
D. τῷ Δελφιν-ι <i>to the or to a dolphin</i>		D. τοῖς Δελφι-σι <i>to the dolphins</i>
A. τὸν Δελφιν-α <i>the or a dolphin</i>	G. D. τοῖν Δελφιν-οῖν <i>of or to two dolphins</i>	A. τοὺς Δελφιν-ας <i>the dolphins</i>
V. ὦ Δελφιν <i>O dolphin</i>		V. ὦ Δελφιν-ες <i>O the —or O dolphins</i>

22. The Neuter τὸ σῶμα *a body* is thus declined. Comp. Rule 16.
 Sing. N. A. V. τὸ σῶμα, G. τοῦ σώματος, D. τῷ σωματι,
 Dual, N. A. V. τῶ σωματε, G. D. τοῖν σωματοῖν.
 Plur. N. A. V. τὰ σώματα, G. τῶν σωματων, D. τοῖς σωμασι.

Of the Genitive singular,

23. To know the *Genitives singular* of this third Declension observe that generally α in the Nom. makes in the Gen. ατος ; ι makes ιτος, or ιος ; υ, ιος, or εος ; ω, οος ; ν and ρ take ος, or τος ; σ makes ος, τος, δος, θος, νος, or νιος ; ος neut. εος ; ξ makes γος, κος, χος, or κλος ; and ψ, εος, πος, or φος. But here *Use* is the best master.
 24. Sometimes ω in the Nom. is changed into ο in the Genitive, and η into ε, as ὁ πῶγων *a saw*, G. πῶγονος ; ὁ Αἰθήρ *the Ether*, G. Αἰθερος.
 25. Some Nouns in ηρ, ερος, lose ε by *Syncope* in the Gen. and Dat. sing. as ὁ παῖτηρ *a father*, G. παῖρος, D. παῖρι, but Acc. πατέρα. So ἡ μήτηρ *a mother*, G. μήρος, &c. ὁ γαστήρ *a belly*, G. γαστρος, &c. Acc. γαστέρα. But ἡ Δημήτηρ *the Goddess Ceres*, and ἡ θυγάτηρ *a daughter*, drop ε in all the * oblique cases. ἄνθρωπος *a man* takes δ for ε cut off, as G. † ἀνδρος, D. ἀνδρι, A. ἀνδρα, N. Plur. ἀνδρες, &c. ἄρην *a lamb* has Gen. ἀρνος, κύνων *a dog*, Gen. κυνος.

Of the Accusative singular.

26. The *Accusative singular* usually ends in α : But Nouns in ις, υς, ας, and ης, which have ος pure in the Genitive, change ε of the Nominative into ν in the Accusative, as N. ὄφις *a serpent*, G. οφιος, A. ὄφιν ; N. βόστρος *a bunch of grapes*, G. βόστρος, A. βόστρον ; N. ναὺς *a ship*, G. ναὺς, A. ναὺν ; N. βὺς *an ox*, G. βους, A. βὺν †. But *Barytones*, i. e. Nouns not accented on the last syllable, which have ος in pure in the Genitive, make in their Accusative both α and ν, as N. ἐρις *contention*, G. ἐριδος, A. ἐρίδα and ἐριν ; N. κόρυς *a helmet*, G. κορυδος, A. κορυδα and κοριν. Πῆξ *a foot*, in the Accusative has only ποῖα, but it's Compounds have both α and ν, as πολυπῆξ *many footed*, πολυποῖα and πολυπῆν, &c. So κλεις *a key*, has in the Accusative both κλειδα and κλειν ; παῖς *a boy*, παῖδα and παῖν ; χάρις, G. χαριος, when signifying *favour* has only χαριν, when a *Goddeſs*, χαρίδα.

* See Note (+) on Rule 4.

† But the Poets very commonly use ἀντρος, ἀνερῖ, ἀνερῶ, ἀνερεις, &c. as likewise πατρός, πατερι, &c.

‡ The Poets, however, have βοτρυα, νηα, ροα.

Of the Vocative singular.

27. The *Vocative singular* is generally like the Nominative, and always so in * Participles of this third Declension : But sometimes it differs
1. By changing the long Vowel of the Nominative into a short one, as Nom. δ τέκν*u* tender. Voc. ω τέρε*n* ; Nom. ω πατέρ*η*, Voc. ω πατέρ*η*.
 2. By casting off the final ς of the Nom. from Nouns in *eus* and *es*, and *Barytones* in *is* and *us*, as N. βασιλεύ*s* a king, V. ω βασιλεύ*η* ; N. βε*s*, V. ω βη*η* ; N. οφί*s*, V. ω οφί*η* ; N. νεήλ*υ*s a stranger, V. ω νεήλ*η* ; N. π*αι*s, V. ω π*αι*η. So N. αναξ*ς* a king, V. ω ανα*η*. But δ π*ω*s a foot, δ οδ*α*s a tooth, have in the Vocative ω π*ω*s, ω οδ*α*s.
 3. By changing ς of the Nom. into ν , or *eis* into *en*, as N. δ Πολυδαμ*α*s Polydamas, V. ω Πολυδαμ*α*ν ; N. δ ταλ*α*s miserable, V. ω τ*α*λαν ; N. δ χαρι*ε*s agreeable, V. ω χαρ*ι*ην.
 4. Nouns in ω have the Vocative like the Dative, as Λ η*ω* Latona, Dat. and Voc. Λ η*ι*ο*ι*.
 5. Proper Names change the long Vowel of the Nom. into it's short one, as N. Απολλ*ω*ν, Voc. Απολλ*ο*ν ; Nom. Σικρα*ι*ης, Voc. Σικρα*ι*ς.

Of the Dative Plural.

28. The *Dative plural* is formed

1. From the Dative singular, by taking σ before ι , and rejecting δ , θ , ν , and τ , as D. sing. βοτ*ρ*ει, D. plur. βοτ*ρ*ου*σ*ι ; λαμπα*δ*ι, λαμπα*σ*ι ; ορνι*θ*ι, ορνι*σ*ι ; δελφ*ιν*ι, δελφ*ι*σι ; σωμα*τ*ι, σωμα*σ*ι.
 2. From the Nom. sing. by adding ι to Nouns ending in ξ , ψ , or ς after a diphthong, as N. κορα*ξ*, D. plur. † κορα*ξ*ι ; N. Αραψ*ς*, D. plur. † Αραψ*ι* ; N. βασιλεύ*s*, D. plur. βασιλευ*σ*ι. But κ*τ*εις, G. κ*τ*ενος, a comb, makes κ*τ*ει*σ*ι ; πο*υ*s, G. πο*δ*ος, a foot, πο*σ*ι ; and ου*s*, G. ω*τ*ος, an ear, ω*σ*ι.
 3. The Dative singular εν*ι* is in the Dative plural changed into ει*σ*ι, ο*σ*ι into ου*σ*ι, as from τιθεν*ι*ς τιθει*σ*ι, from λεον*η*ς λεαν*σ*ι.
 4. Nouns in η*ρ*, G. ε*ρ*ος, by syncope ρος, make the Dative plural in α*σ*ι, as from πατ*η*ρ πατ*ρ*α*σ*ι. So αρ*η*ν has αρ*η*α*σ*ι, υ*ι*ος a son υ*ι*α*σ*ι, but γαστ*η*ρ γαστ*η*ρ*σ*ι, σωτ*η*ρ σωτ*η*ρ*σ*ι.
 5. The Poets often form the Dative plural from the Dative singular, by changing ι into ει*σ*ι or ου*σ*ι, as D. sing. ήρω*ι* to a hero, D. plur. ήρω*ε*σι or ήρωεσι.
29. Contractions in this Declension are of two kinds. The first in the Nominative, as well as in all the other cases, without changing the natural terminations, as in the two first Declensions. Thus N. δ λα*α*s, λα*ς*, a stone, G. λα*α*ος, λα*ος*. &c. ή δ*αι*s, δ*ας*, a torch, G. δ*αι*δος, δ*α*δος, &c. N. το ε*α*ρ, η*ρ*, spring, G. ε*α*ρος, η*ρος*, &c. N. δ τιμ*η*ς, τιμ*η*s, honourable, G. τιμ*η*νός, τιμ*η*νός, &c. N. δ πλα*κ*ος, πλα*κ*ος, a cake, G. πλα*κ*ονός, πλα*κ*ονός, &c. But
30. The second sort of Contractions have no place in the Nominative, but change the natural terminations of some of the other cases. Observe therefore
31. I. *The Rules of Contraction.*
1. All these Nouns before contraction are declined according to the example Δελφ*ιν* ; but
 2. When contracted, to avoid the concurrence of vowels, the Genitives singular change

* See the Participles Active under the Example, Sect. XI. 11.

† As to the two Datives κορα*ξ*ι and Αραψ*ι*, this rule coincides with that immediately preceding ; for κορα*ξ* makes in the Dative sing. κορα*κ*ι, and so in the Dative plur. it would, according to that rule, have κορα*κ*ου*σ*ι, of which κορα*ξ*ι is only a different expression. So Αραψ*ς*, Dat. sing. Αρα*ε*ι, and Dat. plur. Αρα*ε*σι or Αραψ*ι*. Comp. Sect. I. Rule 8.

their *ov* or *ow* into *ω*; *ov* into *ω*; *oo* into *ου*; and likewise the *es* into *ου*, *ew* plur. into *ω*, *ei* dual into *οι*, if they come from Nouns in *ης*, *ες*, or *ος*.

3. Datives singular always contract *αι* into *αι*, *ει* into *ει*, *ιι* into *ι*, *οι* into *οι*.

4. Nominatives, Accusatives, and Vocatives contract *αε* and *αα*, and *εα* after *ρ* into *α*, *εα* from *ης* pure into *α* or *η* (as *ὕγιης*, Acc. *ὕγια* and *ὕγιη*), *εα* impure into *η*; also *εε* from *ης*, *ες*, or *ος* into *η*; *εες*, *εας* into *εις*; *ια* into *ι*, and *ιας* into *ις*; *υες*, *υας* into *υς*; *οες*, *οας* into *ος*; *οα* into *ω*.

N. B. Though these Rules of Contraction must necessarily appear puzzling to a beginner, yet, for his encouragement, he may be assured that PRACTICE will soon make them familiar, and indeed the best way of learning them will be by diligently committing to memory the following examples of contracted Nouns. We observe then

32. II. The Cases to be contracted.

1. Nouns in *ης*, *ος*, and *ες* are contracted in all cases that can admit of contraction. And note, that some Nouns in *ης* are masculine, others feminine, Nouns in *ος* and *ες* neuter only.

Ὁ Δημοσθένης *Demosthenes* is thus declined and contracted:

Sing. N. ὁ Δημοσθεν-ης, G. —εος, ους, D. —εῖ, ει, A. —εα, η, V. —εε,

Dual, N. A. V. Δημοσθεν-εε, η, G. D. —εοιν, οιν.

Plur. N. V. Δημοσθενεες, εις, G. εων, ων, D. —εσι, A. —εας, εις.

Neuters in *ες* and *ος* are thus declined:

Sing. N. A. V. το τελ-ος (*an end*), G. —εος, ους, D. —εῖ, ει.

Dual, N. A. V. τελ-εε, η, G. —εοιν, οιν.

Plur. N. A. V. τελ-εα, η, G. —εων, ων, D. —εσι.

Note, the compounds of *κλεος* are doubly contracted, as N. ὁ Ἡρακλ-ες, *ης*, G. —εεος, εες, and —εος, ες, &c. but Voc. Ἡρακλ-εες, —εις. Some proper Names in *ης* form the Accusative in *ην*, as *Ἀριστοα-ης*, Acc. *Ἀριστευανην*.

This is usually called the *first* Declension of contracted Nouns.

2. Nouns in *ις* and *ι* are contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural; *ις* is masculine or feminine, *ι* neuter.

Sing. N. ὁ οφ-ις (*a serpent*), G. —ιος, D. ῖ, ι, A. —ιν, V. —ι.

Dual, N. A. V. οφ-ιε, G. D. —ιοιν.

Plur. N. V. οφ-ιες, —ις, G. —ιων, D. —ισι, A. —ιας, ις.

Neuters in *ι*, as *σινγητι mustard*, are declined in the same manner, only the Nom. Acc. and Voc. sing. are alike (comp. Rule 16.), and the Nom. Acc. and Voc. plur. are formed —ια, —ι.

This Declension in *ιος* is properly *Ionic*, as appears from it's being used by *Herodotus*, who wrote in that dialect. The *Attic* form, which is used by the Writers of the N. T. is as follows:

Sing. N. ὁ οφ-ις, G. —εως, D. —εῖ, ει, A. —ιν, V. —ι.

Dual, N. A. V. οφ-εε, G. D. —εων.

Plur. N. V. οφ-εες, —εις, G. εων, D. —εσι, Acc. —εας, εις.

Thus also are declined *ἡ δυναμις power*, *ἡ πολις a city*, &c.

This is usually called the *second* Declension of contracted Nouns.

3. Nouns in *ευς*, *υς*, and *υ*, (G. *εος*) are likewise contracted only in the Dative singular, and in the Nominative, Accusative, and Vocative plural, as

Sing.

Sing. N. ὁ βασιλ-εύς (*a king*), G. —εός, *Attic* —εως, D. —εῖ, εἰς, A. —εα, V. —ει.

Dual, N. A. V. βασιλ-εες, G. D. —εοιν.

Plur. N. V. βασιλ-εες, —εις, G. —εων, D. —ευσι, A. —εας, εις.

So ὁ πηχ-ύς (*a cubit*), G. —εός, *Att.* εως; but A. —υν, V. —υ, and Dat. plur. πηχ-εσι. So the Neut. τὸ αστυ *a city*, only remember that the Nom. Acc. and Voc. sing. are alike, and that the Nom. Acc. and Voc. plur. are formed in —εα, η.

This is called the *third* Declension of contracted Nouns.

4. These Nouns following contract only in the Nom. Acc. and Voc. plur. namely those which end 1.) in υς, G. υός, as ὁ βοτρ-υς, G. —υός, N. V. plur. βοτρ-υες, υς, A. —υας, υς. So ὁ σαχ-ύς *an ear of corn*, ὁ ιχθ-ύς *a fish*, ἡ ἀρκ-ύς *a net*, ἡ δρυς *an oak*; 2.) in αυς, G. αός, as ἡ ναυς *a ship*, G. ναός, N. V. plur. ναες, ναυς, A. ναας, ναυς; 3.) in υς, G. οός, as ὁ & ἡ βας *an ox*, G. βοός, N. V. plur. βοες, βας, A. βοας, βας.

5. Nouns in ω and ως are contracted only in the singular, their dual and plural being declined like λογός of the second Declension, as ἡ λεχ-ω *a woman in child-bed*.

Sing. N. ἡ λεχ-ω, G. —οός, ούς, D. —οῖ, οἱ, A. —οα, ω, V. —οι.

There are but two Nouns in ως that follow this form, ἡ αἰδώς *modesty*, and ἡ ἡώς *the morning*, Nouns thus declined are *feminine only*.

This is usually called the *fourth* Declension of contracted Nouns.

6. Nouns neuter in ας pure and ρας are contracted in all the cases that admit of contraction, thus,

Sing. N. A. V. τὸ κερ-ας (*a horn*), G. —ατος, αος, ως, D. —ατι, αῖ, α.

Dual, N. A. V. κερ-ατε, αε, α, G. D. —ατον, αοιν, ων.

Plur. N. A. V. κερ-ατα, αα, α, G. —ατων, αων, ων, D. —ασι.

So τὸ κρε-ας, κρης, *flesh*.

This is usually called the *fifth* Declension of contracted Nouns.

33. In all the Declensions of Substantives

1. The Nominative, Accusative and Vocative dual are always alike; so the Genitive and Dative dual.

2. In the plural the Nominative and Vocative are always alike; and the Genitive always ends in ων.

3. In every Number the Nominative, Accusative, and Vocative of neuter Nouns are always the same, and in the plural these cases, if *uncontracted*, always end in α, except in *Attic* Nouns of the second Declension in ων. See above Rule 16.

34. N. B. Here let the Learner, before he proceeds, write down with the Article, through all the Numbers and Cases, and commit to memory, several other examples of Nouns of each Declension, besides those above given.

Οργή *anger*, πρυμνα *the poop of a ship*, ἀγορά *a market-place*, μωρία *folly*, ταμίας *a butler*, σατραπής *a vice-roy*, κριτής *a judge*, οἰνοπώλης *a vintner*, may be very proper examples of the *first* Declension;

Ἡ ὁδός *a way*, τὸ τέκνον *a child*, of the *second*;

And of the *third*, ὁ μὴν *a month*, ὁ ἀστήρ *a star*, ἡ νύξ, G. —κίος, *the night*, ἡ φλέψ, G. —έτος, *a vein*, μέλι *honey*, ναπυ, G. υός, *mustard*, νοῦμα *a design*;

And for the *Contracted* in this Declension ἡ τριηρης *a galley*, τὸ ἵππομαχος *the Hippomane*, ὁ Περικλῆς *Pericles*, ἡ δύναμις *power*, both according to the *Ionic* and *Attic* form, ὁ βραδεύς *an umpire*, ἡ γέρων, γραιός, *an old woman*, ἡ φειδω *parsimony*, τὸ κρεας *flesh*.

S E C T. IV.

Of the GENDER of Nouns Substantive.

1. **T**HE Gender of Greek Nouns is known either by their *signification* or by their *termination*.

I. By their SIGNIFICATION.

2. Nouns signifying *males, winds, and rivers* are generally *masculine*.
3. Nouns signifying *females, countries, islands, cities, trees, and plants* are for the most part *feminine*.
4. Nouns referring to both *sexes* are *common*, as ὁ καὶ ἡ παρθένος *a virgin*.

II. By their TERMINATION.

5. In the *first* Declension Nouns in *η* and *α* are *feminine*, in *ης* and *ας* *masculine* (as in Sect. III. 5.)
6. In the *second* Declension Nouns in *ος* (and *ως*) are *masculine*, and sometimes *feminine* or *common*.
7. Nouns in *ον* are *neuter*, whatever they signify, as τὸ κοράσιον *a damsel*, τὸ θυγάτριον *a little daughter*.
8. Nouns of the *third* Declension in *ν, ξ, ρ, ψ, ας—ανός, ης, εις, ευς, υς, ως* are generally *masculine*; in *ω, υ, γξ, τής—της, ις, υς, ας, αις, ας—αδος* generally *feminine*; in *ι, υ, αρ, ορ, ας—ατος* are almost always *neuter*.

S E C T. V.

Of HETEROCLITES, or irregular Nouns.

1. **HETEROCLITES** (so called from ἑτερως κλιτος *otherwise declined*) are such Nouns as *differ* from the common way of *declining*, by being either *defective*, *variant*, or *redundant*.
2. *Defectives in Number* are either *singular only*, as generally proper Names and such as want the plural in sense, as the names of herbs, liquors, ages of men, virtues, vices, and the like; or *plural only*, as the Feasts of the Gods, thus, τὰ Διονυσια *the Feast of Bacchus*; some Names of Cities, as αἱ Ἀθῆναι *Athens*, τὰ Ἱεροσόλυμα *Jerusalem*.
3. *Defectives in Case*
 1. *Aptotes* (from *α* neg. and *πίστις* *a case*), which have but *one ending for every case*, as the Names of Letters, *αλφα, βητα*, &c. foreign Names, *Δαβιδ, Ισραηλ*, Names of Numbers from four to a hundred, as *πεντε, ἑξ*, &c. and some Substantives neuter, as τὸ χρεων *fate*, δεμας *the body*, ὕπαρ *a vision*, &c.
 2. *Monoptotes* (from *μους* *a single*, and *πίστις* *case*), which are used but in *one case*, as ἡ χρεω *necessity* (Homer, Il. x. lin. 172.) ἡ δωρ *a house*, ὦ ταν βο, *such an one!* βο γου, *Sir!* αἱ Κατακλιητες *the Fates*.

3. *Diptotes* (from *dis* twice, and *πλωσις* a case), which have but *two cases*, as *ὁ λῆς* a lion, A. *τον λιν*; so the Dual *ἄμφω*, G. and D. *ἀμφοιν*, both.
4. *Triptotes* (from *τρῖς* thrice, and *πλωσις* a case), which have but *three cases*, as *ὁ μαρτυς* a witness, A. *μαρτυν*, D. plur. *μαρτυσι*. So the blessed Name *ὁ Ἰησους* Jesus, as to termination, N. *ὁ Ἰησους*, G. D. V. *Ἰησῃ*, A. *Ἰησεν*.
4. *Variants in Gender* are masculine in the singular, and masc. and neut. in the plural, as Sing. N. *ὁ δεσμός* a chain; Plur. *οἱ δεσμοὶ* and *τα δεσμά*. So *ὁ διφρος*, *κύκλος*, &c. But Sing. *ἡ κελεύθος* a path; Plur. *τα κελεύθα*. Sing. *ὁ καὶ ἡ Τάρταρος* Tartarus; Plur. *τὰ Τάρταρα*.
5. *Variants in Case*, as *τὸ γόνυ* the knee, *τὸ δόρυ* a spear, G. —*ατος*; *τὸ ὕδωρ* water, Gen. *ὕδατος*; *ἡ γυνή* a woman, Gen. *γυναικος*, &c. Voc. *γυναι*, as if from *γυναιξ*. But these irregularities may be best learnt by *USE*.
- Ἡ ναὺς* a ship, in prose, is thus declined: Sing. *ἡ ναὺς*, G. *νεως*, D. *νηϊ*, A. *ναυν*; Plur. N. *νηες*, G. *νεων*, D. *ναυσι*, A. *ναυς*.
5. *Redundants* form their oblique cases in a two-fold manner. Thus some Nouns in *ες* are declined after both the second and third Declension, as *ὁ νους* the mind, G. *νῦ* and *νοος*, D. *νῷ* and *νοῖ*. So *χρῆς*, &c. Some Nouns in *ως* of the Attic form are declined also according to the third, as *ὁ γελῶς* laughter, G. *γελῶ* and *γελῶς*; *ὁ καλῶς* a cable, G. *καλῶ* and *καλῶς*. Some Nouns in *ης* are declined after the first and third, as *ὁ Θαλῆς* Thales, G. *Θαλῆ* and *Θαλήος*. *Ὁ Μωσῆς* Moses, Mat. viii. 4, hath Dat. *Μωσῇ*, Mat. xvii. 4, Acc. *Μωσῆν*, Acts vi. 11, and also G. *Μωσῆως*, Mat. xxiii. 2. D. *Μωσῇ*, Mark ix. 4. A. *Μωσῆα*, Luke xvi. 29, as if from *Μωσῆως*. So from *Μωϋσῆς*, Acts vi. 14, we have not only Acc. *Μωϋσῆν*, Acts vii. 35, but also G. *Μωϋσῆως*, Acts xv. 1, and D. *Μωϋσῇ*, 2 Tim. iii. 8, as if from *Μωϋσῆως*. Some Nouns have a double Genitive, &c. of the same Declension, *ἡ τίγρις* a tigress, G. —*δος* and —*ιος*; *ἡ δεξιὰ* right, G. —*ιδος* and —*ισος*. *Ὁ Ζεὺς* Jupiter is thus declined: G. *Ζηνος* or *Διός*, D. *Ζηνι* or *Δίϊ*, A. *Ζηνᾶ* or *Διᾶ*, V. *ω Ζεῦ*. The truth is, *Διός*, *Δίϊ*, *Διᾶ* are from Nom. *Δις*; *Ζηνος*, —*νι*, —*να* from Nom. *Ζην* or *Ζαν*.

S E C T. VI.

Of Nouns COGNATE, FEMININE, PATRONYMICS, GENTILES, POSSESSIVES, AMPLIFICATIVES, DIMINUTIVES, VERBALS, and COMPOUNDS.

1. **COGNATE** Nouns are of various sorts; for

1. From most Adjectives may be deduced *Masculines* in *ων*, *Feminines* in *της*, *ια*, *ωνη*, and *Neuters* in *ιον*; as from *φίλος*, *η*, *ον*, come *Φίλων* (a proper name) and *φιλο-της*, *φιλία*, *φιλόσυνη*, and *τὸ φίλιον* love, friendship.
2. From the Dative plural of the third Declension in *οισι* are formed *feminines* in *ια*; as from *γερον* an old man, Dat. plur. *γεροισι*, comes *γεροισια* a senile.
3. From Adjectives in *ης* come *feminines* in *εια*; as from *αληθης* true, *αληθεια* truth.
4. From Substantives are made Adjectives in *αιος*, *αλεος*, and *ιος*, as *δρυμαιος*, *αργα-λεος*, *ερανιος*, from *δρομος*, *αλλος* (or *εβλεν*), *ερανος*.
5. *Feminine Substantives* from *Masculines* of the first Declension in *ης* end in *ια*, *τρια*, or *πρις*, as *ἡ προφητις* a propheteſs, *ἡ ποιητρια* a poetess, *ἡ αὐλητρια* a minstrelſs, from *ὁ προ-φητης*, *ὁ ποιητης*, *ὁ αὐλητης*. From *Masculines* of the second they end in *α*, *ινη*, or *αινα*, as *θεα* a goddeſs, *δουλη* a female ſlave, *ιατρινη* a female phyſician, *λυκαινη* a ſhe-wolf, from

from their Masculines *Θεός, δαίμων, ιαίλος, λυκος*. From *Masculines* of the *third* they often end in *αινα, ασσα, εια*, as *λεαινα* a *lioness*, *ανασσα* a *queen*, *ιερεια* a *priestess*, from *δ λεων* a *lion*, *δ αναξ* a *king*, *δ ιερευς* a *priest*.

3. *Patronymics* (from *πατρις ονομα*, the name of a father) are names which the *Poets* give to persons from their fathers or ancestors, thus *Πηλειδης* is the son of *Peleus*, *Αλκιδης* the son of *Altreus*, *Ηρακλειδης* a descendant of *Hercules*.

1. *Masculine Patronymics* end in *αδης, ιδης, or ιαδης*; for from primitive proper Names of the first Declension in *ας* or *ης*, or of the second in *ιος*, come *Patronymics* in *αδης*, as *Αινει-αδης*, *Ιπποτ-αδης*, *Ηλι-αδης*, from *Αινει-ας*, *Ιπποτ-ης*, *Ηλι-ος*. 2. From the second in *ος* impure, or from the Genitive of the *third*, in *ιδης*, as *Διαν-ιδης*, *Νεστωρ-ιδης*, from *Διαν-ος*, *Νεστ-ωρ*, —*ωρος* *. But when the penultima (i. e. the last syllable but one) of any Genitive is long, the last syllable may be changed into *ιαδης*, as *Αλχις-ιαδης*, *Αλκων-ιαδης*, from *Αλχις-ης*, *α*; *Αλκας*, *ανίος*. So from *Πηλεος*, *εος*, *Ionic* —*ηος*, comes *Πηλε-ιδης*, by crasis *Πηλειδης*, and *Ionic* *Πηλη-ιαδης*.

2. *Feminine Patronymics* end in *ας, ις, ης, ινη, or ωνη*; for 1. From *masculine Patronymics* in *αδης* and *ιδης*, by leaving out *δης*, come *ας* and *ις*, as *Ηλιας* and *Καδμυς*, from *Ηλιαδης* and *Καδμυδης*; but the *Poets* often insert *η*, as *Καδμυης*, *Βρισηης*, *Χρυσης*.

2. *Feminine Patronymics* from primitive Nouns of the second and third Declension, with the last syllable † impure, end in *ωνη*, with the last syllable pure in *ωνη*; as *Αδραστ-ωνη*, *Νηρ-ωνη*, from *Αδραστ-ος*, *Νηρ-εως*; and *Ακρισι-ωνη*, *Ηελι-ωνη*, from *Ακρισι-ος*, *Ηελι-ων*. Note, *Patronymics* in *δης* and *νη* are of the first Declension, but in *ων*, *ας*, and *ις* of the third.

4. *Genitives*, or the Names of *Townsmen*, end generally in *της, αιος, ιος, ιως, or εως*; as *Σπαρτιατης*, *Αθηναιος*, *Βαθυλωνιος*, *Ρηγινος*, *Αλεξανδρεως*, from the Cities *Σπάρτη*, *Αθήναι*, *Βαθύλων*, *Ρήγιον*, *Αλεξάνδρεια*. *Feminines* end often in *σσα*, as *Κρησσα*, *Κιλισσα*, from *Κρήνη*, *Κίλικια*; and sometimes in *ια*, from *Masculines* in *ιος*, as *Αθηναια*, &c.

5. *Possessives*, or *Adjectives* expressing *Possession* or *Relation*, are derived both from proper Names and Appellatives, and end in *εος, ιος, ειρος, κος, νος, or ωδης*; as *Εκτορεος*, *Πατριωτος*, *Αχιλλειος*, *μυθικος*, *ανθρωπινος*, *λιθωδης*, from *Εκτωρ*, *πατήρ*, *Αχιλλεύς*, *μύθος*, *άνθρωπος*, *λίθος*.

6. *Amplificatives* increase the signification, and end in *ος, ιας, or ων*, as *αρνειος* a full-grown lamb, from *αρς* a lamb; *παιδιος* a great boy, a lad, from *παις* a boy; *παγωνιας* a man with a great beard, from *παγων* a beard; *στομιας* one with a large mouth, from *στομα* a mouth; *χειλων* blubber-lipped, from *χειλος* a lip.

7. *Diminutives* are derived both from proper Names and from Appellatives. 1. *Masculines* generally end in *ων, αξ, σκος, λος, υς*, as *μυρτων* a little fool from *μυρος*, *λιθαξ* a little stone from *λίθος*, *ανθρωπισκος* a little man, a mannikin, from *άνθρωπος*, *ερωυλος* a little love from *εως*, —*ωλος*, *Διονυς*, Diminut. of *Διονυσιος* *Dionysius*.

2. *Feminines* end in *ις, σκη, νη*, as *κρηνις* a little fountain from *κρήνη*, *παιδισκη* a little maid from *παις*, *παιδος*, *πολις* a little city from *πολις*.

3. *Neuters* in *ιον*, *θυγατριον* a little daughter from *θυγάτηρ*, —*ρος*.

8. *Verbals* are deduced, 1. from the active present of *Verbs*, as *νικη* a victory from *νικαω* to conquer, *ειδος* a form from *ειδω* to see: 2dly, from the 2d Aor. as *φυγη* flight from *εφυγον*, 2 Aor. of *φευγω* to flee; *παθος* suffering from *παθον*, 2 Aor. of obsolete *παθω* to suffer: 3dly, from the Perfect Middle, as *λογος* a word from *λελογα*, Perf. Mid. of *λεγω* to speak; *τροφη* food from *τρεφω*, Perf. Mid. of *τρεφω* to nourish: 4thly, from the three Persons singular of the Perfect Passive, which end in *μαι, σαι, and ται*, as *γραμμα* a letter, *γραμμη* a line, from *γεγραμμαι*, 1 Perf. Perf. Pass. of *γραφω* to write; *ψαλμος* a psalm, from *εψαλμαι*, 1 Perf. Perf. Pass. of *ψαλλω* to sing to music; *κρισις* judgement from *κεκρισαι*, 2 Perf. Perf. Pass. of *κρινω* to judge; *δοκιμασια* proof from *δεδοκιμασαι*, 2 Perf. Perf. Pass. of *δοκιμαζω* to prove; *ποιητης* a poet, *Χριστος*

* *Ionic Patronymics* end in *ων*, as from *Κρονος* *Κρονων*; *Doric Patronymics* in *δης*, as from *Κρεων* *Κρεωνδης*.

† See Sect. I. 19.

Christ (anointed), *χαρακτήρ* a character, *ῥήτωρ* an orator, *κιθαριστής* the art of playing on the harp, *ορχήστρα* the orchestra, and *ορχηστρίς* a dancer, *κοιμητήριον* a cemetery, *ἀροῦσα* a plough, and Adjectives in *τεος*, as *λεπίτεος*, from the respective third Persons Perf. Pass. *ὑπώκειται*, *κεχρίσται*, *κεχαράκται*, *ἐβήκειται*, *κεκιθαρίσται*, *ὠρχήσται*, *κεκοιμηται*, *ἡώκειται*, *λελεκεται*.

9. The Greeks delight in *Compounds*. Sometimes they form these of two Nominatives, leaving out such letters as would sound harsh, as *ναυμαχία* a sea fight, from *ναύς* a ship, and *μαχή* a fight; sometimes of a Genitive and Nominative, as *νεώσκειος* a dock, literally, a ship's house, *νεὸς οἶκος*; sometimes of a Dative (or, as some call it, an Ablative) and a Nominative, as *ορεσίτροφος* nourished or bred in the mountains, from Dat. Plur. *ορεσι* in the mountains, and *τροφος* nourished; sometimes of a Noun and Verb, as *νενεχης* wise, discreet, from *νεν* (Acc. of *νός*) mind, understanding, and *εχω* to have; sometimes of Numerals joined to other Nouns, as *τετράπους* a four-footed creature, a quadruped, from *τετράπους* (neut. —α) four, and *πὺς* a foot; *ἐκατονταρχος* a centurion, from *ἐκατόν* a hundred, and *αρχος* a commander; sometimes of several particles added together, as *διοπερ*, *ὀπωσδήποτεν*, &c.

N. B. This Section is inserted in conformity to the method of that excellent Grammarian Mr. Holmes; though, after all, most of the observations contained in it will be best learned by USE, and diligently consulting a good Lexicon.

S E C T. VII.

Of ADJECTIVES and their DECLENSIONS.

1. **A** Noun *Adjective*, or * more properly an *Adjective*, so called because *adjectionis*, or added to a Substantive, denotes some quality of the Substantive to which it is joined; so in the expressions *ἀγαθὸς ἀνθρωπος* a good man, *καλὴ γυνή* a fair woman, *μέγας οἶκος* a great house, the words *good*, *fair*, and *great* are adjectives.
2. Adjectives are declined in a *three-fold* manner, that is, either by *three terminations*, or *two*, or *one*.

Of Adjectives of three Terminations.

3. Adjectives of *three terminations* end in *ος*, *υς*, *ων*, *ας*, *εις*, *ως*, and are declined after the manner of Substantives according to their termination. Thus,
4. Adjectives of three terminations in *ος* (as *καλός* fair, *ἀγαθός* good, and Participles in *νός*) are declined like Substantives of the second and first Declension, that is,

* See Bishop Lowth's Introduction to English Grammar, p. 40. note [1.]

Masc. ΟΣ like the 2d. Fem. Η like the 1st. Neut. ΟΝ like the 2d, as

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Καλ-ος, —η, —ον			N. A. V.			N. —οι, —αι, —α		
G. —ου, —ης, —ου			—ω, —α, —ω			G. —ων, —ωι, —ων		
D. —η, —η, —η			G. D.			D. —οις, —αις, —οις		
A. —ον, —ην, —ον			—οιν, —αιν, —οιν			A. —οις, —αις, —α		
V. —ε, —η, —ον						V. —οι, —αι, —α		

5. But Adjectives ending in *ος pure* or *πος* make the Nom. Fem. in *α*, Gen. in *ας*, Dat. in *α*, &c. (Comp. Sect. III. 8.) as Sing. N. ἀγ-ιος and ἀνθ-πος, *α*, *ον*, G. *α*, *ας*, *β*, D. *ω*, *α*, *ω*, A. *ον*, *αν*, *ον*, V. *ε*, *α*, *ον*: Except *some* contracted ones (of which presently) and numerals in *οος*, as ογδο-ος *eighth*, which make *η* in the Fem.

6. Contracted Adjectives in *ος* are declined like contracted Substantives of the second and first Declension, as Sing. N. χρυσ-εος, *ε*; *ε*η, *η*; *ε*ον, *β*; G. *ε*β, *β*; *ε*ης, *ης*; *ε*β, *β*; D. *ε*ω, *ω*; *ε*η, *η*; *ε*ω, *ω*; A. *ε*ον, *β*; *ε*ην, *ην*; *ε*ον, *β*, &c. Sing. N. αργυρ-εος, *ε*; *ε*α, *α*; *ε*ον, *β*; G. *ε*β, *β*; *ε*ας, *ας*, &c. Sing. N. απλ-οος, *ε*; *ο*η, *η*; *ο*ον, *β*; G. *ο*β, *β*; *ο*ης, *ης*; *ο*β, *β*; D. *ο*ω, *ω*; *ο*η, *η*; *ο*ω, *ω*; A. *ο*ον, *β*; *ο*ην, *ην*; *ο*ον, *β*, &c.

7. Άλλος, αλλη, αλλο, forms it's Neut. Sing. in *ο*, but is in all other respects declined like καλος. (Comp. Sect. IX. Rule 8.)

8. Adjectives of three terminations in *υς*, *ων*, *ας*, *εις*, *ως*, are declined like Substantives of the third and first Declension, that is to say, the masculine and neuter are declined like the third, and the feminine like the first, thus,

M. ΤΣ like the 3d, F. ΕΙΑ like the 1st, N. Υ like the 3d, as ἡδύς *sweet*.

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. Ἡδ-υς, —ΕΙΑ, —Υ			N. A. V.			N. —ΕΕΣ ΕΙΣ, —ΕΙΔΙ, —ΕΑ		
G. —ΕΟΣ, —ΕΙΔΟΣ, —ΕΟΣ			—ΕΕ, —ΕΙΑ, —ΕΕ			G. —ΕΩΝ, —ΕΙΩΝ, —ΕΩΝ		
D. —ΕΑ ΕΙ, —ΕΙΔ, —ΕΙ ΕΙ			G. D.			D. —ΕΣΤΙ, —ΕΙΔΙΣ, —ΕΣΤΙ		
A. —ΟΥ, —ΕΙΔΟΥ, —Υ			—ΕΟΙΝ, —ΕΙΔΙΝ, —ΕΟΙΝ			A. —ΕΑΣ ΕΙΣ, —ΕΙΔΙΣ, —ΕΑ		
V. —Υ, —ΕΙΑ, —Υ						V. —ΕΕΣ ΕΙΣ, —ΕΙΔΙ, —ΕΑ		

M. ΩΝ like the 3d, F. ΟΥΣΑ like the 1st, N. ΟΝ like the 3d, as ἐκων *willing*, and Participles in *ων*.

Sing. N. Εκων, ουσα, *ον*, G. οντος, ουσης, οντος, &c.

M. ΑΣ like the 3d, F. ΑΣΑ like the 1st, N. ΑΝ like the 3d, as πας *all*, and Participles in *ας*.

Sing. N. Πας, πασα, παν, G. παντος, πασης, παντος, &c.

Particip. N. Τυφας, ασα, αν, G. αντος, ασης, αντος, &c.

Two Adjectives in *ας* are thus declined: —ας, αινα, αν, G. —ανος, αινης, ανος, &c. namely, μελ-ας *black*, ταλ-ας *miserable*.

M. ΕΙΣ like the 3d, F. ΕΣΣΑ like the 1st, N. ΕΝ like the 3d, as χαριεις *gracious*.

Sing. N. Χαρι-εις, εσσα, εν, G. εντος, εσης, εντος, &c.

Note,

Note, οεις, οεσσα, οεν, are contracted into ες, εσα, εν, as μελιτο-εις, ες (*honeyed*); οεσσα, εσα; οεν, εν, &c. ηεις, ηεσσα, ηεν, into ης, ησσα, ην, as τιμη-εις, ης (*honourable*); ηεσσα, ησσα; ηεν, ην: (Comp. Sect. III. 20.) And observe further that Participles in εις form their Feminine in εισα, as τυφθεις beaten, εισα, εν, G. ενλος, εισης, ενλος.

M. ΩΣ like the 3d, F. ΥΙΑ like 1st, N. ΟΣ like the 3d, as Participle τετυφως *having beaten*.

Sing. N. τετυφ-ως, υια, ος, G. ολος, υιας, ολος, &c.

9. The Adjectives πολυς *much* and μεγας *great* have their Neut. sing. πολυ and μεγα, and their Accus. Masc. πολυν and μεγαν, but borrow * all the rest from the old words πολλος and μεγαλος, thus, Sing. N. πολυς, πολλη, πολυ, G. πολλε, πολλης, πολλε, &c. Sing. N. μεγας, μεγαλη, μεγα, G. μεγαλε, μεγαλης, μεγαλε, &c.

N. B. The Learner should here write out, through all the Cases and Numbers, those of the above Examples which are designedly left imperfect.

Of Adjectives of two Terminations.

10. Adjectives of two terminations end in ος, ως, ας, ης, ις, ους, υς, ην, ων; and are declined after the manner of Substantives, according to their termination.

11. Thus those in ος and the *Attics* in ως are declined like the second Declension, all the others like the third.

EXAMPLES.

	Masc. and Fem.	Neut.
Sing. N.	ὁ και ἡ ενδοξ-ος,	και το ενδοξ-ον
	ὁ και ἡ ευγε-ως,	και το ευγε-ων (<i>Attic</i>)
	ὁ και ἡ αειν-ας,	και το αειν-ον
	ὁ και ἡ αληθ-ης,	και το αληθ-ες
	ὁ και ἡ ευχαρ-ις,	και το ευχαρ-ι
	ὁ και ἡ διπ-ους,	και το διπ-ουν
	ὁ και ἡ αδακρ-υς,	και το αδακρ-υ
	ὁ και ἡ αρρ-ην,	και το αρρ-εν
	ὁ και ἡ ευδαιμ-ων,	και το ευδαιμ-ον.

12. These Adjectives make their Genitives respectively in ε, ω, ανλος, εος ες, ιλος, οδος, υος, ενος, ονος, as Substantives of the like terminations.

13. Most derivative and compound Adjectives in ος are thus declined with two terminations, and thus the *Attics* decline all Adjectives in ος. Some Adjectives are declined both with two and with three terminations, as αιωνι-ος, α, ον, and ὁ και ἡ αιωνι-ος, και το —ον; τερ-ην, εινα, εν, and ὁ και ἡ τεργη, και το τερεν.

14. N. B. The Learner, in declining the above Adjectives, should repeat the proper Articles with every Case, as Sing. N. ὁ και ἡ ενδοξος, και το ενδοξον. G. τς και της και τε ενδοξε, D. τω και τη και τω ενδοξω, A. τον και την και το ενδοξον, &c. Sing. N. ὁ και ἡ αληθης, και το αληθες, G. τς και της και τς αληθ-εος, ες, D. τω και τη και τω αληθ-ει, ει, A. τον και την αληθ-εα, η, και το αληθες, V. Masc. and Fem. ω αληθης, Neut. ω αληθ-ες. Comp. Sect. III. 32.

* The Poets often use G. πολεις, D. πολει, Plur. N. πολεις, G. πολειν, D. πολεισι, A. πολεις, also πολλος, η, ον, like καλος.

Of Adjectives of one Termination.

15. Adjectives of one termination end in ξ, υ, ς, ρ, ψ, and are declined after the manner of Substantives, according to their termination, but are * scarcely used in the neuter Gender.

Sing. N. ὁ καὶ ἡ ἀρπαξ, G. γος, rapacious

τριγλῶχ-ιν, G. υος, three-pointed

παλυδεῖ-ας, G. αδος, many-topt

τρισμακ-αρ, G. αρος, thrice-happy

αἰθ-οψ, G. οπος, swarthy.

16. Decline ἀρπαξ thus, and so the rest: Sing. N. ὁ καὶ ἡ ἀρπαξ, G. τοῦ καὶ τῆς ἀρπαγος, D. τῷ καὶ τῇ ἀρπαγι, A. τὸν καὶ τὴν ἀρπαγα, V. ὦ ἀρπαξ. Dual, N. A. V. τῷ καὶ τῇ ἀρπαγι, G. D. τοῖν καὶ ταιν ἀρπαγοῖν. Plur. N. οἱ καὶ αἱ ἀρπαγες, G. τῶν ἀρπαγῶν, D. τοῖς καὶ ταῖς ἀρπαξι, A. τοὺς καὶ τὰς ἀρπαγας, V. ὦ ἀρπαγες.

17. The Numerals εἰς one, δύο two, τρεῖς three, τέσσαρες four, are declined as follows:

Sing. N. εἰς, μία, ἐν, G. ἑνός, μίας, ἑνός, D. ἐνί, μιᾷ, ἐνί, A. ἑνά, μιαν, ἐν. So it's compounds μηδεις and οὐδεις no one, &c. N. μηδεις, μηδεμια, μηδεν, G. μηδενος, μηδεμιας, μηδενος, &c.

Dual, † N. A. V. δύο, G. D. δύοιν and δύοιν, D. δύοι Poetic. But δύο is used for all Genders and Cases except the Dative.

Plural, N. οἱ καὶ αἱ τρεις, καὶ τὰ τρια, G. τριῶν, D. τρισί, A. τοὺς καὶ τὰς τρεις, καὶ τὰ τρια.

Plural, N. οἱ καὶ αἱ τέσσαρες, καὶ τὰ τέσσαρα, G. τεσσάρων, D. τεσσαρσί, A. τοὺς καὶ τὰς τεσσαρας, καὶ τὰ τεσσαρα.

S E C T. VIII.

Of the COMPARISON of Adjectives, &c.

1. ADJECTIVES in Greek, as in English, have three Degrees of Comparison, the Positive, as great; the Comparative, as greater, or more great, of two; the Superlative, as greatest, or most great, of many.
2. Adjectives in ος, after a † long syllable, form their Comparative and Superlative by changing ος into στερως and στάλος, as Pos. εὐδοξος noble, Compar. εὐδοξότερος nobler, Super. εὐδοξοτάτος noblest; after a ‡ short

* See Port-Royal Greek Grammar by Nugent, p. 74, and Holmes's, p. 25.

† So Dual, N. A. V. ἀμφω both, G. D. ἀμφὼν. Comp. Sect. V. 3. 3.

‡ The last syllable but one that has a long vowel (see Sect. I. 6.) or a diphthong in it is always long, as μέγας, γέλως; so if it has a short or doubtful vowel before two consonants or a double one, as σέμενος, εὐδίκος; but if it has a short vowel before a single consonant, the syllable is short, as σέφος. The doubtful vowels, α, ι, υ, before another vowel are generally short, but before a consonant often long.

syllable, into *ωτερος* and *ωταλος*, as Posf. *σοφος* *wife*, Compar. *σοφωτερος* *wiser*, Super. *σοφωταλος* *wisest*. But if the preceding syllable be *doubtful*, the Comparative and Superlative are formed either in *ιτερος* and *ιταλος*, or in *ωτερος* and *ωταλος*, as *ισος* *equal*, Compar. and Super. *ισοτερος* and *ισοταλος*, or *ισωτερος* and *ισωταλος*.

3. Adjectives in *εις*, to form the Comparative and Superlative, change that syllable into *εστερος* and *εσταλος*; in *ις*, *αρ*, and *οις*, take *τερος* and *ταλος*; in *ης*, *υς*, and *ας*, add to their Neuters *τερος* and *ταλος*; in *ην* and *ων* add to their Nominatives plural *τερος* and *ταλος*; in *ξ* change *ος* of their Genitive singular into *ιστερος* and *ισταλος*.

E X A M P L E S.

	Posit.	Compar.	Superl.
In <i>εις</i> ,	<i>Χαριεις</i> ,	<i>εστερος</i> ,	<i>εσταλος</i>
<i>ις</i> ,	<i>Γαστρις</i>		
<i>αρ</i> ,	<i>Μακαρ</i>	<i>τερος</i> ,	<i>ταλος</i>
<i>ες</i> ,	* <i>Απλος</i>		
<i>ης</i> ,	<i>Ευσε-ης</i> , <i>ες</i>		
<i>υς</i> ,	<i>Ευρ-υς</i> , <i>υ</i>	<i>τερος</i> ,	<i>ταλος</i>
<i>ας</i> ,	<i>Μελ-ας</i> , <i>αν</i>		
<i>ην</i> ,	<i>Τερ-ην</i> , <i>ενες</i>	<i>τερος</i> ,	<i>ταλος</i>
<i>ων</i> ,	<i>Προφρ-ων</i> , <i>ονες</i>		
<i>ξ</i> ,	<i>Βλα-ξ</i> , <i>κ-ος</i>	<i>ιστερος</i> ,	<i>ισταλος</i> .

4. Adjectives in *υς* often change that ending into *ιων* and *ιστος*, as Posf. *ευρ-υς*, Compar. *ευριων*, Super. *ευριστος*.
5. Likewise some in *ος* are irregular; thus *αισχυρος*, *αισχυιων*, *αισχυιστος*; *καλος*, *καλλιων*, *καλλιστος*; *οικλος*, *οικλιων*, *οικτιστος*; *ραδιος*, *ραιων*, *ραιστος*, or *ραων*, *ραστος*; *φιλος*, *φιλιων* and *φιλερος*, *φιλιστος* and *φιλταλος*.
6. These are more irregular.

Positive.	Comparative.	Superlative.
<i>Αδαθος</i> or <i>εσθλος</i> good	<i>αμεινων</i> better <i>αρειων</i> <i>βελτιων</i> and <i>βελτερος</i> <i>κρειττων</i> and <i>κρειστων</i> <i>λωιων</i>	<i>αδαθωταλος</i> best <i>αριστος</i> <i>βελτιστος</i> <i>κρατιστος</i> <i>λωστος</i>
<i>Κακος</i> bad	<i>κακωτερος</i> and <i>κακιων</i> worse <i>χειρων</i> and <i>χειρειων</i>	<i>κακιστος</i> worse <i>χειριστος</i>
<i>Μεγας</i> great	<i>μειζων</i> greater	<i>μεγιστος</i> greatest
<i>Μικρος</i> small	<i>μικροτερος</i> and <i>μειων</i> smaller <i>ελασσων</i> , <i>ητιων</i> , and <i>ησων</i> <i>smaller</i>	<i>ελαχιστος</i> and <i>ημιστος</i> smallest
<i>Ελαχυσ</i> small		
<i>Πολυς</i> many	<i>πλειων</i> more	<i>πλειστος</i> most
<i>Ολιγος</i> little	<i>ολιγωτερος</i> and <i>ολιγων</i> less	<i>ολιγιστος</i> least.

But the truth is, these irregular Comparatives and Superlatives really belong to, and may be better derived from, other words than from the Positives here assigned; thus *αμεινων* from *α* intensive, and *μενω* to remain, endure; *αρειων* better, † more valiant in war, from *Αρης* Mars, the beaten God of war; so *αριστος*. *Βελτιων*, and *βελτιστος*,

* Yet from *διπλος*, *υς*, we have Comparat. Neut. *διπλοτερος*, Mat. xxiii. 15.

† In this sense of military excellence *αρειων* and *αριστος* are generally used in Homer.

from βῆλωμαι to desire, or from * βελος a dart; κρείστων (for κραίων) and κρατίστος from † κράτος strong; λώων and λώστος from λω to will, wish; χείρων from ‡ χείρ the hand, either as denoting one who gains his living by his hand, or (ironically) who is inferior in hands or power. (Comp. Rule 10. below.) ἥττων (whence ημιστός) may very probably be derived from the Heb. נָחַץ to be broken; and μείων smaller, less, perhaps from the Heb. מָנַח to restrain (whence also Latin minuo, minor, minus less, and Eng. minish, diminish, minor, minority, &c.) Μείων is, as it were, for μέγιων; so ελαττων for ελακτων, πλειων and πλειστος, for πολων and πολιστος, unless we would rather refer them to πλεος or πλειος full.

7. Some Adjectives in *ος* cast away *ο* or *ω* in their Compar. and Super. as γεραιος, γεραι-τερος, γεραιτατος. So παλαιος, σκολαιος, σερειος, δεξιος.
8. The *Attics* compare many Adjectives in *ος* by αϊτερος and αιτατος, as ιδιος, ιδιαϊτερος, ιδιαϊτατος. So ἴσχυρος, ισος, μεσος, πλησιος, αἴσιος, &c. and many by εϊτερος and εστατος, as αἰδοιος, αἰδοϊστερος, αἰδοϊστατος. So γεναιος, σπαδαιος, ανηρος, &c. Some with both, as ασμενος, ασμεναιτερος and ασμενεστερος, &c. A few by ιστερος and ιστατος, as χαλος, χαλιστερος, χαλιστατος, by syncope χαλίστος.
9. Sometimes Comparatives and Superlatives are compared again, as from Compar. χείρων ἄνωστ; χείριερος much ἄνωστ; from ελαχιστος least, § ελαχιστοτερος less than the least.
10. Comparatives and Superlatives are formed from other words besides Adjectives, as 1st. From Substantives, κερδος gain, κερδιων, κερδιστος; κυδος glory, κυδιων, κυδιστος; βασιλευς a king, βασιλευτερος, βασιλευτατος.
- 2dly. From Pronouns, αυτος be, αυτοτατος be himself, ipissimus, Plaut.
- 3dly. From Verbs, φερω to carry, elate, φεριτερος, φεριτατος and φεριστος, more and most excellent.
- 4thly. From Participles, ερρωμενος strengthened, ερρωμενεστερος, ερρωμενεστατος.
- 5thly. From many Adverbs, ανω upwards, ανωτερος, ανωτατος; εσω within, εσωτερος, εσωτατος; εγγυς near, εγγυτερος and εγγιων, εγγυτατος and εγγιστος; περα beyond, περαιτερος, περαιτατος.
- 6thly. From Prepositions, υπερ above, υπερτερος, υπερτατος; προ before, προτερος, προτατος and πρωτος.
11. Comparatives and Superlatives are generally declined like other Adjectives; but Comparatives in *ων*, especially irregular ones, thus, Sing. N. ο και η πλει-ων, και το —ον, G. —ονος, D. —ονι, A. —ονα, οα, ω, και το —ον, V. —ον. Dual, N. A. V. —ονε, G. D. —ονοιν. Plur. N. V. —ονες, οες, ους, και τα —ονα, οα, ω, G. —ονων, D. —οσι, A. —ονας, οας, ους, και τα —ονα, οα, ω. So μειζων, κρειττων, &c.

S E C T. IX.

Of P R O N O U N S.

1. A Pronoun is so called because it stan's Pro nomine, for, or instead of, a Noun.
2. Pronouns may be distinguished into Personal or Primitive, Possessive, Demonstrative, Relative, and Compound.

* See Lexicon in βελων.

† Used by Homer, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odyss. v. lin. 49, 148.

‡ See Scalpula's and Damii's Lexicons.

§ See Lexicon on this word.

3. The *personal* or *primitive Pronouns* are three, *ego* I, Plur. ἡμεῖς *we*, of the *first* person ; *tu* thou, Plur. ὑμεῖς *ye*, of the *second* ; *G.* *ὁ* *he* or *she*, Plur. οὗτοι *they*, of the *third* ; which are thus declined :

Singular.	Dual.	Plural.
N. <i>Εγώ I</i>	N. A. <i>σὺ, σὺ we or us</i>	N. <i>ἡμεῖς we</i>
G. <i>ἐμοῦ or μου of me</i>	<i>two</i>	G. <i>ἡμῶν of us</i>
D. <i>ἐμοί or μοι to me</i>	G. D. <i>σὺν, σὺν of or to us</i>	D. <i>ἡμῖν to us</i>
A. <i>ἐμε or με me</i>	<i>two</i>	A. <i>ἡμᾶς us</i>
N. <i>Σὺ thou</i>	N. A. <i>σφῆ, σφῆ ye or</i>	N. <i>ὑμεῖς ye</i>
G. <i>σου of thee</i>	<i>you two</i>	G. <i>ὑμῶν of you</i>
D. <i>σοι to thee</i>	G. D. <i>σφῶν, σφῶν of or</i>	D. <i>ὑμῖν to you</i>
A. <i>σε thee.</i>	<i>to you two</i>	A. <i>ὑμᾶς you</i>
N. Wanting	N. A. <i>σφε, σφε they</i>	N. <i>οἱσιν they</i>
G. <i>οὗ of him or her</i>	<i>two</i>	G. <i>οἶσιν of them</i>
D. <i>οἱ to him</i>	G. D. <i>οἶσιν, οἶσιν of them</i>	D. <i>οἰσιν to them</i>
A. <i>ἐ him</i>	<i>two</i>	A. <i>οὖσιν them.</i>

4. The *possessive* Pronouns are derived from the *Primitive*, as *ἐμός* my from *ἐμᾶ*, Gen. of *ἐγώ*; *ἡμέτερος* our, from *ἡμεῖς* we; *σός* thy, from *σύ* or *σά*; *ὑμέτερος* your, from *ὑμεῖς* ye or you; *ὅς* his, from *ἐ*. So *ῥητέρος* our, of two, from *ῥοί*; *σπυτέρος* your, of two, from *σπῶί*; *σφέτερος* their, from *σφεῖς* they. All these are declined as other Adjectives of the like form, as Sing. N. *ἐμός*, *ἐμῶν*, *ἐμῶν*, &c. Sing. N. *ἡμέτερος*, *αἰ, ον*, &c.
5. The *demonstrative* Pronouns are *ὗτος* this, *ὁ αὐτός* the same, and *ἐκεῖνος* that, he. *Ὅυτος* is thus declined :

Singular.			Dual.			Plural.		
M.	F.	N.	M.	F.	N.	M.	F.	N.
N. ὁὖλος, ἄβη, τοὖλο	N. A.	N. ὅσσοι, ἄβηαι, ταὖλα						
G. τοὖλου, ταὖλης, τοὖλου	τὸὖλω, ταὖλα, τὸὖλω	G. τοὖλων						
D. τοὖλῃ, ταὖλῃ, τοὖλῃ	G. D.	D. τοὖλοις, ταὖλαις, τοὖλοις						
A. τοὖλον, ταὖλην, τοὖλο	τοὖλων, ταὖλαιν, τοὖλων	A. τοὖλους, ταὖλας, ταὖλα.						

6. In like manner are declined the *Compounds* τοι-στος *such*, τος-στος *so much*, τηλι-στος *so great*, as N. τηλικαῖος, τηλικ-αῖη, τηλικ-αῖο, G. τηλικ-εῖα, τηλικ-αῖης, τηλικ-εῖς, &c. But the *Attics* form the Neuter of these in ον.
7. ΕΚΕΙΝΟΣ is declined like the relative Pronoun ὅς, ending the Neuter sing. in ο: Sing. N. ΕΚΕΙΝΟΣ, ΕΚΕΙΝΗ, ΕΚΕΙΝΟ.
8. The *relative* Pronouns are ὅς, ἡ, ὃ, *who, which*, and αὐτός, αὐτη, αὐτό, *he, she, it*. Ὅς is thus declined:

Singular.			Dual.			Plural.					
	M.	F.	N.		M.	F.	N.		M.	F.	N.
N.	ὁς,	ἡ,	ὁ					N.	οἱ,	αἱ,	τα
G.	οὗ,	ἧς,	οὗ	N. A.	ὦ,	ᾧ,	ὦ	G.	ῶν		
D.	ὧ,	ἡ,	ῷ	G. D.	οἷν,	αἷν,	οἷν	D.	οἷς,	αἷς,	οἷς
A.	ὧν,	ἡν,	ὧ					A.	οὖς,	αῖς,	ᾶ.

Αὐτός is declined in the same manner, forming the Neut. sing. *ὃ*.

9. The compound Pronouns *εμ-αυτε* myself, *σε-αυτε* thyself, have only the singular, but *ἐαυτε* himself both the singular and plural. All of them want the Nominative and Vocative : Sing. G. *εμαυτ-α*, ης, α, D. *εμαυτ-ω*, η, ω, A. *εμαυτ-ον*, ην, ο. So *σεαυτε* and *ἐαυτε* ; but this last in the plural, G. *ἐαυτ-ων*, D. *ἐαυτ-οις*, αις, οις, A. *ἐαυτ-ες*, ας, α.
10. To the above must be added the indefinite Pronoun *δεια* a certain person or thing, and the indefinite or interrogative *τις* any one, also *τι* who, what ?
11. *Δεια* is generally undeclined, but is sometimes declined thus : Sing. N. *ὁ*, ἡ, το, *δεια*, G. *δειος* or *δειαλος*, D. *δεινι* or *δειναλι*, A. *δεια*.
12. *Τις* is thus declined :

Singular.			Dual.		Plural.	
M. F.	N.				M. F.	N.
N. <i>τις</i> ,	<i>τι</i>				N. <i>τινες</i> ,	<i>τινα</i>
G. <i>τινος</i>			N. A. <i>τινε</i>		G. <i>τινων</i>	
D. <i>τινι</i>			G. D. <i>τινωιν</i>		D. <i>τισι</i>	
A. <i>τινα</i> ,	<i>τι</i>				A. <i>τινας</i> ,	<i>τινα</i> .

13. The Compound *ὅστις* who, whosoever, is declined like *ὅς* and *τις*, thus, Sing. N. *ὅστις*, ης, ὅτι, G. *ὅστιος*, ηςτινος, ὅστιος, D. *ὅστιν*, ηςτινι, ὅστιν, A. *ὅστινα*, ηςτινα, ὅτι, &c. The Attics for the G. and D. sing. of *ὅστις* use *ὅτις* and *ὅτιν*, and for the G. plural *ὅτων*.

S E C T. X.

Of VERBS, and first of VERBS IN Ω.

- * 1. "A Verb is a word which signifies to do, to suffer, or to be." Hence
2. "There are three kinds of Verbs, Active, Passive, and Neuter."
3. "A verb active expresses an action, and necessarily implies an agent, and an object acted upon ; as to love, I love Thomas ;" to beat, I beat John.
4. "A Verb passive expresses a passion or a suffering, or the receiving of an action, and necessarily implies an object acted upon, and an agent by which it is acted upon ; as to be loved, Thomas is loved by me ;" John is beaten by me.
5. "So when the agent takes the lead in the sentence the Verb is active, and is followed by the object : when the object takes the lead the Verb is passive, and is followed by the agent."
6. "A Verb neuter expresses being, or a state or condition of being ; when the agent and the object acted upon coincide, and the event is properly neither action nor passion, but rather something between both ; as I am, I sleep, I walk."
7. Verbs in Greek are declined by Persons, Numbers, Tenses, Moods, Voices, and Conjugations.
8. "By the designation of Person a Verb corresponds with the several personal Pronouns, by that of Number it corresponds with the Number of the Noun or Pronoun it belongs to, whether singular, dual, or plural ; of Tense or Time, it represents the action, passion, or being as present, past, or future, whether imperfectly or perfectly, that is, whether passing in such time, or then finished ; of Mood or Mode, it expresses the

* In the beginning of this section I am greatly indebted to Bp. Lowth's Introduction to English Grammar, P. 43, 44, 45, 46, 2d edit.

various manner of the action, passion, or being;" of *Voices*, it denotes *action*, *passion*, or *both*. Comp. above 2, &c.

9. Greek Verbs then have

1. *Three Persons*; first, second, and third.
2. *Three Numbers*; Singular, Dual, and Plural.
3. *Eight Tenses*, or *Times*; the *Present*, as *τυπῶ I smite*, or *am now smiting*; the *Imperfect*, as *ετυπῶν I did smite*, or *was then smiting*; the *Preter-perfect*, as *τετύχα I smote*, or *have smitten*; the *Preter-plu-perfect*, as *ετετύχευν I had then smitten*; the *first and second Aorists*, which are so called (*αοριστοι*) because *indefinite* as to time, but generally denoting the *past*, as *έλυφα, έλυπον, I smote*; the *first and second Futures*, *τυψω, τυπω, I shall smite hereafter*; and in the *passive*, the *Paulo-post-future*, which expresses somewhat imminent, or to be performed shortly, as *τετυψομαι I shall be presently smitten**.
4. *Five Moods*; the *Indicative*, or declaring mood, as *τυπῶ I smite*; the *Imperative*, or bidding, as *τυπε smite thou*; the *Optative*, or wishing mood, as *ειδε τυπομαι I wish I smite*; the *Subjunctive*, i. e. subjoined or put after a Conjunction, as *εαν τυπῶ if I smite*; and lastly the *Infinitive* mood, which is *indefinite* as to Person and Number, as *τυπεῖν to smite*, and has very much the nature of a Noun, for which it is frequently used in Greek.
5. *Three Voices*; the *Active*, as *τυπῶ I smite*; the *Passive*, as *τυπομαι I am smitten* (see Rule 3. and 4. above); and *Middle*; which last is in signification frequently *active*, sometimes *passive*, but seems most properly to express *reflected action*, as *τυπομαι I smite myself †*.
10. There are *two Conjugations*, or different ways of declining different Verbs; those of the *first Conjugation* end in *ω*, as *τυπῶ I smite*, *τιμαω I honour*; of the *second*, in *μι*, as *ιστημι I place*.
11. Here follows the *Conjugation*, or method of declining the *active Voice* of a Verb in *ω*, which the Learner must diligently commit to memory, repeating every Person in each Tense, first with the English (except in the Optative and Subjunctive Moods) as *τυπῶ I smite*, *τυπῆς thou smitest*, *τυπῆι he smiteth*; Plur. *τυπομεν we smite*, *τυπῆτε ye smite*, *τυπῆσι they smite*; and then without, as *τυπῶ, τυπῆς, τυπῆι, &c.*

ACTIVE VOICE.

	Pres.	1st Fut.	Perf.
	Τυπῶ,	τυψω,	τετυχα.
	Singular.	Dual.	Plural.
Persons	1st I,	2d ye two,	3d they two
Pres. <i>I smite</i> ,	Τυπῶ-ω,	ει. εἶλον,	ομεν, εἶε, ουτι.
Imperf. <i>I did smite</i> ,	Ετυπῶ-ον,	ει. εἶλον,	ομεν, εἶε, ον.
1 Fut. <i>I will smite</i> ,	Τυψω-ω,	ει. εἶλον,	ομεν, εἶε, ουσι.
1 Aor. <i>I smote</i> .	Ελυψα-α,	ει. αἶλον,	αμεν, αἶε, αν.
Perf. <i>I have smitten</i> ,	Τετυχα-α,	ει. αἶλον,	αμεν, αἶε, ασι.
Plup. <i>I had smitten</i> ,	Ετετυχε-ειν,	ει. εἶλον,	ειμεν, εἶε, εισαν.
2 Aor. <i>I smote</i> ,	Ελυπον-ον,	ει. εἶλον,	ομεν, εἶε, ον.
2 Fut. <i>I shall smite</i> ,	Τυπω-ω,	ει. εἶλον,	ομεν, εἶε, ουσι.

* This Tense, however, is very frequently, if not generally, in the Greek writers, *simply future*.

† See Dr. Clarke's Note on *Homer*, ll. iii. lin. 141, but especially *Lud. Kuster, De vero Usu Verborum Mediourum*.

IMPERATIVE MOOD.

Pr. 2d Perf. <i>Smite thou,</i>	Τυπλ-ε,	} ερω, let him,	ελον,	ελων.	ελε, ελωσαν.
Perf. and Plup.	Τελυφ-ε,				
2 Aor.	Τυπ-ε,				
1 Aor.	Τυψ-ων,				
		αλω.	αλον,	αλων.	αλε, αλωσαν.

OPTATIVE MOOD, ειθε I wish.

Pr. and Imp.	Τυπλ-οιμι,				
1 Fut.	Τυψ-οιμι,				
Perf. and Pluperf.	Τελυφ-οιμι,	οις,	αι. οιλον,	οιλην.	οιμεν, οιλε, οιεν.
2 Aor.	Τυπ-οιμι,				
2 Fut.	* Τυπ-οιμι,				
1 Aor.	Τυψ-αιμι,	αις,	αι. αιλον,	αιλην.	αιμεν, αιλε, αιεν.
1 Aor. † <i>Æolic.</i>	Τυψει-α,	ας,	ε. αιλον,	αιην.	αιμεν, ηλε, αν.

SUBJUNCTIVE MOOD, εαν if.

Pr. and Imp.	Τυπλ-ω,	} ης,	η. ηλον,	ηλον.	ωμεν, ηλε, ωσι.
† 1 Fut. and 1 Aor.	Τυψ-ω,				
2 Fut. and 2 Aor.	Τυπ-ω,				
Perf. and Plup.	Τελυφ-ω,				

INFINITIVE MOOD.

Pr. and Imperf.	Τυπλ-ειν.	} To smite.	
1 Fut.	Τυψ-ειν.	} To smite hereafter.	
2 Fut.	Τυπ-ειν.		
1 Aor.	Τυψ-αι.	} To have smitten.	
Perf. and Pluperf.	Τελυφ-εναι.		
2 Aor.	Τυπ-ειν.		

PARTICIPLES.

Pr. and Imp.	Τυπλ-ων,	} ουσα, ον.	} <i>Smiting.</i>	
1 Fut.	Τυψ-ων,			
2 Aor.	Τυπ-ων,			
1 Aor.	Τυψ-ας,	ασα, αν.	<i>Having smitten.</i>	
Perf. and Plup.	Τελυφ-ως,	υια, ος.	<i>Having smitten.</i>	
2 Fut.	{ Gen.	Τυπ-ων,	ουσα, ουν.	<i>About to smite,</i>
		ενλος,	εσθς,	ενλος.

12. Participles are a kind of *verbal Adjectives*, and are so called because they participate of the nature both of an Adjective and of a Verb, being declined (comp. Sect. VII. 8.) and joined with Substantives like the former, but denoting time, and expressing an action or state, and governing cases like the latter. Comp. Sect. XXI. 55.

* The Grammarians distinguish the 2 Fut. from the 2 Aor. by putting a circumflex over α in the former, as τυψῆμι, τυψῆς, &c. except in the 2d Perf. dual.

† This *Æolic* 1st Aorist, as the Grammarians call it, is much used by the *Attics* in the second and third Person singular, and in the third Person plural.

‡ Some Grammarians have said, that the *Subjunctive* mood of Verbs has no *first Future*. But they are mistaken. For, Mark xiii. 11, we have λαλήσετε; John xvii. 2. Rev. xiii. 16, ινα δαση; Eph. vi. 3, ινα εση; 1 Cor. ix. 18, ινα-θησω; Mat. xxvi. 17, ετοιμασμεν. So in the Middle Voice, Acts xxi. 24, ινα ζυγησονται; Luke xxii. 30, ινα καθισθητε; Luke xxiv. 49, εως η ενδυσθητε. In the Passive, 1 Cor. xiii. 3, ινα καυθωμαι; 1 Pet. iii. 1, ινα-κερδωσωνται; Mat. v. 25, μηπως-εληθωσιν.

Of the FORMATION of the TENSES in the ACTIVE Voice, and first of the PRESENT TENSE and CHARACTERISTIC Letter.

13. The *Present* Tense active is the *Theme* (το θεμα) or foundation of all the rest.
14. The *Characteristic* Letter is that which immediately precedes the termination, as γ in λεγ-ω, λεγ-εις.
15. But when the two consonants πλ, κλ, or μν precede the termination, the former of these is the *Characteristic*, as π in τυπλω, μ in τεμνω.
16. The *Present*, *First Future*, and *Perfect* are the three principal *Tenses*, whence the other *Tenses* respectively are derived or formed; and in these three *Tenses* the *Characteristic* Letter is varied in a four-fold manner, whence there are four classes of *Characteristics*.
17. The *Characteristics*
 1. Of the first class or * labials are in the Present π, ε, φ, πλ,
 2. Of the second class or * palatines are in the Present κ, γ, χ, σσ, τλ,
 3. Of the third class or * dentals are in the Present τ, δ, θ, ζ, ω pure
 4. Of the fourth class or liquids are in the Present λ, μ, ν, ρ, μν, to which *Characteristics* are added ω circumflexed in the first Future, and α in the Perfect, but μω is changed into μηα, and νω into αα.

Of the Imperfect Tense, and the Augment.

18. The *Imperfect* is formed from the *Present* by changing ω into ου, and prefixing the augment, as τυπλω, ετυπλον.
19. The augment is of two kinds, *Syllabic* and *Temporal*.

Of the Syllabic Augment.

20. The *Syllabic Augment* is ε prefixed to a *Tense* when the Verb begins with a consonant; for then ε is prefixed to the *Imperfect*, *Pluperfect*, and to the 1st and 2d *Aorist* of the *Indicative*, but not of the other *Moods* †.
21. If the Verb begins with ρ the ρ is doubled after ε, as εριπλω, ερριπλον.

* See Sect. I. 9.

† See the above example of τυπλω.

22. The *Attics* prefix ε to Verbs beginning with ο or ω, and preserve the breathing of the Theme, as ὄραω, ἔωραον.
 23. The *Attics* also change the *syllabic* augment into the *temporal*, as from μέλλω, ἐμέλλον, *Attic* ἡμέλλον.

Of the Temporal Augment.

24. The * Temporal Augment is η or ω prefixed to a Tense instead of a *changeable* vowel or diphthong.
 25. The *changeable* vowels and diphthongs are α, ε, ο; αι, αυ, οι; α and ε are changed into η, ο into ω; and the ι of the *diphthongs* is *subscribed*; as ακουω, ηκουον; ερειδω, ηρειδον; ορυττω, ωρυττον; αιρω, ηρον; αυξανω, ηυξανον; οικιζω, ηικιζον.
 26. If a Verb begins with an *unchangeable* vowel or diphthong, that is, with η, ι, υ, ω, ει, ευ, ε, the same will be the beginning of all the Tenses, as ηχέω, ηχέον; ευθυνη, ευθυνον, &c.
 27. Yet the *Attics* change ευ into ηυ, as ευδω to sleep, Imperf. *Attic* ηυδον.

EXCEPTIONS.

28. Four Verbs beginning with α have no augment, αω to breathe, αν; αῖω to bear, αῖον; ἀήσσω to be unaccustomed, ἀήσσουν; and ἀδίζωμαι to be tired, ἀδίζωμαι.
 29. Some Verbs beginning with ε take ι after it for the augment, as εχω to have, ειχον. So ἔλω, ἔλκω, ἔρπω, ἐσθίω, ἐπομαι, ἐρεω, ἐσίλω, εαω, ἔω, ἐρουω, ἐθίω, ἐγείρωμαι, ἔλισσω. So ἐπω, ἐπον, which last preserves the augment throughout all the Moods.
 30. E before ο is not changed, but the ο is changed into ω, as ἐοράω, ἐωράων.
 31. Some Verbs beginning with οι have no augment, particularly those derived from οινος; wine, οινος a bird, οίαξ a helm.

Of the Augment of Compounds.

32. Compound Verbs have the augment in the middle if they begin with a Preposition, or with δυς and ευ before a *changeable* vowel or diphthong, as καταγινωσκω to condemn, κατέγινωσκον; εγκάλεω to forsake, εγκάλεειτον; δυσάπιστεω to disbelieve, δυσήπισεν; ευεργέτω, ευεργέτει.
 33. (Except a few in which the Preposition does not change the sense of the word, as καθευδω to sleep, εκαθευδον; or where the simple Verb is out of use, as αντιβολεω to intercede, ηντιβόλεον.)
 34. All other Compounds have the augment in the beginning, as φιλοσοφειω to philosophize, φιλοσοφειον; απομολεω to desert, απομολεει; ομοφρονειω to agree, ομοφρονειον; απρονειω to be unwise, απρονειον; δυστυχew to be unfortunate, εδυστυχειον.
 35. Some are augmented both in the beginning and in the middle, as ανοχλειω to disturb, ηνωχλειον; ανορθωω to correct, ηνωρθων; and a few either in the beginning or the middle, as ανοιγω to open, 1 Aor. ηνοιξα, and (*Attic*) ανεωξα.
 36. Prepositions in composition with a Verb beginning with a Vowel † lose their final vowel, as παρακω, παρηκεον (except περι, προ, and sometimes αμφι, and επι); and

* So called because it lengthens the *time* (tempus, —oris) of pronouncing the syllable.
 † Comp. Sect. I. 17.

if the Verb begins with an aspirate breathing, the prepositions change their last tenuis into it's correspondent aspirate, as in *αφαιρεω* compounded of *απο* and *αιρεω*, *εφιστημι* of *επι* and *ιστημι*.

37. Compounds with *εκ* change it into *εξ* before the augment, as *εκφερω*, *εξεφερον*; Compounds with *εν* and *συν*, which either change or cast off *ν*, receive the *ν* again before the augment, as *ελλειπω*, *ενελειπον*; *εμβλειπω*, *ενεβλειπον*; *συρραπιω*, *συνερραπιον*; *συστρεφω*, *συνεστρεφον*; *συζηλω*, *συνεζηλεον*.

Of the first Future.

38. The first Future is formed from the Present by changing the characteristics of the first class into *ψ*, as *τυπιω*, * *τυψω*;
of the second into *ξ*, as *λεγω*, * *λεξω*;
of the third into *σ*, as *πειθω*, * *πεισω*;
and by adding to the characteristics of the fourth class *ω* circumflexed, as *νεμω*, *νεμῶ*. (Comp. above 17. 4.)
39. Some Verbs ending in *σσω* or *τιω* form their 1st Fut. in *σω*, as *αγρωσσω*, *αγρωσω*; and many in *ζω*, in *ξω*, as *αιαζω*, *αιαξω*; and some of these latter in *γξω*, as *κλαζω* to *clang*, *κλαγζω*.
40. † The penultima of the 1st Fut. is commonly long, except in the fourth class of characteristics, where it is *always short*, and is made so either by striking out the second of two consonants, as *τεμνω*, *τεμῶ*; or the second vowel of a diphthong, as *φαινω*, *φανῶ*; or by using a doubtful vowel *short*, as *κρινω*, *κρινῶ*.
41. Four first Futures change the *breathing* of the Present, as *θρεξω* from *τρεχω* to *run*; *θρεψω* from *τρεφω* to *nourish*; *θυψω* from *τυπω* to *smoke*; *εξω* from *εχω* to *have*. The three last are thus distinguished from the 1st Futures of *τρεπω* to *turn*, of *τυπιω* to *smite*, and from the Adverb *εξω* *without*, respectively.
42. *Καιω* or *κρω* to *burn*, *κλαιω* or *κλω* to *wEEP*, change in the 1st Fut. into *υ*, as *καυσω*, *κλαυσω*.

Of the first Aorist.

43. The first Aorist is formed from the first Future by changing *ω* into *α*, and prefixing the augment, as *τυψω*, *ετυψα*; *οικισω*, *ωκισα*.
44. The penultima of the first Aorist is commonly long, and therefore in Verbs with the fourth class of characteristics *α* of the first Future is changed into † *η*, as *ψαλῶ*, *εψηλα*; *ε* into *ει*, as *σπειῶ*, *εσπειρα*; and a doubtful vowel is used *long*, as *κρινῶ*, *εκρινᾶ*.
45. A few first Aorists do not preserve the characteristic of the first Future, as *εθηκε* *I placed*, *εδωκα* *I gave*, *ηκα* *I sent*, *ειπα* *I said*, *ηνεκα* *I brought*, *εκηα* *I burnt*.

* The first Futures of the two first classes may not improperly be considered as always formed in *σω*, for *ω* is equivalent to *πσω*, *εσω*, or *φσω*; and *ξω* to *κσω*, *γσω*, or *χσω*. (Comp. Sect. 1. 8.) And observe that Verbs of the third class in *τω*, *δω*, and *ξω* reject their characteristic before *σ* for the sake of sound. Comp. Sect. III. 28. 1.

† i. e. The last syllable but one.

‡ And if the Verb had an *ι* in the Present, which was lost in the first Future, that letter is *subscribed*, as *εγανω*, *εγανῶ*, *εφηκα*; and sometimes *α* is preserved *long*, as *κερδαινω*, *κερδανῶ*, *εκερδανᾶ*.

Of the Preter-perfect.

46. The Preter-perfect is formed from the first Future by changing
 in the first class of characteristics $\psi\omega$ into $\phi\alpha$,
 in the second, $\xi\omega$ into $\chi\alpha$,
 in the third, $\sigma\omega$ into $\kappa\alpha$,
 in the fourth, ω into $\kappa\alpha$,

but $\mu\omega$ into $\mu\eta\kappa\alpha$, and $\nu\omega$ into $\nu\alpha$. And if the Verb begins with a *single consonant*, or * with a *mute before a liquid*, the first letter of the theme must be repeated before the augment, as $\tau\psi\omega$, $\tau\epsilon\tau\upsilon\phi\alpha$; $\gamma\rho\alpha\psi\omega$, $\gamma\epsilon\gamma\rho\alpha\phi\alpha$: But a † *tenuis* is prefixed instead of an *aspirate*, as $\delta\upsilon\sigma\omega$, $\tau\epsilon\theta\upsilon\kappa\alpha$: And to a double consonant, namely, ζ , ξ , ψ , or to any other two consonants but a mute followed by a liquid, ‡ only ϵ is prefixed, as $\psi\kappa\lambda\omega$, $\epsilon\psi\alpha\lambda\kappa\alpha$; $\sigma\kappa\alpha\psi\omega$, $\epsilon\sigma\kappa\alpha\phi\alpha$. If ρ begins the Verb, it is doubled with ϵ , as $\rho\acute{\iota}\psi\omega$, $\epsilon\rho\acute{\rho}\iota\phi\alpha$.

47. If the temporal augment have place, it is used in the Perfect and Plu-perfect throughout *all the Moods*.

48. Verbs of two syllables of the fourth class change ϵ of the first Future into α , as $\sigma\epsilon\lambda\lambda\omega$, $\sigma\epsilon\lambda\lambda\alpha$.

49. Verbs of two syllables in $\epsilon\iota\kappa\omega$, $\iota\kappa\omega$, and $\upsilon\kappa\omega$ cast away ν of the Future from the Perfect, as $\kappa\epsilon\iota\iota\kappa\omega$, $\kappa\epsilon\iota\iota\alpha$, $\epsilon\kappa\iota\alpha\kappa\alpha$; $\delta\upsilon\iota\kappa\omega$, $\delta\upsilon\iota\alpha$, $\tau\epsilon\delta\upsilon\kappa\alpha$. Others change || ν into γ , as $\phi\alpha\iota\iota\kappa\omega$, $\phi\alpha\iota\iota\alpha$, $\pi\epsilon\phi\alpha\gamma\alpha$; $\mu\epsilon\lambda\iota\iota\kappa\omega$, $\mu\epsilon\lambda\iota\iota\alpha$, $\mu\epsilon\mu\epsilon\lambda\iota\iota\kappa\alpha$.

50. Perfects in $\eta\kappa\alpha$ often cast off the first vowel of the theme, as $\kappa\alpha\mu\iota\omega$, $\kappa\alpha\mu\iota\alpha$, $\kappa\epsilon\kappa\iota\mu\eta\kappa\alpha$, for $\kappa\epsilon\kappa\alpha\mu\eta\kappa\alpha$.

Of the Preter-plu-perfect.

51. The Preter-plu-perfect is formed from the Perfect by changing α into $\epsilon\iota\upsilon$, and prefixing ϵ if the Perfect begins with a consonant, as $\tau\epsilon\lambda\upsilon\phi\alpha$, $\epsilon\tau\epsilon\lambda\upsilon\phi\epsilon\iota\upsilon$.

Of the second Aorist.

52. The second Aorist is formed from the Present by changing ω into α , and prefixing the augment, as $\gamma\rho\alpha\phi\omega$, $\epsilon\gamma\rho\alpha\phi\alpha$.

53. The penultima of this Aorist is commonly short, and therefore 1st Verbs whose penultima is § long because $\pi\acute{\iota}$, $\lambda\lambda$, $\mu\upsilon$ precede ω , cast away the latter consonant, as $\tau\upsilon\pi\acute{\iota}\omega$, $\epsilon\lambda\upsilon\pi\alpha$; $\kappa\alpha\mu\iota\omega$, $\epsilon\kappa\alpha\mu\alpha$.

- 2dly. Verbs in $\zeta\omega$, $\sigma\omega$, or $\tau\acute{\iota}\omega$, if their first Future ends in $\xi\omega$, form

* These Verbs have only ϵ prefixed to the Perfect, notwithstanding they begin with a mute before a liquid, $\gamma\upsilon\omega$ to know, $\epsilon\gamma\omega$; $\gamma\upsilon\alpha\zeta\omega$ to make known, $\epsilon\gamma\omega$; $\gamma\eta\gamma\alpha\sigma\omega$ to watch, $\epsilon\gamma\gamma\alpha\sigma\omega$.

† A *tenuis* is likewise used in any syllable of the Preter-perfect whenever an *aspirate* begins the next syllable, as $\delta\epsilon\iota\psi\omega$ to bury, $\delta\epsilon\psi\alpha$, $\tau\epsilon\tau\alpha\phi\alpha$; $\tau\epsilon\psi\omega$ to nourish, $\delta\epsilon\psi\alpha$, $\tau\epsilon\psi\epsilon\phi\alpha$.

‡ These repeat the first consonant, although they do not begin with a mute and a liquid, namely, $\pi\acute{\iota}\omega$ to be poor, $\pi\epsilon\pi\acute{\iota}\omega$; $\pi\acute{\iota}\omega$ to fall, $\pi\epsilon\pi\acute{\iota}\omega$. To which add the Deponents (comp. Sect. XII. 15.) $\mu\epsilon\mu\alpha\iota$ to remember, $\mu\epsilon\mu\eta\mu\alpha\iota$; $\kappa\iota\alpha\mu\alpha\iota$ to possess, $\kappa\epsilon\kappa\iota\mu\alpha\iota$; but we meet also with $\epsilon\kappa\iota\mu\alpha\iota$.

|| That is, they in effect retain their ν , for γ before ν is pronounced like ν .

§ If a vowel comes before two consonants, the Grammarians call the syllable *long by position*.

their second Aorist in γον, as ταῖω, ταῖω, εἶαγον; if in σω, in δον, as φράζω, φράσω, εφράδον.

3dly. The vowels and diphthongs of the Present are changed thus, η, ω, αι, αυ into α, as ληθω, ελαθον; τρωγω, εβραγον; φαίνω, εφαινον; παύω, επαυον. E is likewise changed into α, as τρεπω, εβραπον; except in ελεγον from λεγω, εβλεπον from βλεπω, εφλεγον from φλεγω. Eu is changed into υ, as φευγω, εφυγον; and ου into ο, as ακουω, ηκουον.

Ei is changed into ι, as λειπω, ελιπον; but in the fourth class, Verbs of two syllables change ει into α, σπειρω, εσπαρον; of three, into ε, as οφειλω, ωφελον.

54. The following Verbs have the penultima of their 2d Aorist long by necessity:

1st. Those of two syllables beginning with a vowel or diphthong, as επω, ειπον; ευρω, ευρον.

2dly. Those where several consonants (except as in Rule 53.) precede ω, as περβω, επαρθον; δερκω, εδαρκον.

3dly. Most contracted Verbs (of which hereafter) retain their vowels and diphthongs, as δεπω, εδεπον.

55. These have their second Aorists irregular: βαπτω, εβλαβον; καλυπτω, εκαλυβον; κρυπτω, εκουβον; βαπτω, εβαπον; σκαπτω, εσκαπον; ραπτω, ερραπον; θαπτω, εθαπον; θρυπτω, εθρυπον; ριπτω, ερριπον; πλεσσω, επλαγον and επληγον; σμυχω, εσμυγον; ψυχω, εψυγον.

Of the second Future.

56. The second Future is formed from the second Aorist by changing ον into ω circumflexed, and rejecting the augment, as ελυπον, τυπω.

57. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Active Voice.

	Indicat.	Imperat.	Optative.	Subjunct.	Infinit.	Particip.
Pref.	τυπῶ	τυπέ	τυπῶμαι	τυπῶ	τυπεῖν	τυπῶν
Imperf.	ετυπῶν					
1 Fut.	τυψά		τυψοίμαι		τυψεῖν	τυψῶν
1 Aor.	εἴψα	τύψον	τυψάμαι	τυψω	τυψαι	τυψας
Perf.	τέψα	τέψε	τέψοίμαι	τέψω	τέψεσθαι	τέψως
Pluperf.	ετέψκειν					
2 Aor.	ἐλυπον	τυπε	τυποίμαι	τυπω	τυπεῖν	τυπων
2 Fut.	τυπῶ		τυπῶμαι		τυπεῖν	τυπῶν.

In the fourth class the 1st Fut. is circumflexed and varied like the 2d Fut.

1 Fut. σπερῶ | σπερῶμαι | σπερεῖν | σπερῶν.

N. B. The Learner should repeat the above Table first in the order of the Tenses; thus, Indicative Mood, τυπῶ, ετυπῶν, τυψά, εἴψα, &c. and then in the order of the Moods, as Present Tense, τυπῶ, τυπέ, τυπῶμαι, &c.

S E C T. XI.

Of the *PASSIVE VOICE* of Verbs in *ω*, and first of the auxiliary Verb *εἰμι*.

1. **A**S in English we have *no* passive Voice but what is made of the Participle passive joined to the auxiliary Verb *to be* throughout all it's variations, as *I am smitten, I was smitten, I have been smitten*, &c. so in Greek *several* forms in the passive are expressed by the Participle Perfect and the Verb *εἰμι to be*.
2. Here follows, therefore, the irregular Verb *εἰμι to be*, declined throughout, which the Learner must repeat first with the English to each word, as Sing. *εἰμι I am, εἰς or εἶ thou art, ἐστί be is*; Plur. *εσμεν we are, ἐστέ ye are, εἰσι they are*; and then without the English, as Sing. *εἰμι, εἰς or εἶ, ἐστί*, &c. The succeeding example of the Passive Verb *τυπτομαι* must also be repeated in like manner.

I N D I C A T I V E M O O D.

Persons.	Singular.			Dual.			Plural.		
	1.	2.	3.	1.	2.	3.	1.	2.	3.
Pres. <i>I am</i> ,	Εἰμι,	εἰς or εἶ,	ἐστί	—	εσίνον,	εσίνον	εσμεν,	εστέ,	εἰσι
Imperf. <i>I was</i> ,	Ἦν,	ἦς,	ἦ or ἦν	—	ἦλον,	ἦλην	ἦμεν,	ἦτε,	ἦσαν
Plup. <i>I had been</i> ,	Ἦμην,	ἦσο,	ἦτο	ἦμεθον,	ἦσθον,	ἦσθην	ἦμεθα,	ἦσθε,	ἦντο
Fut. <i>I shall be</i> ,	Ἐσ-ομαι,	ἦ,	*εἶται	ἔμεθον,	εσθον,	εσθον	ομεθα,	εσθε,	ονταί.

I M P E R A T I V E M O O D.

Pres. *Be thou*, Ἰσθε or ἐσθί or εσο, ἐστω | ——— εσίνον, εσίνων | ——— εστέ, ἐστώσαν

O P T A T I V E M O O D, εἴθε *I wish*.

Pres. and Perf. *I were*, Εἴην, εἴης, εἴη | ——— εἴηλον, εἴηλην | εἴημεν, εἴητε, εἴησαν
 Fut. *I may be hereafter*, Ἐσ-οιμην, οἶο, οἶο | ——— οἶμεθον, οἶσθον, οἶσθην | οἶμεθα, οἶσθε, οἶντο

S U B J U N C T I V E M O O D, εἰν *if*.

Pr. and Perf. *I be*, Ω, ἦς, ἦ | ——— ἦλον, ἦλον, | ὦμεν, ἦτε, ὦσι
 Fut. *I shall be*, Ἐσ-ομαι, ἦ, ἦται | ὠμεθον, ἦσθον, ἦσθον | ὠμεθα, ἦσθε, ὠνται

I N F I N I T I V E M O O D.

Pres. *Εἶναι To be*.

Fut. *Ἐσσεσθαι To be hereafter*.

P A R T I C I P L E S.

	M.	F.	N.		M.	F.	N.
Pres. <i>Being</i> , N.	ὄν	ούσα,	όν	Fut. <i>About to be</i> , N.	ἔσομεν-ος,	ἦ,	όν
G.	ὄντος,	ούσος,	όντος.	G.	—	ού,	ού.

3. All Verbs in *ω* are in the *Passive Voice* conjugated as the following example of *Τυπτομαι I am smitten*.

* By a common syncope, *εσται*.

P A S-

PASSIVE VOICE.

Pres.	Perf.	2d Aor.
Τυπίζομαι	τέτυμμαι	ἐτύπην.

INDICATIVE MOOD.

Persons.	Singular.	Dual.			Plural.
		1.	2	3.	
Pres. <i>I am smitten,</i>	Τυπίζομαι,	οιμῶν,	εσθόν,	οιμῶν	1.
Imp. <i>I was smitten,</i>	Ετυπίζομαι,	οιμῶν,	εσθόν,	οιμῶν	2.
Perf. <i>I have been—</i>	Τέτυμμαι,	μυμῶν,	φθόν,	φθόν	3.
Plup. <i>I had been—</i>	Ετέτυμμαι,	μυμῶν,	φθόν,	φθόν	οιμῶν
Paulo post Fut.	Τετυπύσομαι,	&c. as the Present.			τέτυμμενοι εἰσι
<i>I shall be—presently</i>		&c. as the Present.			τέτυμμενοι ἦσαν
1 Aor. { <i>I was or</i>	Ετυπύθην,	—	ἤλον	ἤλην	ἦσαν
2 Aor. { <i>have been—</i>	Ετυπύην,	—	—	—	—
1 Fut. { <i>I shall or</i>	Τυπύσομαι,	&c. as the Present.			—
2 Fut. { <i>will be—</i>	Τυπύσσομαι,	&c. as the Present.			—

IMPERATIVE MOOD.

Persons.	Singular.	Dual.			Plural.
		1.	2	3.	
Pr. and Imp. <i>Be thou smitten,</i>	Τυπίζου,	οιμῶν,	εσθόν,	οιμῶν	1.
Perf. and Plup.	Τέτυμο,	μυμῶν,	φθόν,	φθόν	2.
1 Aor.	Τυπύθη,	—	—	—	3.
2 Aor.	Τυπύσθην,	—	—	—	—

* Two Verbs, *βλάπτω* and *οὐράω*, make the 2d Person in *εἰ*, *βλάπτε* and *οὐράε*. So *οὐράωμαι*, 1 Fut. of *οὐράω*, makes *οὐράε*.
 † After an aspirate the 2d Aor. ends in *ῆς*, not *ῆσθι*, as *ἀνθῆς*.

OPTATIVE MOOD, εἰθε I wish.

Pr. and Imp. I were—	Τὸντ-οιμην	οις, οἷς	οιμεθον, οισθον,	οισθον	οιμεθα, οισθε, οντο
1 Fut. { I may be—	Τὸντ-οιμην,	} εἰης, εἰη	—	οισθον	οιμεθα, οισθε, οντο
2 Fut. { hereafter.	Τὸντ-οιμην,		—	οισθον	οιμεθα, οισθε, οντο
Paulo post Fut.	Τὸντ-οιμην,		—	οισθον	οιμεθα, οισθε, οντο
I may be—presently.	Τὸντ-οιμην,	} εἰης, εἰη	—	οισθον	οιμεθα, οισθε, οντο
1 Aor. { I were or	Τὸντ-οιμην,		—	οισθον	οιμεθα, οισθε, οντο
2 Aor. { had been—	Τὸντ-οιμην,		—	οισθον	οιμεθα, οισθε, οντο
Perf. and Plup.	Τὸντ-οιμην,	—	—	οισθον	οιμεθα, οισθε, οντο
I had been—	Τὸντ-οιμην,	—	—	οισθον	οιμεθα, οισθε, οντο

SUBJUNCTIVE MOOD, εαν if.

Pr. and Imp. I be—	Τὸντ-οιμην,	η, ηται	ησθον, ησθον,	ησθον	ησθε, ηται
1 Fut. I shall be—	Τὸντ-οιμην,	η, ηται	—	ησθον	ησθε, ηται
1 Aor. { I have	Τὸντ-οιμην,	η, ηται	—	ησθον	ησθε, ηται
2 Aor. { been—	Τὸντ-οιμην,	η, ηται	—	ησθον	ησθε, ηται
Perf. and Plup.	Τὸντ-οιμην,	η, ηται	—	ησθον	ησθε, ηται
I had been—	Τὸντ-οιμην,	η, ηται	—	ησθον	ησθε, ηται

INFINITIVE MOOD.

Pr. and Imp.	Τὸντ-οιμην	To be smitten.
Perf. and Plup.	Τὸντ-οιμην	To have been smitten.
Paulo post Fut.	Τὸντ-οιμην	To be smitten presently.
1 Aor.	Τὸντ-οιμην	To have been smitten.
2 Aor.	Τὸντ-οιμην	To have been smitten.
1 Fut.	Τὸντ-οιμην	To be smitten hereafter.
2 Fut.	Τὸντ-οιμην	To be smitten hereafter.

PARTICIPLES.

	M.	F.	N.
Pr. and Imp.	Τὸντ-οιμην-ος,	η,	ον,
Perf. and Plup.	Τὸντ-οιμην-ος,	η,	ον,
Paulo post Fut.	Τὸντ-οιμην-ος,	η,	ον,
1 Fut.	Τὸντ-οιμην-ος,	η,	ον,
2 Fut.	Τὸντ-οιμην-ος,	η,	ον,
1 Aor.	Τὸντ-οιμην-ος,	η,	ον,
2 Aor.	Τὸντ-οιμην-ος,	η,	ον,

* Or rather, being in, or a', smiting, i. e. now suffering under strokes; for being smitten implies having suffered. See an excellent Grammatical Essay in Gentleman's Magazine for January 1775, p. 10, &c.

of

Of the FORMATION of the TENSES in the PASSIVE Voice.

4. There are nine Tenses in the Passive Voice, of which the *three principal*, namely, the *Present*, the *Perfect*, and the *second Aorist*, are formed from the Active.

Of the Present.

5. The Present Tense is formed from the Present active by changing ω into $\sigma\mu\alpha\iota$, as $\tau\upsilon\pi\omega$, $\tau\upsilon\pi\sigma\mu\alpha\iota$.

Of the Imperfect.

6. The Imperfect is formed from the Present by changing $\mu\alpha\iota$ into $\mu\eta\nu$, and prefixing the augment, as $\tau\upsilon\pi\sigma\mu\alpha\iota$, $\epsilon\tau\upsilon\pi\sigma\mu\eta\nu$; $\alpha\gamma\sigma\mu\alpha\iota$, $\eta\gamma\sigma\mu\eta\nu$.

Of the second Aorist.

7. The second Aorist is formed from the second Aorist active by changing $\sigma\nu$ into $\eta\nu$, as $\epsilon\iota\upsilon\sigma\tau\omega$, $\epsilon\iota\upsilon\sigma\tau\eta\nu$.

Of the second Future.

8. The second Future is formed from the third Person singular of the second Aorist by adding $\sigma\mu\alpha\iota$, and dropping the augment, as $\epsilon\iota\upsilon\sigma\tau\eta$, $\tau\upsilon\pi\eta\sigma\mu\alpha\iota$.

Of the Preter-perfect.

9. The Perfect is formed from the Perfect active by changing, in the first class of Characteristics, $\phi\alpha$ { pure into $\mu\mu\alpha\iota$, as $\tau\acute{\epsilon}\lambda\upsilon\phi\alpha$, $\tau\acute{\epsilon}\lambda\upsilon\mu\mu\alpha\iota$;
 { impure into $\mu\alpha\iota$, as $\tau\acute{\epsilon}\lambda\epsilon\phi\alpha$, $\tau\acute{\epsilon}\lambda\epsilon\mu\mu\alpha\iota$;
 in the second, $\chi\alpha$ { into $\gamma\mu\alpha\iota$, as $\lambda\epsilon\lambda\epsilon\chi\alpha$, $\lambda\epsilon\lambda\epsilon\gamma\mu\alpha\iota$;
 { after γ into $\mu\alpha\iota$, $\eta\lambda\epsilon\gamma\chi\alpha$, $\eta\lambda\epsilon\gamma\mu\alpha\iota$;
 in the third, $\kappa\alpha$ { into $\sigma\mu\alpha\iota$, as $\pi\epsilon\pi\epsilon\iota\kappa\alpha$, $\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$;
 { into $\mu\alpha\iota$, when the penultima of the Perf. active is long, and the Characteristic of the Present is ω pure, as $\pi\epsilon\pi\sigma\iota\tau\kappa\alpha$, $\pi\epsilon\pi\sigma\iota\mu\mu\alpha\iota$;
 in the fourth, $\kappa\alpha$, { into $\mu\alpha\iota$, as $\epsilon\psi\alpha\lambda\kappa\alpha$, $\epsilon\psi\alpha\lambda\mu\mu\alpha\iota$: but $\pi\epsilon\phi\alpha\gamma\kappa\alpha$ makes $\pi\epsilon\phi\alpha\gamma\mu\mu\alpha\iota$.

EXCEPTIONS.

10. Except in the third class some Verbs in ω pure, which make the Perfect in $\sigma\mu\alpha\iota$, although the penultima of the Perfect active be long, as $\eta\kappa\epsilon\sigma\mu\alpha\iota$ from $\alpha\kappa\omega$ to bear, $\kappa\epsilon\kappa\epsilon\sigma\mu\alpha\iota$ from $\kappa\rho\omega$ to knock, $\epsilon\pi\lambda\alpha\iota\sigma\mu\alpha\iota$ from $\pi\lambda\alpha\iota\omega$ to stumble, $\kappa\epsilon\kappa\epsilon\lambda\epsilon\upsilon\sigma\mu\alpha\iota$ from $\kappa\epsilon\lambda\epsilon\upsilon\omega$ to order, $\kappa\epsilon\kappa\lambda\epsilon\iota\sigma\mu\alpha\iota$ from $\kappa\lambda\epsilon\iota\omega$ to shut, $\sigma\epsilon\sigma\epsilon\iota\sigma\mu\alpha\iota$ from $\sigma\epsilon\iota\omega$ to sbake, $\epsilon\iota\lambda\omega\sigma\mu\alpha\iota$ from $\gamma\gamma\omega\omega$ to know, $\tau\epsilon\theta\rho\alpha\upsilon\sigma\mu\alpha\iota$ from $\xi\rho\alpha\upsilon\omega$ to break.

11. In the second and third class the penultima *ευ* drops its *ε*, as in *πεφυγμαι* from *φευγω* to flee, *κεχυμαι* from *χεω*, *χευσω* to pour.
 12. From Verbs in *αινω* and *υνω* the *Attics* form the Perfect passive in *σμαι*, as *πεφασμαι* from *φαινω*, *μεμολυσμαι* from *μολυνω*.
 13. In the first class Verbs of two syllables, which have *τρε* in the penultima, change *ε* into *α*, as *στρεφω* to turn about, *εστρεφα*, *εστραμμαι*; *τρεπω*, *τετρεφα*, *τειραμμαι*; *τετρω*, *τετρεφα*, *τετραμμαι*. Observe this last resumes the *θ* of the 1st Fut. active to distinguish it from the Perfect Pass. of *τρεπω*.

Of the Persons of the Perfect.

14. The Persons of the Perfect are not in all Verbs formed as in *τειρμαι*, but variously in different Verbs, as follows :

In the first class

The Characteristic of the Perf. act. is thus changed before *μαι*, *σαι*, and *ται* : for *τειρμαι*, *τειρσαι*, *τειρται* are used *τειρμαι*, *τειρσαι*, *τειρται*, &c. for *τειρφμαι*, *τειρφσαι*, *τειρφται* are used *τειρμαι*, *τειρφσαι*, *τειρφται*, from *τερπω*. (Comp. Sect. I. 10.)

In the second class,

For *—χμαι*, *—χσαι*, and *—χται* are put *—γμαι*, *—ξαι*, and *—ξται*, as *λελεγμαι*, *λελεξαι*, *λελεξται*, from *λεγω*.

In the third,

For *—κμαι*, *—κσαι*, and *—κται* are put *—σμαι*, *—σαι*, and *—ται*, as *πεπεισμαι*, *πεπεισαι*, *πεπεισται*, from *πειθω*.

In the fourth,

The Characteristic of the Perf. act. is altogether omitted, as in *εφαλμαι*, *εφαλσαι*, *εφαλται*, from *ψαλλω* ; but *πεφαμμαι*, *πεφαισαι*, *πεφαιται*.

Of forming the Persons of the Dual and Plural Perfect.

15. *Μ* before *μαι* in the first class, *γ* before *μαι* in the second, and *σ* before *μαι* in the third, are preserved in the first person dual and* plural, as in *τειρμε-θον* and *—θα* from *τειρμαι* ; *λελεγμε-θον* and *—θα* from *λελεγμαι* ; *πεπεισμε-θον* and *—θα* from *πεπεισμαι*.
 16. In the second and third Person dual and in the second plural the *tenues* of the third Person singular are changed into their *aspirates*, as from *τειρται*, *τειρθον*, *τειρθε* ; from *λελεξται*, *λελεχθον*, *λελεχθε* ; from *πεφαιται*, *πεφαιθον*, *πεφαιθε* : But if the third Perf. sing. end in *ται pure*, then *σ* is inserted before *θον* and *θε* ; thus from *νενεμηται*, *νενεμησθον*, *νενεμησθε*.
 17. The 3d Person plural is formed from the 3d Person singular, if it end in *ται pure*, by inserting *ν* before *ται*, as from *κεκριται*, *κεκρινται*.

* And where *γ* precedes the Characteristic of the theme in the second class, it is preserved also in the second and third person both of the singular and of the dual, and in the second person of the plural, as from *λελεγω*, Perf. Pass. *λελε-γμαι*, *—γξαι*, *—γξται*. Dual. *—γμεθον*, *—γχθον*, *—γχθον*. Plur. *—γμεθα*. *—γχθε*.
 N. B. *It*

N. B. It would be very proper for the Learner in this place to write out, according to the above Rules, the Perfect passive γεγραμμαι from γραφω, πεπλεγμαι from πλεκο, απεπλησμαι from πληθω, εσπαρμαι from σπειρω, λελυμαι from λυω throughout all the Persons and Numbers.

Of the Preter-plu-perfect, and Moods of the Perfect.

18. The Plu-perfect is formed from the Perfect by changing *μαι* into *μην*, and prefixing *ε* if the Verb begin with a consonant, as τετυμμαι, ετετυμμην.

19. The Persons of the Plu-perfect are formed after the analogy of the Persons of the Perfect, preserving the terminations as in ετετυμμην.

20. So as to the other Moods, the Perfect Imperative derives it's second Person sing. from the second Person sing. of the Indicative, as τελευσαι, τελευσο; λελεξαι, λελεξο; κεκρισαι, κεκρισο; it's other Persons from the second Perf. plural, as τελευθητε, τελευθω; λελεχθε, λελεχθω; κεκρισθε, κεκρισθω: Whence also may be deduced the Perfect Infinitive, as λελεχθαι, κεκρισθαι: The Perfect Optative and Subjunctive are most usually formed by the auxiliary ειην and ω: But sometimes the Optative is formed from the Indicative by changing *μαι* into *μην*, as λελυμαι, λελυμενος ειην and * λελυμην, υο, υιο, &c. α, ε, ο, take ι before *μην*, as εκλμαι, εκλταιμην, αιο, αιιο, &c. Sometimes the Perfect Subjunctive is formed by changing the vowel of the Indicative before *μαι* into *ω*, as εκλμαι, εκλωμαι.

Of the first Aorist.

21. The first Aorist is formed from the third Person singular of the Perfect by changing *αι* into *ν*, and *tenues* into their *aspirates*, and dropping the prefixed consonant, if any, as τετυπαι, ελυφθην; ωρυλαι, ωρυχθην.

22. Verbs which in the Perfect had changed *ε* into *α*, resume their *ε* in the first Aorist, as εστραμμαι, εστρεφθην; and those which had cast away *ν*, poetically take it again, as † εκλυθην for εκλιθην from κλινω.

23. Some first Aorists in the penultima have *τ* for *θ* of the Perfect, as ελαφθην I was buried, from εαπλω, τεθαμμαι; ερεσθην I was nourished, from τρεφω, τεθραμμαι; to prevent the disagreeable concurrence of *aspirates*. Comp. page 28. Note †.

24. Some first Aorists assume *σ*, as εμνησθην from μεμνησθαι; and some reject it, as εσωδην from σεσωσθαι; and some change *η* into *ε*, as ευρεθην from ευρησθαι.

Of the first Future.

25. The first Future is formed from the third Person sing. of the first Aorist by adding *σμαι*, and dropping the augment, as ετυφθη, τυφθησμαι. (Comp. Rule 8. above.)

Of the Paulo-post-future.

26. The Paulo-post-future is formed from the second Perf. sing. of the Perfect by inserting *ομ* before *αι*, as τελευσαι, τελευσομαι; πεπλεξαι, πεπλεξομαι.

* See more in Port-Royal Grammar by Nugent, p. 162.

† Απεκλυσθην in the N. T. (see Rev. ii. 13. ix. 18, 20. Mat. xvi. 21.) is formed after the same analogy from απεκλινω.

27. The Tenses of the other Moods are formed from the correspondent ones of the Indicative, as in the following

Table of the cognate or correspondent Tenses in the Passive Voice.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pref.	τυπτομαι	τυπτο	τυπτομαιην	τυπτομαι	τυπτεσθαι	τυπτομενος
Imp.	ετυπτομαιην					
Perf.	τετυπμαι	τετυπο	τετυμμενος ειην	τετυμμενος ω	τετυφθαι	τετυμμενος
Plup.	ετετυμμαιην					
P. post Fu.	τετυπομαι		τετυπομαιην		τετυφασθαι	τετυφομενος
1 Aor.	ετυθηην	τυθητι	τυθηιην	τυθηω	τυθησθαι	τυφθεις
1 Fut.	τυθησομαι		τυθησομαιην		τυφθησεσθαι	τυφθησομενος
2 Aor.	ετυπηην	τυπητι	τυπειην	τυπω	τυπησθαι	τυπεις
2 Fut.	τυπησομαι		τυπησομαιην		τυπησεσθαι	τυπησομενος

28. N. B. The Learner should repeat this in the same manner as the similar Table in the Active Voice, Sect. X. 57.

S E C T. XII.

Of the MIDDLE VOICE of Verbs in Ω, and of the DEPONENT Verb.

1. **T**HE Tenses of the Middle Voice are declined after the form of the Active or Passive, according to their termination; thus Perf. Mid. τυπ-α is declined like Perf. Act. τυφ-α, ας, ε, &c. and 1 Fut. Mid. τυψ-ομαι like Pass. Pres. τυπ-ομαι, ης, ελαι, &c.

2. Here follows therefore

A Table of the cognate or correspondent Tenses in the MIDDLE VOICE.

	Indicat.	Imper.	Optat.	Subjunct.	Infin.	Particip.
Pref.	Τυπτομαι	τυπτε	τυπτομαιην	τυπτομαι	τυπτεσθαι	τυπτομενος
Imp.	ετυπτομαιην					
1 Fut.	τυψομαι		τυψομαιην		τυψεσθαι	τυφομενος
1 Aor.	εψαμαιην	τυψαι	τυψαιμαιην	τυψωμαι	τυψασθαι	τυψαμενος
Perf.	τελυπα	τελυπε	τελυπομαι	τελυπω	τελυπεναι	τελυπως
Pluperf.	ετελυπειην					
2 Aor.	ελυπομαιην	τυπε	τυπειμαιην	τυπωμαι	τυπεσθαι	τυπομενος
2 Fut.	τυπουμαι		τυπουμαιην		τυπεισθαι	τυθεμενος

In the fourth class the 1st Fut. is varied like the 2d Fut.

1 Fut. σπερῶμαι | σπερομαιην | σπερεσθαι | σπερμενος.

3. N. B. The Learner should here repeat all the Persons of every Tense, which he will easily do, if he is perfect in the Terminations of the Active and Passive Voices.

4. But the Terminations of the 1st Aorist, Indicative, Imperative, and Optative, and of the 2d Fut. being somewhat peculiar, may be learned thus:

Indic. 1 Aor. Sing. Εψ-αιμην, ω, αλο. Du. αμεθον, ασθον, ασθην. Pl. αμεθα, ασθε, αλο.

Imper. 1 Aor. Sing. Τυψ-αι, ασθω. Du. ασθιν, ασθων. Pl. ασθε, ασθωσαν.

Optat. 1 Aor. Sing. Τυψ-αιμην, αιο, αλο. Du. αμεθον, αισθον, αισθην. Pl. αμεθα, αισθε, αλο.

2 Fut. Indic. Sing. * τυπ-ῶμαι, ἦ, εἶσι. Du. ὄυμεθον, εἶσθον, εἶσθον.
Pl. οὔμεθα, εἶσθε, ὄυηται.

Of the FORMATION of the TENSES in the MIDDLE VOICE.

5. The *Present* and *Imperfect* are the same as the *Present* and *Imperfect* passive.

6. *The first Future*

is formed from the first Future active by changing ω into $\omicron\mu\alpha\iota$, as τυψω, τυψομαι; but in the fourth class into ὄυμαι, as ψαλῶ, ψαλῶμαι.

7. *The first Aorist*

is formed from the first Aorist active by adding $\mu\eta\nu$, as εἴψα, εἴψαμην.

8. *The Perfect Middle*

is formed from the Perfect active by taking the Characteristic of the second Aorist for it's own, as τέλῃα, τέλῃα; so λελύα from λυω, ηῖαα from ακουω. (Comp. Sect. X. 53. 3.)

9. Perfects active in ηκα cast off ηκ, as τεμνω, τελεμνηα, τέλομαι. (Comp. with Rule 11.)

10. The penultima of the Perfect middle is commonly the same as that of the Perfect active: But if the penultima of the Present have α, αι, or ει, they are changed thus in the Perfect middle; α († sometimes) into η, as ἔαλλω, τεθηλα; αι into η, as φαίνω, πεφηνα; ει into οι, as πείθω, πεποιθα.

11. Verbs of two syllables, which have ε in the penultima of the 1 Fut. active, change ε into ι in the penultima of the Perfect middle, as λέγω, λελόγω, σπείρω, σπερω, εσπορα; περιπω, περιψω, πεπομπα.

12. *The Plu-perfect*

is formed from the Perfect by changing α into ειν, and prefixing ε if the Verb begins with a consonant, as τέλῃα, ετέλῃειν.

13. *The second Aorist*

is formed from the second Aorist active by changing ον into ομην, as εἴπον, εἴπομην.

14. *The second Future*

is formed from the second Future active by changing ω into ουμαι, as τυπῶ, τυπούμαι.

Of the DEPONENT Verb.

15. A Deponent Verb hath generally an ‡ active signification, but is declined in some Tenses after the passive, and in others after the middle form, as δεχομαι to receive.

* These three Verbs, ἔδω, πιω, φαγω, do not circumflex their second Future Middle, and are formed as φαγομαι, —σαι, —εται; Pl. —ομεθα, —εσθε, —οηται; Infin. φαγεσθαι, &c. Thus ἐδομαι is distinguished from ἐδυμαι, 2 Fut. Mid. of εἶω to sit; but observe it makes it's 2 Perf. sing. ἐδη, Att. ἐδῃ.

† “The a generally remains, especially when this Preterite would otherwise be confounded with the 1 Aor. active, as ψαλλω, εψαλλα, εψαλα, and not εψηλα, which is the 1 Aor. active.” Port-Royal Grammar, p. 171.

‡ The 2d Aorist (as ἐδεχθην) in these Verbs has often a *Passive* sense.

17. In parsing a Greek Verb or Participle, i. e. in deducing it grammatically from its theme, the best and most natural way seems to be by naming those tenses and words *only*, which, according to the above Rules, and the preceding Tree, intervene between the theme and the word proposed, or which are necessary to account for its form: For instance, if it be required to parse the Verb τυρῆσται, 3 Perf. sing. 1 Fut. passive Indic. of τυρῆω, let the Learner proceed thus; Τυρῆω, (1 Fut.) τυψω, (Perf.) τεύφα, (Perf. Pass.) τεύμμαι, —ψαι, —ται, (1 Aor.) εὐρῆην, (1 Fut.) τυρῆσσομαι, τυρῆσση, τυρῆσται. Again, for τυπαῖται, 3 Perf. sing. 2 Fut. Indic. middle of τυπῆω; Τυπῆω (2 Aor.) εὐπην, (2 Fut.) τυπῶ, (2 Fut. Mid.) τυπῶμαι, τυπῇ, τυπῶται. For επεκοιθει, 3 Perf. sing. Pluperf. Indic. middle of πειθω, let him say, Πειθω, (1 Fut.) πεισω, (Perf.) πεπεικα, (2 Aor.) * επιθον, (Perf. Mid.) πεποιθα, (Pluperf. Mid.) επεποιθειν, —εις, —ει. Once more, for απεσαλμενος, Particip. Perf. Pass. Masc. Sing. Nominative Case from the compound Verb αποστέλλω, let him name αποστέλλω, (1 Fut.) αποστέλω, (Perf.) † απεσάλλα, (Perf. Pass.) απεσάλμαι, (Particip.) απεσάλμενος.
18. For the manner in which *Verbal Nouns* are deduced from Verbs, see Sect. VI. 8.

S E C T. XIII.

OF CONTRACTED Verbs.

1. **V**ERBS ending in *aw*, *ew*, and *ow* are in the Present and Imperfect of all Moods most usually *contracted*; and hence arise the contracted or circumflexed Verbs: the first kind in *ῶ, ᾶς, ᾷ*, from Verbs in *aw*; the second in *ῷ, εῖς, εῖ*, from Verbs in *ew*; the third in *ῶ, οῖς, οῖ*, from Verbs in *ow*.
2. In these Verbs no Tenses but the Present and Imperfect are contracted, all their other Tenses being formed regularly like Verbs of the third class in *pure*.
3. The *Rules of Contraction* are much the same as in Nouns (see Sect. III. 31.): for
 1. In Verbs in *aw*, if *o* or *w* follow *α*, the contraction is into *ω*; if any other vowel or diphthong follow it, into *α*.
 2. In Verbs in *ew*, *ε* is contracted into *ει*; *εο* into *ου*. But if a long vowel or a diphthong follows *ε*, the contraction is made by dropping *ε*.
 3. In Verbs in *ow*, if *ω* or *η* follows *ο*, the contraction is into *ω*; if *ε*, or *ο*, or *ου*, the contraction is into *α*; if any other vowel or diphthong follow *ο*, the contraction is into *οι*; except in the Infinitive, *οει* into *ου*, as χρυσεῖν, χρυσεῖν, and in the 2d Perf. Pres. Indic. Pass. χρυσοη, χρυσεῖν.
4. These Rules would of themselves enable the Learner to give the *contracted* form of these Verbs from the uncontracted, which latter is declined regularly, as in τυπῶ. It may, however, be proper to add

* The second Aorist should here be named because it is *necessary* to account for the form, i. e. in the present instance, for the *Characteristic*, of the Perf. Mid. πεποιθα. See above 8.

† See Sect. X. 32, and 48.

5. *ATABLE of the CONTRACTED Verbs declined in their PRESENT and IMPERFECT Tenses, ACTIVE and PASSIVE.*

ACTIVE VOICE.
INDICATIVE MOOD.

Present Tense.

	Singular.	Dual.	Plural.
1. Τιμ-αω,	ω αεις-ας αει-α	αε-α	αο-ω αε-α αου-ω
2. Φιλ-εω,	ω εεις-εις εει-ει	εε-ει, του του	εο-ου, μεν εε-ει, τε εου-ου, σι
3. Χρυσ-αω,	ω οεις-οις οει-οι	οι-ου	οο-ου οε-ου ουυ-ου

Imperfect Tense.

1. Ετιμ-αεν,	ων αες-ας αε-α	αε-α αε-α αε-α	αο-ω αε-α αον-ων
2. Εφιλ-εον,	ουν εεις-εις εε-ει	εε-ει, του εε-ει, των	εο-ου, μεν εε-ει, τε εον-ουν
3. Εχρυσ-αον,	ουν οεις-οις οε-ου	οε-ου οε-ου οε-ου	οο-ου οε-ου οον-ουν

IMPERATIVE MOOD.

Present and Imperfect.

	Singular.	Dual.	Plural.
1.	Τιμ-αε, α	αε-α	αε-α αε-α
2.	Φιλ-εε, ει	εε-ει, τω εε-ει, του	εε-ει, τε εε-ει, των
3.	Χρυσ-οε, ου	οε-ου οε-ου	οε-ου οε-ου

OPTATIVE MOOD, ειθε I wish.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αιοιμι,	ωμι αοις-ας αοι-οι	αοι-οι, αοι-οι,	αοι-οι, αοι-οι, αοι-οι
2. Φιλ-εοιμι,	οιμι εοις-οις εοι-οι	εοι-οι, του εοι-οι, των	εοι-οι, μεν εοι-οι, τε εοι-οι, εν
3. Χρυσ-οοιμι,	οιμι οοις-οις οοι-οι	οοι-οι οοι-οι	οοι-οι οοι-οι οοι-οι

SUBJUNCTIVE MOOD, εαν if.

Present and Imperfect.

	Singular.	Dual.	Plural.
1. Τιμ-αω,	ω αης-ας αη-α	αη-α αε-α	αω-ω αη-α αω-ω
2. Φιλ-εω,	ω εις-ης εη-η	εη η, του εη η, του	εω-ω, μεν εη-η, τε εω-ω, σι
3. Χρυσ-αω,	ω οης-οις οη-οι	οη-ω οη-ω	αω-ω οη-ω αω-ω

INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-αειν, αν. 2. Φιλ-ειν, εν. 3. Χρυσ-οειν, ουν.

PARTICIPLE.

1. Τιμ-αων,	ων αουσα αων-ων	Gen. {	αουλος-ωλος	αουσης-ωσης	αουλος-ωλος
2. Φιλ-εων,	ων εουσα εων-ουν		εουλος-ουλος	εουσης-ουσης	εουλος-ουλος
3. Χρυσ-αων,	ων ουσα ουσα-ουν		ουλος-ουλος	ουσης-ουσης	ουλος-ουλος

PASSIVE

PASSIVE VOICE. INDICATIVE MOOD.

Present Tense.

Singular.	Dual.		Plural.	
Τιμ-αομαι, ω	αη-α	αε-α	αη-ω	αε-α
Φιλ-εομαι, ε, μαι	εη-η	εε-ει, ται	εο-ε, μεθα	εε-ει, σθε
Χρυσ-οομαι, ε	οη-ε	οε-ε	οο-ε	οο-ε

Imperfect Tense.

Ετιμ-αο-ω	αβ-ω	αε-α	αο-ω	αε-α	αο-ω
Εφιλ-εο-ε, μην	εβ-ε	εε-ει, το	εο-ε, μεθον	εε-ει, σθον	εο-ε, σθη
Εχρυσ-οο-ε	οβ-ε	οε-ε	οο-ε	οο-ε	οο-ε

IMPERATIVE MOOD.

Present and Imperfect.

Singular.	Dual.		Plural.	
Τιμ-αου, ω	αε-α	αε-α	αε-α	αε-α
Φιλ-εου, ου	εε-ει, σθω	εε-ει, σθων	εε-ει, σθε	εε-ει, σθωσαν
Χρυσ-οου, ου	οε-ου	οε-ου	οε-ου	οε-ου

OPTATIVE MOOD.

Present and Imperfect.

Singular.	Dual.		Plural.	
Τιμ-αοι-ω	αοι-ω	αοι-ω	αοι-ω	αοι-ω
Φιλ-εοι-οι, μην	εοι-οι, ο	εοι-οι, σθον	εοι-οι, μεθα	εοι-οι, σθε
Χρυσ-οοι-οι	οοι-οι	οοι-οι	οοι-οι	οοι-οι

Perfect and Pluperfect.

- * Τετιμ-η-μην
- Πεφιλ-η-μην, ο, το
- Κεχρυσ-η-μην

SUBJUNCTIVE MOOD.

Present and Imperfect.

Singular.	Dual.		Plural.	
Τιμ-αω-ω	αη-α	αη-α	αη-ω	αη-ω
Φιλ-εω-ω, μαι	εη-η	εη-η, ται	εη-η, μεθα	εη-η, σθε
Χρυσ-οω-ω	οη-η	οη-η	οη-η	οη-η

INFINITIVE MOOD.

Pres. and Imperf. 1. Τιμ-αεσθαι-ασθαι. 2. Φιλ-εεσθαι-εισθαι. 3. Χρυσ-οεσθαι-εσθαι.

PARTICIPLE.

- Τιμ-αομενος-ω
- Φιλ-εομενος-ου
- Χρυσ-οομενος-ου

} μενος, μενη, μενον

The Middle Voice is contracted like the Passive, it having the same Present and Imperfect Tenses.

* See Sect. XI. 20.

6. In contracted Verbs the vowel before *σω* in the 1st Fut. and before *κα* in the Perfect, is generally *long*, as τιμαω, τιμήσω, τέτιμηκα; φιλεω, φίλησω, πεφίληκα; χρυσωω, χρύσωσω, κεχρύσωκα.

E X C E P T I O N S.

7. 1st. Verbs in *aw*, that have *ε, ι, λ*, or *ρ pure* before *aw*, (and some others) form their first Future in *ασω* and Perfect in *ακα*, as εαω, εατω, εακα; φοκταω, γελαω, εραω.
2dly. Some Verbs in *ew* make *εσω* and *εκα*, as αιδεω, αρηεω, εμεω, &c. and some of two syllables, in *ευσω* and *ευκα*, as πνεω to breathe, πλεω to sail, χρεω to pour.
3dly. Some Verbs in *ow* make *οσω* and *οκα*, as αρω to plough, ορω to fear, ορω to blame.
8. Contracted Verbs generally want the 2d Aor. 2d Fut. and Perfect middle. But
9. The second Aorist, when used, is formed from the Imperfect by calling away the vowel before *ον*, as ετιμαον, ετιμον; εφιλεον, εφιλον.

A TABLE of CONTRACTED Verbs conjugated through the Tenses of the INDICATIVE.

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pref.	Τιμαω-ω	Pref.	Τιμασμαι-σμαι	Pref.	Τιμασμαι-σμαι
Imperf.	Ετιμαον-ον	Imperf.	Ετιμασμεν-σμεν	Imperf.	Ετιμασμεν-σμεν
1 Fut.	Τιμήσω	Perf.	Τέτιμηκα	1 Fut.	Τιμήσομαι
1 Aor.	Ετιμήσα	Pluperf.	Ετέτιμηκην	1 Aor.	Ετιμήσαμην
Perf.	Τέτιμηκα	P. p. Fut.	Τέτιμησομαι	Perf.	Τέτιμα
Pluperf.	Ετέτιμηκειν	1 Aor.	Ετιμήθην	Pluperf.	Ετέτιμειν
2 Aor.	Ετιμον	1 Fut.	Τιμήθήσομαι	2 Aor.	Ετιμομην
2 Fut.	Τιμῶ	2 Aor.	Ετιμην	2 Fut.	Τιμούμαι
		2 Fut.	Τιμήσομαι		
<hr/>					
Pref.	Φιλεω-ω	Pref.	Φιλεσμαι-σμαι	Pref.	Φιλεσμαι-σμαι
Imperf.	Εφιλεον-ον	Imperf.	Εφιλεσμεν-σμεν	Imperf.	Εφιλεσμεν-σμεν
1 Fut.	Φίλησω	Perf.	Πεφίληκα	1 Fut.	Φίλησομαι
1 Aor.	Εφίλησα	Pluperf.	Επεφίληκην	1 Aor.	Εφίλησαμην
Perf.	Πεφίληκα	P. p. Fut.	Πεφίλησομαι	Perf.	Πεφιλα
Pluperf.	Επεφίληκειν	1 Aor.	Εφίληθην	Pluperf.	Επεφιλειν
2 Aor.	Εφίλον	1 Fut.	Φίληθήσομαι	2 Aor.	Εφίλομην
2 Fut.	Φιλῶ	2 Aor.	Εφίλην	2 Fut.	Φιλούμαι
		2 Fut.	Φίλησομαι		
<hr/>					
Pref.	Χρυσω-ω	Pref.	Χρυσσομαι-σμαι	Pref.	Χρυσσομαι-σμαι
Imperf.	Εχρυσον-ον	Imperf.	Εχρυσσομεν-σμεν	Imperf.	Εχρυσσομεν-σμεν
1 Fut.	Χρύσωσω	Perf.	Κεχρύσωμαι	1 Fut.	Χρυσώσομαι
1 Aor.	Εχρύσωσα	Pluperf.	Εκεχρύσωμην	2 Aor.	Εχρύσωσαμην
Perf.	Κεχρύσωκα	P. p. Fut.	Κεχρύσωσομαι		
Pluperf.	Εκεχρύσωκειν	1 Aor.	Εχρύσθην		
		1 Fut.	Χρυσθήσομαι		

10. The other Moods are easily formed from the Indicative.

11. The formation of the Tenses is the same as in τυπῶ throughout all the Voices.

S E C T. XIV.

Of the SECOND Conjugation, or of declining Verbs in μι.

1. **T**HE Conjugation of Verbs in μι flows from the contracted Verbs in αω, εω, and οω.
2. These Verbs, though rarely used in the Present, Imperfect, and second Aorist, are however declined after a peculiar manner in those three Tenses, their other Tenses being formed nearly as Verbs in ω.

Of the FORMATION of Verbs in μι, and of their Tenses.

3. Verbs in μι are formed from the contracted Verbs in αω, εω, and οω, by changing the termination ω into μι, and the *short* characteristics α, ε, ο, into their *long* ones η, η, ω; and by prefixing the reduplication of the first consonant with ι, unless the Verb begins with a double or two Consonants, and then ι only is prefixed; thus,

Ίστημι *to set*, from σταω; ι (Fut.) στησω, (Perf.) * ἵσταμαι.

Τίθημι *to place*, from θεω; ι (Fut.) θησω, (Perf.) τεθείκα.

Δίδωμι *to give*, from δωω; ι (Fut.) δωσω, (Perf.) δεδωκα.

4. Some Verbs in μι have a letter inserted after the reduplication, as *πλησύνωμι to fill* from πλαω, *πυρρύνωμι to burn* from πρρω.
5. Some are without a reduplication, as *φημι to speak*, *σβηνμι to extinguish*, *αἴλωμι to take*.
6. Sometimes, though very rarely, ε is used in the reduplication instead of ι, as in *τεθνήμι to die*, from θναω.

7. *The Preter-imperfect Tense*

is formed from the Present, by changing μι into νη and prefixing the augment, unless the Verb begins with ι, as *τιθημι, ετιθην*; *ιστημι, ιστην*.

8. But observe that this Imperfect is not so often used as another formed, as it were, from ἵσταω, τίθεω, δίδωω, namely *ἵστων, ας, α*; *εἰθουν, εις, ει*; *εἰδιδουν, ους, ου*. So likewise for the second person singular of the Imperative is used *ἵστα, τιθει, δίδου*.

9. *The Second Aorist*

is formed from the Imperfect, by rejecting the reduplication, as *ετιθην, εθην*; *ἵην, ἦν*; but ι before two Consonants is changed into ε, as *ιστην, εστην*.

10. *THE PRESENT PASSIVE.*

is formed from the Present active, by changing μι into μαι, and the *long* vowel before μι into a *short* one, as *ιστημι, ισταμαι*; *τιθημι, τιθεμαι*; *δίδωμι, δίδομαι*. Except *αἵμααι*, and some others.

11. *The Perfect Passive*

always has the Penultima *short*, except the *Bæotic* † *τεθειμαι*.

* Sometimes *ἔστηκα*. See *Port-Royal Grammar*, by Nugent, p. 212.

† The penultima, however, of the first Aorist *ετιθην* is shortened.

12. Verbs in μ i have no second Future, Perfect middle, nor second Aorist Passive; and indeed so great is their Imperfection that there is scarce one to be found in every respect regular. The most perfect are the three following, $\iota\sigma\tau\eta\mu\iota$, $\tau\iota\theta\eta\mu\iota$, $\delta\iota\delta\omega\mu\iota$, and $\epsilon\eta\mu\iota$ to send.

13. A TABLE of Verbs in μ i declined in their PRESENT, IMPERFECT, and 2d. AORIST Tenses, ACTIVE, PASSIVE, and MIDDLE.

ACTIVE VOICE.

INDICATIVE MOOD.

	Singular.	Dual.	Plural.
Pref.	1. $\iota\sigma\tau\text{-}\eta\mu\iota$, $\eta\varsigma$, $\eta\sigma\iota$	$\alpha\text{-}$	$\alpha\text{-}$
	2. $\tau\iota\theta\text{-}\eta\mu\iota$, $\eta\varsigma$, $\eta\sigma\iota$	$\epsilon\text{-}$	$\epsilon\text{-}$
	3. $\delta\iota\delta\text{-}\omega\mu\iota$, $\omega\varsigma$, $\omega\sigma\iota$	$\omicron\text{-}$	$\omicron\text{-}$
		$\tau\omicron\nu$, $\tau\omicron\nu$	$\mu\epsilon\nu$, $\tau\epsilon$
Imp.	1. $\iota\sigma\tau\text{-}\eta\nu$, $\eta\varsigma$, η	$\alpha\text{-}$	$\alpha\text{-}$
	2. $\epsilon\tau\iota\theta\text{-}\eta\nu$, $\eta\varsigma$, η	$\epsilon\text{-}$	$\epsilon\text{-}$
	3. $\epsilon\delta\iota\delta\text{-}\omega\nu$, $\omega\varsigma$, ω	$\omicron\text{-}$	$\omicron\text{-}$
		$\tau\omicron\nu$, $\tau\eta\nu$	$\mu\epsilon\nu$, $\tau\epsilon$, $\sigma\alpha\nu$
2 Aor.	1. $\epsilon\sigma\tau\text{-}\eta\nu$, $\eta\varsigma$, η	$\eta\tau\omicron\nu$, $\eta\tau\eta\nu$	$\eta\mu\epsilon\nu$, $\eta\tau\epsilon$, $\eta\sigma\alpha\nu$
	2. $\epsilon\theta\text{-}\eta\nu$, $\eta\varsigma$, η	$\epsilon\tau\omicron\nu$, $\epsilon\tau\eta\nu$	$\epsilon\mu\epsilon\nu$, $\epsilon\tau\epsilon$, $\epsilon\sigma\alpha\nu$
	3. $\epsilon\delta\text{-}\omega\nu$, $\omega\varsigma$, ω	$\omicron\tau\omicron\nu$, $\omicron\tau\eta\nu$	$\omicron\mu\epsilon\nu$, $\omicron\tau\epsilon$, $\omicron\sigma\alpha\nu$

IMPERATIVE.

Pref.	1. $\iota\sigma\tau\text{-}\alpha\theta\iota$, $\alpha\text{-}$	$\alpha\text{-}$	$\alpha\text{-}$
and	2. $\tau\iota\theta\text{-}\epsilon\tau\iota$, $\epsilon\text{-}$	$\tau\omega$	$\epsilon\text{-}$
Imp.	3. $\delta\iota\delta\text{-}\omicron\theta\iota$, $\omicron\text{-}$	$\omicron\text{-}$	$\omicron\text{-}$
		$\tau\omicron\nu$, $\tau\omega\nu$	$\tau\epsilon$, $\tau\omega\sigma\alpha\nu$
2 Aor.	1. $\sigma\tau\eta\text{-}\theta\iota$, $\sigma\tau\eta\text{-}\tau\omega$, &c.	2. $\Theta\epsilon\varsigma$, $\Sigma\epsilon\text{-}\tau\omega$, &c.	3. $\Delta\omicron\varsigma$, $\delta\omicron\text{-}\tau\omega$, &c. formed as the Present.

OPTATIVE.

Pref.	1. $\iota\sigma\tau\alpha\iota\text{-}$	$\alpha\text{-}$	$\alpha\text{-}$
and	2. $\tau\iota\theta\epsilon\iota\text{-}$	$\eta\nu$, $\eta\varsigma$, η	$\eta\mu\epsilon\nu$, $\eta\tau\epsilon$, $\eta\sigma\alpha\nu$, and $\epsilon\iota\text{-}$
Imp.	3. $\delta\iota\delta\omicron\iota\text{-}$	$\omicron\text{-}$	$\omicron\text{-}$
		$\eta\tau\omicron\nu$, $\eta\tau\eta\nu$	$\epsilon\nu$
2 Aor.	1. $\Sigma\tau\alpha\iota\text{-}\eta\text{-}$, $\eta\varsigma$, &c.	2. $\Theta\epsilon\iota\text{-}\eta\nu$, $\eta\varsigma$, &c.	3. $\Delta\omicron\iota\text{-}\eta\nu$, $\eta\varsigma$, &c. formed as the Present.

SUBJUNCTIVE.

Pref.	1. $\iota\sigma\tau\text{-}\omega$, $\alpha\varsigma$, α	$\alpha\text{-}$	$\alpha\text{-}$
and	2. $\tau\iota\theta\text{-}\omega$, $\eta\varsigma$, η	$\eta\text{-}$	$\omega\mu\epsilon\nu$, $\eta\text{-}$
Imp.	3. $\delta\iota\delta\text{-}\omega$, $\omega\varsigma$, ω	$\omega\text{-}$	$\omega\text{-}$
		$\tau\omicron\nu$, $\tau\omicron\nu$	$\tau\epsilon$, $\omega\sigma\iota$
	1. $\Sigma\tau\text{-}\omega$, $\eta\varsigma$, η	$\eta\text{-}$	$\eta\text{-}$
2 Aor.	2. $\Theta\text{-}\omega$, $\eta\varsigma$, η	$\eta\text{-}$	$\omega\mu\epsilon\nu$, $\eta\text{-}$
	3. $\Delta\text{-}\omega$, $\omega\varsigma$, ω	$\omega\text{-}$	$\omega\text{-}$
		$\tau\omicron\nu$, $\tau\omicron\nu$	$\tau\epsilon$, $\omega\sigma\iota$

* Ionic or Poetic; in Ionic and Attic prose $\tau\iota\theta\epsilon\alpha\sigma\iota$.

INFI-

INFINITIVE.

Pref.	1. ἴσθ-αναι.	2. Τιθ-εναι.	3. Διδ-οναι.
2 Aor.	1. Στην-αι.	2. Θειν-αι.	3. Δουν-αι.

PARTICIPLE.

	M.	F.	N.		M.	F.	N.
Pref.	1. ἴστας,	ασα,	αν	Gen.	1. { ανλος,	ασης,	ανλος
	2. Τιθ-εις,	εισα,	εν		2. { ενλος,	εισης,	ενλος
	3. Διδ-ους,	ουσα,	ον		3. { οηλος	ουσης,	οηλος
	1. Στ-ας,	ασα,	αν				
2 Aor.	2. Θ-εις,	εισα,	εν				
	3. Δ-ους,	ουσα,	ον				

PASSIVE VOICE.

INDICATIVE MOOD.

Pref.	1. ἴσθ-α-	} μαι, σαι, ται	} μεθον, σθον, σθον	} μεθα, σθε, ηται
	2. Τιθ-ε-			
	3. Διδ-ο-			
Imp.	1. ἴσθ-α-	} μην, σο, το	} μεθον, σθον, σθην	} μεθα, σθε, ηθε
	2. Ετιθ-ε-			
	3. Εδιδ-ο-			

IMPERATIVE.

Pref.	1. ἴσθ-α-	} σο, σθω	} σθον, σθων	} σθε, σθασαυ
and	2. Τιθ-ε-			
Imp.	3. Διδ-ο-			

OPTATIVE.

Pref.	1. ἴσθ-αι-	} μην, ο, το	} μεθον, σθον, σθην	} μεθα, σθε, ηθε
and	2. Τιθ-ει-			
Imp.	3. Διδ-οι-			
Perf.	1. Ἐστ-αι-	} μην, ο, το, &c. formed as the Present.		
	2. Τεθ-ει			
	3. Δεδ-οι			

SUBJUNCTIVE.

Pref.	1. ἴσθ-	} α, α-	} α-	} α-	} σθε, ωηται
and	2. Τιθ-				
Imp.	3. Διδ-				
		} ωμαι, η, η-	} ωμεθον, η-	} ωμεθα, η-	
Perf.	1. Ἐστ-	} ωμαι, &c. formed as the Present.			
	2. Τεθ-				
	3. Δεδ-				

INFINITIVE.

PARTICIPLE.

Pref.	1. ἴσθαι	}	Pref.	1. ἴσθ-αμενος,	} μενῆς, οὔ
	2. τίθ-εσθαι			2. τίθ-εμενος,	
	3. διδ-εσθαι			3. διδ-ομενος	

MIDDLE VOICE.

N. B. The Present and Imperfect of all Moods are the same as in the Passive.

INDICATIVE MOOD.

	Εστ-α-	} μην, σο, το	} μεθον, σθον, σθην	} μεθχ, σθε, ἦο
2 Aor.	Εθ-ει-			
	Εδ-ο-			

IMPERATIVE.

	Στα-	}		}		}	
2 Aor.	ἑ-		σο, σθω,		σθον, σθων		σθε, σθώσαν
	Δο-						

OPTATIVE.

2 Aor.	* ἑσθ-ει- ἑ- ἑ-	} Σται-	} μην, ο, το	} μεθον, σθον, σθην	} μεθχ, σθε, ἦο

SUBJUNCTIVE.

2 Aor.	$\left. \begin{array}{l} \Sigma\tau- \\ \Theta- \\ \Delta- \end{array} \right\}$	$\left. \begin{array}{l} \alpha, \alpha- \\ \eta, \eta- \\ \omega, \omega- \end{array} \right\}$	$\left. \begin{array}{l} \tau\alpha\iota \\ \omega\mu\epsilon\theta\omicron\nu, \eta- \\ \omega- \end{array} \right\}$	$\left. \begin{array}{l} \alpha- \\ \sigma\theta\omicron\nu, \sigma\theta\omicron \\ \omega\mu\epsilon\theta\chi, \eta- \\ \omega- \end{array} \right\}$	$\left. \begin{array}{l} \alpha- \\ \sigma\theta\epsilon, \omega\eta\lambda\alpha\iota \end{array} \right\}$
--------	--	--	--	--	--

INFINITIVE.

PARTICIPLE.

2 Aor.	ἑσθ- ἑ- ἑ-	}	σθαι	}	2 Aor.	ἑσθ- ἑ- ἑ-	}	M.	F.	N.
										μενος,

TABLE of the Verbs in μι conjugated through the Tenses of the Indicative Mood.

ACTIVE VOICE.

Pref.	ἴστημι
Imp.	ἴστην
1 Fut.	στήσω
1 Aor.	ἑστήσα
Perf.	ἑστάνα
Plup.	ἑστασιν
1 Aor.	ἑστήν

PASSIVE VOICE.

Pref.	ἴσταμαι
Imp.	ἴσταμην
Perf.	ἑσταμαι
Plup.	ἑσταμην
1 Aor.	ἑσταθην
1 Fut.	ἐσθήσομαι
P. p. Fut.	ἑσθασομαι

MIDDLE VOICE.

Pref.	ἴσταμαι
Imp.	ἴσταμην
1 Fut.	στήσομαι
1 Aor.	ἑστήσομαι
2 Aor.	ἑσταμην

* And Sei—μην, —οιο, &c.

ACTIVE

ACTIVE VOICE.		PASSIVE VOICE.		MIDDLE VOICE.	
Pref.	Τιθῆμι	Pref.	Τιθεμαι	Pref.	Τιθεμαι
Imp.	Επιθην	Imp.	Επιθεμεην	Imp.	Επιθεμεην
1 Fut.	Θησω	Perf.	Τεθειμαι	1 Fut.	Θησομαι
1 Aor.	* Εθηκα	Plup.	Ετεθειμεην	1 Aor.	Εθηκαμεην
Perf.	Τεθεικα	1 Aor.	Ετεθην	2 Aor.	Εθεμεην
Plup.	Ετεθεικειν	2 Fut.	Τεθησομαι		
2 Aor.	Εθην	P. p. Fut.	Τεθειςσομαι		
Pref.	Διδωμι	Pref.	Διδομαι	Pref.	Διδομαι
Imp.	Εδιδων	Imp.	Εδιδομεην	Imp.	Εδιδομεην
1 Fut.	Δωσω	Perf.	Δεδωκα	1 Fut.	Δωσομαι
1 Aor.	* Εδωκα	Plup.	Εδεδωκεην	1 Aor.	Εδωκαμεην
Perf.	Δεδωκα	1 Aor.	Εδοθην	2 Aor.	Εδομεην
Plup.	Εδεδωκειν	1 Fut.	Δοθησομαι		
2 Aor.	Εδων	P. p. Fut.	Δεδοσομαι		

S E C T. XV.

Of IRREGULAR Verbs in μι.

1. VERBS in μι are by many Grammarians made the fourth Conjugation of Verbs in μι; but it is thought best to distinguish them from the preceding, because
2. These Verbs neither form the Present from a contracted Verb, nor prefix a Reduplication; they have no 2d Aorist active (except those of two Syllables), no Optative nor Subjunctive Mood, and generally no Middle Voice.
3. They are made of Verbs in ω, by changing ω into μι, as δεικνυμι from δεικνω. Their *Characteristic* is υ before μι. Their *peculiar Tenses* are the Present and Imperfect; the rest they form from their *primitive* or *original* Verb, as δυμι from δω, δεικνυμι (not from δεικνω, but) from the obsolete δεικω.

Δεικνυμι (from δεικω). 1 Fut. δειξω. Perf. δεδειχα, to show.

INDICATIVE of the ACTIVE Voice.

Pref.	Δεικν-υμι, υς, υσι	υτον, υτον	υμεν, υτε, υσι
Imp.	Εδεικν-υν, υς, υ	υτον, υην	υμεν, υτε, υσαν.

IMPERATIVE. INFINITIVE. PARTICIPLE.

Δεικν-υθι, υτω, &c.	Δεικνυναι,	Δεικνυς, υσα, υν.
---------------------	------------	-------------------

INDICATIVE of the PASSIVE Voice.

Pref.	Δεικν-υμαι, υσαι, υλαι	υμεθον, υσθον, υσθον	υμεθα, υσθε, υλαι
Imp.	Εδεικν-υμεν, υσε, υλο	υμεθον, υσθον, υσθην	υμεθα, υσθε, υλο

IMPERATIVE. INFINITIVE. PARTICIPLE.

Δεικν-υσο, υσθω, &c.	Δεικνυσθαι,	Δεικνυμενος.
----------------------	-------------	--------------

+ The first Aorist active. εθικα and εδωκα, (whence 1 Aor. Mid. εθηκαμεν and εδωκαμεν) are irregular, (see Sect. X. 45.) and not declined beyond the Indicative.

4. Here follow

TABLES for conjugating the most usual Irregular Verbs in μι.

1. For Εἰμι to be, see Sect. XI. 2.

2. Εἰμι, from εἰω, Poetic εἰω, to go.

INDICATIVE MOOD.

Presf. Εἰμι,	εἰς or εἰ,	εἰσι	ἴον,	ἴον	ἴμεν,	ἴτε,	εἰσι
Imp. Εἰν,	εἰς,	εἰ	ἴον,	ἴην	ἴμεν,	ἴτε,	ἴσαν
2 Aor. ἴον,	ἴες,	ἴε	ἴεον,	ἴεην	ἴομεν,	ἴετε,	ἴον.
1 Aor. Εἶσα : 3 plur. εἶσαν, Attic ῥσαν Plup. εἶκειν, &c. Attic ῥκειν, ῥκεις, ῥκει, &c							

IMPERATIVE.

Presf. }	ἴθι or εἰ,	ἴω	ἴον,	ἴων	ἴε,	ἴωσαν.
Imp. }						

OPTATIVE.

SUBJUNCTIVE.

2 Aor. ἴοιμι,	ἴοις,	ἴοι, &c.	2 Aor.	ἴω,	ἴης,	ἴη &c.
			PARTICIPLE.			
Presf. }	ἴναι, εἶναι, and, in compounds, ἰέναι		Presf. and			
Imp. }			2 Aor.	ἴων, ἴουσα, ἴον.		

MIDDLE VOICE.

INDICATIVE MOOD.

1 Fut. Εἰσομαι,	εἰση	εἰσέται, &c.	1 Aor. Εἰσαμην,	εἰσω,	εἰσάτο, &c.
Perf. Εἶα,	εἶας,	εἶε	εἶαλον,	εἶαλον,	εἶαμεν, εἶατε, εἶασι
Plup. ἦεν,	ῥεις	ῥει	ῥείλον,	ῥείην	ῥείμεν, ῥείτε, ῥείσαν

The other Tenses are scarcely used.

ἴημι to go is declined in the same manner : But in prose are principally used of the compound Verb ἀπιημι, 3 Perf. Plur. Presf. * ἀπιασιν in the Indicative, ἀπιωσιν in the Subjunctive, and ἀπιεναι in the Infinitive.

3. Ἰνμι †, from ἰω, to send.

INDICATIVE MOOD.

Presf. Ἰνμι,	ἰης,	ἰησι	ἰέον,	ἰέον	ἰέμεν,	ἰέτε,	ἰεῖσι
Imp. Ἰν,	ἰης,	ἰη	ἰέον,	ἰέην	ἰέμεν,	ἰέτε	ἰέσαν
2 Aor. Ἰν, †	ἰς,	ἰ, &c.					
1 Aor. Ἰκα (for ῥσα)	ῥκας,	ῥκε, &c.	1 Fut. Ἰσω,	ῥσεις,	ῥσει, &c.		
			Perf. Εἶκα,	εἶκας,	εἶκε, &c.		

IMPERATIVE.

Presf. }	Ἰέθι,	ἰέω, &c.	2 Aor.	Ἰε,	ἰέω, &c.
Imp. }					

OPTATIVE.

Presf. }	Ἰέην,	ἰέης,	ἰέη	ἰέηλον,	ἰέηην	ἰέημεν,	ἰέητε,	ἰέησαν
Imp. }								
2. Aor.	Εἰην,	εἰης,	εἰη	εἰηλον,	εἰηην	εἰημεν,	εἰητε,	εἰησαν
1 Fut.	Ἰοίμαι, οἰς,	οἰ, &c.	Perf. and Pluperf. Εἰκοιμι, οἰς, οἰ, &c.					

SUBJUNCTIVE.

Presf. Ἰω,	ἰης,	ἰη	&c.	Perf. and Pluperf. Εἰω,	εἰῆς,	εἰῆ, &c.
2. Aor. Ὡ,	ῷς,	ῷ		ῷτον,	ῷτον	ῷμεν, ῷτε, ῷσι.

* So εἰοασιν, Heb. ix. 6.

† It is declined like τῖθημι, only has an irregular reduplication.

‡ Also ἰω, ἰς, ἰε ; whence in composition, from ἀφιημι, ἡφισ, Mark i. 34.

INFINITIVE.

Pref. } 'Ιεναι	2 Aor. Εἶναι
Imp. }	

PARTICIPLES.

Pref. 'Ιεις, ἰείσα, ἰέν	2 Aor. Εἰς, εἶσα, έν
1 Fut. 'Ησων, ἡσασα, ἡσόν	Perf. and Pluperf. } Εἰκως, εἰκυια, εἰκος;

PASSIVE VOICE.

'Ιεμαι *to be sent* is formed, through all it's Tenses, like τιθεμαι.

MIDDLE VOICE.

INDICATIVE MOOD.

2 Aor. 'Εμην, έσο, έτο έμεθον, έσθον, έσθην έμεθα, έσθε, ένλο	
1 Fut. 'Ησομαι, ἡση, ἡσείαι, &c. 1 Aor. 'Ηκαμην, ἡκα, ἡκαλο, &c.	

IMPERATIVE.

2 Aor. 'Εσο, έσθω έσθον, έσθων έσθε, έσθωσαν

OPTATIVE.

2 Aor. Εἴμην, εἶο, εἶτο, &c. 2 Aor. 'Ωμαι, ῶ, ῶται, &c.

INFINITIVE.

PARTICIPLES.

2 Aor. 'Εσθαι	2 Aor. 'Εμενος, έμενη, έμενον
1 Fut. 'Ησέσθαι	1 Fut. 'Ησομενος, ἡσομενη, ἡσομενον

'Ιημι *to desire* is found only in the Passive Pref. ἱεμαι and Imperf. ἱεμην.

4. 'Ημαι, from έω, *to sit*.

INDICATIVE MOOD.

Pref. 'Ημαι, ἡσαι, ἡται, ἡμεθον, ἡσθον, ἡσθον ἡμεθα, ἡσθε, ἡνται	
Imp. 'Ημην, ἡσο, ἡλο ἡμεθον, ἡσθον, ἡσθην ἡμεθα, ἡσθε, ἡντο	
Imper. 'Ησο, ἡσθω, &c. INFINIT. 'Ησθαι. PARTICIP. ἡμενος.	

So the Compound Καθημαι *to sit*, which is more used.

INDICATIVE MOOD.

Pref. Καθ-ημαι, ἡσαι, ἡται ἡμεθον, ἡσθον, ἡσθον ἡμεθα, ἡσθε, ἡνται	
Imp. Εκαθ-ημην, ἡσο, ἡτο 1 Fut. Καθησομαι.	

IMPERATIVE.

Pref. } Καθ-ησο, ἡσθω ἡσθον, ἡσθων ἡσθε, ἡσθωσαν
Imp. } Καθου Attic. PARTICIPLE Καθημενος.

5. 'Εννυμι, from ένω, *to put on*: Εἵμαι *I am clothed*.

INDICATIVE MOOD.

1 Aor. Εἶσα, εἶσας, εἶσε εἶσαλον, εἶσαλην εἶσαμεν, εἶσατε, εἶσαν

INFINITIVE Εἶσαι.

PASSIVE VOICE.

INDICATIVE MOOD.

Perf. Εἵμαι, εἶσαι, εἶται εἵμεθον, εἵσθον, εἵσθον εἵμεθα, εἵσθε, εἵνται	
Plup. Εἵμην, εἶσο, εἶλο εἵμεθον, εἵσθον, εἵσθην εἵμεθα, εἵσθε, εἵντο.	

PARTICIP. PERF. Εἵμενος,

1 AOR. MID. Εἵσαμην.

6. *Ισμι*, from *ισω*, to *know*.

INDICATIVE MOOD.

Pref.	Ισμι,	ισης, ισησι		ισατον, ισατον		ισαμεν, *ισατε, ισασι
Imp.	Ισην,	ισης, ιση		ισατον, ισατην		ισαμεν, ισατε, ισασαν

IMPERATIVE.

Pref.	}	Ισαθι, ισατω		ισαλον, ισαλων		*ισατε, ισαλυσαν
Imp.	}	Ισθι, ιστω, &c. by Syncope.				

INFINITIVE.

PARTICIPLE.

Pref. and Imperf. *Ισανα*.Pref. *Ισας, ισασα, ισαν*.

MIDDLE VOICE.

Ισμαι or *ισταμαι* to *know*, but the compound *Επιστάμαι* is more used.

INDICATIVE MOOD.

Pref.	Επιστ-αμαι, ασαι, σθαι		αμεθον, ασθον, ασθον		αμεθα, ασθε, αιθαι
Imp.	Επιστ-αμην, ασο, αλο		αμεθον, ασθον, ασθην		αμεθα, ασθε, αιλο

IMPERATIVE.

Pref.	}	Επιστασο, ασθω		ασθον, ασθων		ασθε, ασθωσαν
Imp.	}					

INFINITIVE.

PARTICIPLE.

Pref. Imp. *Επιστασθαι*Pref. *Επισταμενος, η, ον*.7. *Κειμαι*, from *κειω* or *κειω*, to *lie*.

INDICATIVE MOOD.

Pref.	Κειμαι, κεισαι, κειθαι		κειμεθον, κεισθον, κεισθον		κειμεθα, κεισθε, κεινθαι
Imp.	Εκειμην, εκεισο, εκειτο		εκειμεθον, εκεισθον, εκεισθην		εκειμεθα, εκεισθε, εκεινθαι
1 Fut.	Κεισομαι, η, εται		κεισομεθον, εσθον, εσθον		κεισομεθα, εσθε, ονθαι
IMP.	Κεισο, κεισθω, &c.		OPT. Κεισθην, ων, ον, &c.		SUBJ. Κεισθαι, η, ηται, &c.

INFINIT. *Κεισθαι*.PARTICIP. *Κειμενος, μενη, μενον*.8. † *Φημι*, from *φω*, to *say*.

INDICATIVE MOOD.

Pref.	Φημι, φης, φησι		φατον, φατον		φαμεν φατε, φασι
Imp.	Εφην, εφης, εφη		εφατον, εφατην		εφαμεν, εφατε, εφασαν
2 Aor.	Εφην, εφης, εφη		εφητον, εφητην		εφημεν, εφητε, εδησαν
1 Fut.	Φησω, φησεις, φησει		φησετον, φησετον		φησομεν, φησετε, φησθαι

IMPERATIVE.

Pref.	Φαθι, φατω		φατον, φατων		φατε, φατωσαν
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OPTATIVE.

Pref.	}	Φαιην, φαιης, φαιη		φαιητον, φαιητην		φαιημεν, φαιητε, φαιησαν
Imp.	}					

SUBJUNCTIVE.

Pref.	}	Φω, φης, φη		φητον, φητον		φωμεν, φητε, φωσι
Imp.	}					

INFINITIVE.

PARTICIPLES.

Pref. and Imp. *Φανα* | Pref. and Imp. *Φας, φασα, φαν*. | 1 Aor. *Φησας, ασα, αν*.In the Passive Voice we meet with 3d Perf. sing. Indic. Perf. *πεφασθαι* it is said, and Imperat. *πεφασθω* let it be said, both used impersonally.* By syncope *ιστε*. as Heb. xii. 17.† *Φημι* is formed like *Ισθμι*, but has no reduplication.

MIDDLE VOICE.

INDICATIVE MOOD.

Imperf. or } Εφ-αμην, ασο, ατο | αμεθον, αψθον, ασθην | αμεθα, ασθε, αντο.
2 Aor. }

IMPERATIVE.

Prof. Φασο.

INFINITIVE.

{ Prof. and } Φασθαι.
Imperf. }

PARTICIPLES.

{ Prof. and } Φαμ-ενος, ενη, ενον.
Imperf. }

S E C T. XVI.

Of DEFECTIVE and ANOMALOUS * Verbs, and first of
Verbs in σκω.

1. VERBS in σκω have a great resemblance to Verbs in μι, being like them derived from Verbs in αω, εω, ου, and ωω, by putting σκ before ω, as γηρα-σκ-ω from γηραω; many of them prefix also a reduplication, as διδασκω from δρω.
2. These Verbs reject σκ in all Tenses but the Present and Imperfect; and form their other Tenses from the Verb whence they are derived, as
Γηρασκω (from γηραω), γηρατω, γεγηρακα, to grow old.
Αρεσκω (from αρεω), αρεσω, ηρεκα, to please.
Βοσκω (from βοω), βοσω, βεβοκα, to feed.
Μεθυσκω (from μεθυω), μεθυσω, μεμεθυκα, to make drunk.
Διδασκω, however, has the Fut. διδαξω; διησκω, διηξω; and αλυσκω, αλυξω.
3. Some change their penultimate vowel α and ε into η, as θνησκω to die from θναω, αλδησκω to increase from αλδew; many, ο into ω, as βρωσκω to eat from βρω. In several ε is changed into ι, as ενρισκω from ενρεω; ιδ in γαμίσκω, στερισκω, &c. Sometimes, but seldom, ο is changed into ι, as in αλίσκω from αλω.
4. The 2d Aorist of Verbs derived from ου, if used, is borrowed from the derivative Verb in μι, and is formed like εδων from δωμι, as αλίσκω, αλων; βρωσκω, εδρων; γινωσκω, είνων.
5. Defective Verbs are such as want many of their Tenses.
6. Most defective Verbs are not declined beyond their Preter-imperfect Tense, namely, those ending in ηω, υω, αθω, εθω, υθω, σθω, σπω, σχω, χθω, δω impure, and λω pure; Verbs of more than two syllables in αω and εω; and many in μι, σκω, κω, &c.
7. Anomalous Verbs are either such Defectives as borrow one or more Tenses from an obsolete Verb, i. e. from one whose Present is not used, as αίρεω from έλω; or such Verbs as commonly use irregular and dialectical forms in one or more Tenses, as αγω or αίνωμι to break, 1 Fut. Att. εαξω, 1 Aor. εαξα, &c.
8. It must be confessed that the former sort of anomalous Verbs are rather an invention of the Grammarians than founded in the nature of language; and by deducing the supposed irregular Tenses from the † obsolete Verb whence they are in truth derived, the factitious irregularity of these Verbs vanishes at once: Thus ελευσομαι placed as the 1 Fut. of ερχομαι is regularly the 1 Fut. Mid. of obiol. ελευθω.
9. Here follows, to be consulted occasionally,

* Ανωμαλος uneven, irregular; from α not, and ομαλος even, regular.

† The obsolete themes are accordingly inserted in the following *Lexicon*, with the several Tenses from them that are used in the N. T.

* *A LIST of the most common ANOMALOUS Verbs in their most usual Tenses, together with the OBSOLETE Verb or Verbs whence those Tenses are formed.*

A.

- To admire *Αγαμαι*, 1 Fut. *αγασομαι*, 1 Aor. *ηγασασην*; 1 Aor. pass. *ηγασθην*, from *αγαζω*.
- break *Αγω* or *Αγνυμι*, 1 Fut. *αζω*, Att. *εαζω*, whence *κατεαζω*, Mat. xii. 20. 1 Aor. *αξα*, Att. *εαξα*, whence *κατεαξα*, John xix. 32. Perf. *ηχα*, Att. *εαχα*, 2 Aor. *εαγον*; Perf. mid. *εαγα*, whence *κατεαγα*.
- bring *Αγω*, 1 Fut. *αζω*, Perf. *ηχα*, Att. *αγηροχα*, 2 Aor. *ηγον*, Att. *ηγαγον*, Imper. *αγαγε*, Infin. *αγαγειν*.
- sing *Αδω*, 1 Fut. mid. *ασομαι*; 1 Aor. act. *ησα*.
- please *Ἄδω*, 1 Fut. *αδησω*, Perf. *αδηκα*, from *αδew*, 2 Aor. *εδον* for *ηδον*, 2 Fut. *αδω*; Perf. mid. *εδα* for *ηδα*.
- take *Αίρω*, 1 Fut. *αιρσω*, 2 Aor. *ειλον*, 2 Fut. *ελω*; 2 Aor. mid. *ειλομην*, 2 Fut. *ελεμαι*, from *ελω*.
- perceive *Αισθανομαι*, 1 Fut. mid. *αισθησομαι*; 2 Aor. *ησθημην*; Perf. pass. *ησθημαι*, from *αισθεομαι*.
- keep off *Αλεξω*, 1 Fut. *αλεξησω*, 1 Aor. *ηλεξησα* from *αλεξεω*, whence *αλεξειν*; but 1 Aor. infin. *αλεξαι* and *αλεξασθαι*.
- wander *Αλημι* and *αλαλημι*, Infin. *αληναι*, Part. *αλεις*; Pres. pass. *αλαλημαι* and *αλημαι*, Perf. *ηλημαι* and *αληλημαι*, from *αλαω*.
- take *Ἀλιστew*, 1 Fut. *αλωσω*, (beyond the Future it has a passive signification) Perf. *ηλωκα* and *εαλωκα*, from *αλω*; 2 Aor. *ηλω* and *εαλω*, Imper. *αλωθι*, Opt. *αλωιγ*, Subj. *αλω*, Infin. *αλωναι*, Part. *αλως*, from *αλωμι*.
- consume *Αναλίσκω*, 1 Fut. *αναλωσω*, Perf. *ανηλωκα* and *ηναλωκα*; Perf. pass. *ανηλωμαι*.
- sin *Ἀμαρτανw*, 1 Fut. *αμαρτησω*, 1 Aor. *ημαρτησα*, Perf. *ημαρτηκα*, 2 Aor. *ημαρτον*, *ημαρτοτον* Poet. from *αμαρτεω*.
- clothe *Αμφιεννυμι*, 1 Fut. *αμφιεσω*, 1 Aor. *ημφισα*; Perf. pass. *ημφισμαι*. Particip. *ημφισμενος*, Mat. xi. 8.
- read *Αναγινωσκω*, Imperf. *ανεγινωσκον*, Perf. *ανεωκα*, 2 Aor. *ανεωκων*; 1 Fut. mid. *αναγινωσομαι*, from *αναινω* and *αναινωμι*, which see in Lexicon.
- refuse *Ανανομαι*, Perf. *αννημαι* and *ηνημαι*; 1 Aor. mid. *ηνηαμην*, from *αναινεω*.
- open *Ανοιw*, 1 Fut. *ανοιζω*, 1 Aor. *ηνοιξα*, Att. *ανεωξα*; Perf. mid. *ανεωια*; Perf. pass. *ανεωιμαι*, 1 Aor. *ανεωχθην*.
- deprive *Απαυραιw*, 1 Aor. *απηρα* for *απηρησα*, 2 Aor. *απηυρον*.
- be bated *Απεχθανομαι*, 1 Fut. *απεχθησομαι*, 2 Aor. *απηχθομην*; Perf. pass. *απηχθημαι* from *απεχθεομαι*.
- destroy *Απολλυμι*. See *Ολλυw*.
- please *Αρεσκω*, 1 Fut. *αρεσω*, 1 Aor. *ηρεσα*, Perf. *ηρεκα*, Perf. pass. *ηρεσμαι*, from *αρεw*.
- increase *Αυξανw* and *αυζω*, 1 Fut. *αυξησω*, 1 Aor. *ηυξησα* and *ηυξα*, Perf. pass. *ηυξημαι*, 1 Aor. *ηυξηθην*, from *αυξειw*.
- grieve *Αχθομαι*, 1 Fut. *αχθησομαι* and *αχθεσομαι*; 1 Aor. pass. *ηχθησθην*, from *αχθεομαι*.

* This is by no means intended as a complete Catalogue of all the anomalous Verbs observed by Grammarians, much less of all the Tenses wherein they are to be found in the Poetic and other dialects; but is principally designed to assist the Readers of the Attic writers, especially of the N. T. For more particular information concerning the Anomalous Verbs, Dr. Busby's Prose Grammar and Maittaire's Græcæ Linguae Dialecti may be consulted.

B.

<i>To go</i>	Βαίνω, 1 Fut. βήσω, Perf. act. βέβηκα, Ion. βέβαια; 1 Fut. mid. βήσομαι: 2 Aor. έβην, Imper. βήθι, βαθι, and βα, (as if from βαω) Part. βας, from βημι.
<i>cast</i>	Βάλλω, 1 Fut. βαλήσω and βλησω, Perf. βέβληκα, Perf. pass. βέβλημαι, 2 Aor. έβαλον, 2 Fut. βαλω, from βαλεω.
<i>live</i>	Βίω, 1 Fut. βιώσω, 2 Aor. έβιω, Part. βιος, from βιωμι.
<i>germinate</i>	Βλαστανω, 1 Fut. βλαστήσω, 2 Aor. έβλαστον, from βλαστω.
<i>feed</i>	Βοσκω, 1 Fut. βοσω, βωσω, (from βοω) and βοσκήσω, 1 Aor. έβοσκησα, from βοσκεω.
<i>will</i>	Βούλομαι, 2 Perf. βάλει, Att. for βελη, 1 Fut. βελήσομαι, Perf. βέβελα; Perf. pass. βέβελημαι, 1 Aor. έβεληθην, from βαλεομαι.
<i>eat</i>	Βρωσκω and βιβρωσκω, 1 Fut. βρωσω, 1 Aor. έβρωσα, Perf. βέβρωκα, from βρωω; 2 Aor. έβρων, from βρωμι; Perf. βέβρωθα, as if from βρωθα.

Γ.

<i>marry</i>	Γαμew, 1 Fut. γαμήσω, 1 Aor. έγαμησα, Perf. γεγαμηκα; also 1 Aor. έγημα, and 1 Aor. mid. έγημαμην, from γαμω.
<i>be begotten</i>	Γεινομαι, 1 Fut. γενεμαι, 1 Aor. εειναμην I begat.
<i>grow old</i>	Γηρασκω, 1 Fut. γήρασω, 1 Aor. έγηρα; 2 Aor. mid. Infin. γηραναι, Part. γηρας, from γηρημι.
<i>be</i>	Γινόμεαι and γίνωμαι, 1 Fut. γενήσομαι, 1 Aor. εγενησαμην; Perf. pass. γεγενημαι, 1 Aor. εγενηθην, from γενεομαι; Perf. mid. γεγονα, 2 Aor. εγενομην, 2 Fut. γενεμαι, from γεινω or γενω, Perf. γελαα, Part. γελαως, from γαω.
<i>become</i>	
<i>be born</i>	
<i>know</i>	Γινωσκω and γινωσκω, 1 Fut. mid. γνωσομαι; 1 Aor. act. ένωσα, Perf. ένωκα, 2 Aor. ένων, from γνωω and γνωμι; Perf. pass. ένωσμαι; Perf. mid. γεγνωα for γεγνωα, Part. γεγνωως.
<i>wake</i>	Γρηγορω. See Ερηγορω.

Δ.

<i>bite</i>	Δακνω, 1 Fut. δήξω, 1 Aor. εδήξα, Perf. δεδήχα, 2 Aor. εδακον; Perf. pass. δεδήμαι, 1 Aor. εδήχθην, from δηκω.
<i>fear</i>	Δειδω, 1 Fut. δεισω, Perf. δεδεικα; Perf. mid. δεδοικα for δεδοικα for sound's sake, Ion. δεδια, Pres. Imper. δεδιθι, from δεδιμι.
<i>show</i>	Δεικνυω and δεικνυμι, 1 Fut. δειξω, Perf. δεδειχα; Perf. pass. δεδειμαι, from δεικω.
<i>ask</i>	Δεομαι, 1 Fut. δεησομαι; Perf. pass. δεδεμαι, 1 Aor. εδεηθην, from δεεμαι.
<i>see</i>	Δερκω, 2 Aor. εδρακον; Perf. mid. δεδορκα.
<i>slee</i>	Διδρασκω, 1 Fut. διδρασω, 2 Aor. εδρην, Part. δρας, from δρημι.
<i>think</i>	Δοκεω, 1 Fut. δοκω and δοξω, 1 Aor. εδακησα and εδοξα, Perf. δεδοκηκα; Perf. pass. δεδοσμαι, from δοκω.
<i>be able</i>	Δυναμαι, δυνασαι and δυνη, (Rev. ii. 2.) Imp. εδυναμην, Att. ηδυναμην, 1 Aor. εδυνησαμην; Perf. pass. δεδυνημαι, 1 Aor. εδυνηθην, Att. ηδυνηθην, also εδυνασθην and ηδυνασθην.
<i>go under</i>	Δυνω and δυω, 1 Fut. δυσω, Perf. δεδυκα, 2 Aor. εδυν, from δυμι.

Ε.

<i>permit</i>	Εαω, 1 Fut. εασω, 1 Aor. ειασα, Perf. ειακα and εακα.
<i>excite</i>	Ελειρω, 1 Fut. ελερω, 1 Aor. ηειρα, Perf. ελερκα; Perf. pass. ελησεμαι for ηεσεμαι.

To watch	Εἰρηγορεω, 1 Fut. ἐῖρηγορησώ, 1 Aor. εἰρηγορήσα, Perf. εἰρηγόρηκα for εἰρηγόρηκα; Perf. pass. εἰρηγορημαι; Perf. mid. εἰρηγόρα, every where dropping the augment.
eat	Εἶω, Perf. ἤκα, Att. ἐδήκα and ἐδήδικα; Perf. pass. ἐδήδεσμαι; Perf. mid. ᾗσα and ἐδήδα, 2 Fut. ἐδομαι for ἐδοῦμαι.
sit	Εἴμαι, 2 Fut. mid. ἐδεμαι. See Καθεζομαι.
will	Εἴελω. See Θελω.
accustom	Εἴω, Perf. mid. εἰωθα for εἴθα, Particip. εἰωθως, -υια, -ος.
see or } know }	Εἶδew and εἶδω, 1 Fut. εἶσω and εἶδησω, Perf. εἶδῃκα, Plup. εἶδῃκειν, by Syncope εἶδew, Att. ᾗδew, Part. εἶδῃκως, by Syncope εἶδως, 2 Aor. εἶδον, Imper. ἰδε, Opt. ἰδοιμι, Subj. ἰδω, Infin. ἰδew, Part. ἰδων; 1 Fut. mid. εἰσομαι, 1 Aor. εἰσαμην, Perf. οἶδα, 2d Perf. οἶδασθα, Æol. and Att. and by Syncope οἶσθα.
be like	Εἰκω, 1 Fut. εἴω, 1 Aor. εἶξα and εἵξα, 2 Aor. εἰκον: Perf. mid. οἶκα and οἶκα, Pluperf. οἶκειν and εἰκew, Part. οἶκως and εἰκως.
say	Εἶρω, 1 Fut. ἐρω. Compare Εῖρω.
drive away	Ελαυνω, 1 Fut. ελασώ, 1 Aor. ἤλασα, Perf. ἤλακα, Att. ἐληλακα; Perf. pass. ἤλαμαι, Att. ἐληλαμαι and ἤλασμαι, 1 Aor. ἤλαθην and ἤλασθην, Part. ἐλαβεις, from ελαω.
hope	Ελπομαι, 1 Fut. ἐλψομαι, Perf. mid. Att. εολπα, Pluperf. εολπειν and εωλπειν.
speak	Επω, 1 Aor. εἶπα, 2 Aor. εἶπον, Imper. εἶπε, Opt. εἰποιμι, Subj. εἴπω, Infin. εἴπειν, Part. εἴπων, preserving the augment throughout the Moods.
put on	Εννυμι. See among the Irregulars in μι.
say	Εῖρω, 1 Fut. εῖρσω, Perf. εἶρηκα; Perf. pass. εἶρημαι, P. p. Fut. εἶρησμαι; Perf. mid. ἐρομαι to ask, 1 Fut. εῖρησμαι, 1 Aor. εἶρησαμην, ἡραμην, 2 Aor. ἡρουην and εἶρομην.
come	Ερχομαι, 1 Fut. ἐλευσομαι, 2 Aor. act. ἤλθον, by Syncope for ἡλυθον, Imper. ἐλθε, Subj. ἐλθω, Perf. mid. ἡλυθα, Att. ἐληλυθα, Pluperf. ἐληλυθειν, from ἐλευθω.
find	Εύρισκω, 1 Fut. εὔρησώ, 1 Aor. εὔρησα, Perf. εὔρηκα, 2 Aor. εὔρον, Imper. εὔρε; Perf. pass. εὔρημαι, 1 Aor. εὔρηθην; 1 Aor. mid. εὔρησαμην and εὔραμην, Part. εὔραμενος, 2 Aor. εὔρομην, from εὔρεω.
have	Εχω, Imp. εἶχον, 1 Fut. ἔξω and σχήσω, Perf. εσχῃκα, 2 Aor. εσχον, Imper. σχες, Opt. σχοιμι, Att. σχοιην, Subj. σχω, Infin. σχew, Part. σχων; Perf. pass. εσχῃμαι, 1 Aor. εσχέθην; 1 Fut. mid. ἔξομαι and σχήσομαι, 2 Aor. εσχόμην, Imper. σχε, Opt. σχοιμην, Infin. σχεσθαι, Part. σχοιμενος, from σχew.

Z.

live	Ζαω, ζῆς, ζῇ, Imperat. ζῇ and ζῆθι, Opt. ζαιην and ζωην, (from ζωμι) Infin. ζην, Part. ζων, Imp. εἰζην (from ζῆμι), 1 Fut. ζήσω, 1 Aor. ἐζήσα.
gird	Ζωννω and Ζωννομι, 1 Fut. ζωω, (John xxi. 18.) Perf. ἐζωκα; Perf. pass. ἐζωσμαι, 1 Aor. ἐζωσθην, as if from ζωω.

Θ.

bury	Θαπῶ, 1 Fut. θαψώ, 2 Aor. εταφον, Perf. τεταφα; Perf. pass. τεθαμμαι, 1 Aor. εταφθην.
be amazed	Θαπῶ, 2 Aor. εἶαφον; Perf. mid. τεθήπα.
will	Θελω and εθελω, Imp. θέλον and ἡθέλον, 1 Fut. θελήσω and εβελήσω, 1 Aor. ἐθέλησα and ἡθέλησα, from θέλω and εθέλω.

To die ὀνῆσκω, 1 Fut. ὄνῃξω and τεθνήξω, Perf. τεθνήκα, Part. τεθνήκως, 2 Aor. ἐθانون, 2 Fut. θάνω; 2 Fut. mid. θανεῖναι from θείνω, Perf. mid. τεθναῖα, Infin. τεθναῖναι, Part. τεθναῖως and τεθνεως, as if from θναῖω.

I.

come to ἴκνεσθαι, 1 Fut. ἴξομαι, 2 Aor. ἴκομην; Perf. pass. ἴγμαι, from ἴκω.
fly ἵπτημι, 1 Fut. πτήσω, 2 Aor. ἐπτήν, and more used Perf. mid. ἵπταμαι, 1 Fut. πτήσομαι, 2 Aor. ἐπταμην and ἐπτομην, Subj. πτώμαι, Infin. πτασθαι and πτεσθαι, Part. πταμενος and πτομενος; Perf. pass. πεπταμαι, from πτώω.

K.

fit Καθεζομαι, 2 Fut. καθεδμαι; 1 Aor. pass. ἐκαθεσθην.
burn Καιω, 1 Fut. καύσω, 1 Fut. mid. καυσομαι, (2 Pet. iii. 10.) 1 Aor. εκαυσα and εκηκα, Perf. κεκαυκα, 2 Aor. εκαον; Perf. pass. κεκαυμαι, 1 Aor. εκαυθην, 1 Fut. καυθήσομαι, 1 Fut. Subjunct. καυθήσωμαι, (1 Cor. xiii. 3.) 2 Aor. εκαην, Part. καεις.
call Καλεω, 1 Fut. καλεσω, Perf. κεκληκα for κεκαληκα.
labour Καμνω, 1 Fut. καμω, Perf. κεκμηκα for κεκαμηκα, 2 Aor. εκαμον.
lie Κεῖμαι. See among the Irregulars in μι.
advise Κελομαι, 1 Fut. κελήσομαι, 1 Aor. εκαλησαμην, from κελεομαι.
perform Κραταίνω, 1 Aor. εκρηγνα, Imper. κρηγνον; Perf. pass. κερκρααμαι, 1 Aor. εκραανθην.
kill Κτείνω, 1 Fut. κτείνω, 1 Aor. εκτεῖνα, Perf. εκτεκα, εκτεκα rarely, 2 Aor. εκτήν, from κτήμι.

Λ.

share Λαΐχανω, Perf. ειληχα, Att. for λεληχα, 2 Aor. ελαχον, from ληχω; Perf. mid. Att. λελοσχα.
take Λαμβανω, 1 Fut. λήβομαι, Perf. λεληφα, Att. ειληφα, 2 Aor. ελαβον, Infin. λαβεῖν; Perf. pass. λελημμαι, Att. ειλημμαι, 1 Aor. ειληφθην, (so κατειληφθην, John viii. 4.) Infin. ληφθῆναι, from ληβω. So it's Compounds.
lie bid Λαμβανω, 1 Fut. λήσω and λήσομαι, 2 Aor. ελαβον; Perf. pass. λελησμαι, 1 Aor. ελησθην; Perf. mid. λεληθα, 2 Aor. ελαβομην, from ληβω.

M.

be mad Μαινομαι, 1 Fut. μανθμαι, 1 Aor. εμνηαμην, Perf. μεμνηα; 2 Aor. pass. εμανην.
learn Μανθανω, Perf. μεμαθηκα, 2 Aor. εμαθον; Perf. pass. μεμαθημαι; 1 Fut. mid. μαθήσομαι, 2 Aor. εμαθομην, from μαθεω.
fight Μαχσομαι, 1 Fut. μαχεσομαι and μαχθήσομαι, 1 Aor. εμαχεσαμην and εμαχθησαμην, 2 Fut. μαχθμαι; Perf. pass. μεμαχθμαι, from μαχεομαι.
divide Μειομαι, Perf. mid. μεμερα, Poet. εμμορα; Perf. pass. εμμεραι or εμμεραι.
delay Μελλω, Imp. εμελλον, Att. ημελλον, 1 Fut. μελλήσω, 1 Aor. εμελλησα, from μελλεω.
remain Μενω, Poet. μινω, 1 Fut. μενω, 1 Aor. εμεινα, Perf. μεμενηκα, as if from μενεω; Perf. mid. μεμονα.
mix Μίβνω and μίβνυμι, 1 Fut. μίξω, 1 Aor. εμῖξα, Perf. μεμῖχα; Perf. pass. μεμῖγμαι, 1 Aor. εμῖχθην, 2 Aor. εμῖγγην, from μίγω.
remind Μιμνησκω, 1 Fut. μνήσω, 1 Aor. εμνησα; Perf. pass. μεμνημαι, 1 Aor. εμνησθην; 1 Fut. mid. μνήσομαι, 1 Aor. εμνησαμην, from μναιω.

O.

smell ὀζω, 1 Fut. ὀσω, ὀξεσω, and ὀξήσω, Perf. ὠξήκα, from ὀξεω; Perf. mid. ὠδωδα and ὠδοδα, Poet. ὠδα.

To open	Οίγω. See above Ανοίγω.
think	Οιομαι and οίμαι, οiei Att. for οiη, Imp. ωοιην and ωοιην, 1 Fut. οiησομαι; Perf. pass. ωοιμαι, 1 Aor. ωοιην, from οiεομαι.
go	Οιχομαι, 1 Fut. οiχησομαι, 2 Aor. ωοιην; Perf. pass. ωοιμαι, Ion. οiχημαι, from οiχεομαι.
destroy	Ολλυω and ολλυμι, 1 Fut. ολεσω, 1 Aor. ωλεσα, Perf. ωλεκα, Att. ολωλεκα; 2 Aor. ωλον, 2 Fut. ολω; Perf. mid. ωλα, Att. ολωλα, from ολεω.
swear	Ορνυω and ορνυμι, 1 Fut. ομοσω, 1 Aor. ωμοσα, Perf. ωμωκα, Att. ομωμοκα; 1 Aor. mid. ωμοσαμην, 2 Fut. ομαμαι, from ομω.
help	Ονημι and ονινημι, 1 Fut. ονησω, 1 Aor. ωνησα; 1 Fut. mid. ονησομαι, 1 Aor. ωνησαμην, from οναω.
excite	Ορω, 1 Fut. ορω, Æol. ορσω, 1 Aor. ωρσα; Perf. mid. ωρα, Att. ορωρα and ωρορα.
owe	Οφειλω, 1 Fut. οφειλησω, from οφειλεω, 2 Aor. ωφελον, or οφελον.

Π.

suffer	Πασχω, Perf. mid. πεπονθα, from πενθεω; 1 Fut. mid. πεισομαι for ψησομαι; 2 Aor. act. επαθον, from πηθω.
fix	Πηλυω and πηλυμι, 1 Fut. πηξω, 1 Aor. επηξα; 2 Aor. pass. επαγην; 1 Fut. mid. πηξομαι, 1 Aor. επηξαμην, from πηγω.
drink	Πινω, 2 Aor. επιον, from πινω; 1 Fut. πωσω, Perf. πεπωκα, Imper. πιθι and πωθι; Perf. pass. πεπομαι and πεπωμαι, 1 Aor. εποθην, from πωω.
sell	Πιπρασκω, 1 Fut. πρασω, Perf. πεπρακα; Perf. pass. πιπρασκομαι, Perf. πεπραμαι, 1 Aor. επραθην, from πραιω.
fall	Πιπλω, 1 Fut. πλωσω, Perf. πεπλωκα from πλωω, 1 Aor. επεσα, (Rev. i. 17.) 2 Aor. επεσον; 2 Fut. mid. πεσεμαι, from πετω, which see in Lexicon.
strike	Πληττω, 1 Fut. πληξω; 2 Aor. pass. επληγην and επλαγην; Perf. mid. πεπληγα.
ask } hear }	Πυθισμαι, 1 Fut. πευσομαι, 2 Aor. επυθομην, from πευθομαι; Perf. pass. πεπυσμαι.

Ρ.

work	Ρεω, 1 Fut. ρεξω, and ερεω by transposition, 1 Aor. ερεξα; Perf. mid. εοργα for ερρογα.
flow	Ρεω, 1 Fut. ρευσω and ρυησω, 1 Aor. ερρευσα, Perf. ερρυηκα; 2 Aor. pass. ερρυην, from ρυεω.
break	Ρεω, 1 Aor. pass. ερρηθην and ερρεθην, Part. ρηθεις, 1 Fut. ρηθησομαι.
strengthen	Ρηλυω and ρηλυμι, 1 Fut. ρηξω; Perf. mid. εριωγα, Att. for ερρηγα; 2 Aor. pass. ερραγην, from ρησσω, rarely used.
	Ρωνυω and ρωνυμι, 1 Fut. ρωσω; Perf. pass. ερρωμαι, Imp. ερρωσο farewell, Part. ερρωμενος.

Σ.

extinguish	Σθεννω and σθεννυμι, 1 Fut. σθεσω and σθησομαι, 1 Aor. εσθεσα, Perf. εσθηκα; 2 Aor. pass. εσθην, Infin. σθηναι, from σθεω and σθημι.
move	Σευω, 2 Aor. εσευσα and εσευα; Perf. pass. σευομαι, Perf. εσουμαι, 1 Aor. εσυθην; 1 Aor. mid. εσευαμην.
pour out } as a libation }	Σπενδω, 1 Fut. σπεισω; 1 Aor. εσπεισα; Perf. pass. εσπεισμαι, 1 Aor. εσπεισθην; 1 Fut. mid. σπεισομαι, 1 Aor. εσπεισαμην, from σπειδω.

<i>To throw</i>	Στρωννῶ and στρωννῦμι, 1 Fut. στρώσω, 1 Aor. ἐστρώσα, Perf. ἐστρώκα; Perf. pass. ἐστρώμαι, 1 Aor. ἐστρώθην, from στρω.
<i>bold</i>	Σχεῶ. See above Εχω.

T.

<i>cut</i>	Τερνῶ, 1 Fut. τερῶ, and τμηξῶ from τμησῶ, Perf. τετμήκα, 2 Aor. ἐταμον; Perf. pass. τετμήμαι, from τμαιω.
<i>bring forth</i>	Τελῶ, 1 Fut. τεξῶ, 2 Aor. ἐτεκον; Perf. mid. τετοκα, from τεκω.
<i>pierce</i>	Τίτρω and τίτταινω, 1 Fut. τρήσω, 1 Aor. ἐτρήσα; Perf. pass. τετρήμαι, from τρεω.
<i>wound</i>	Τίτρωσκω, 1 Fut. τρώσω, 1 Aor. ἐτρώσα, Perf. τετρώκα, from τρω.
<i>nourish</i>	Τρεφῶ, 1 Fut. θρεψῶ, 1 Aor. ἐθρεψα; Perf. pass. τεθραμμαι, 2 Aor. ἐτραφην.
<i>run</i>	Τρεχῶ, 1 Fut. θρεξῶ, 1 Aor. ἐθρεξα, Perf. δεδραμμεκα, 2 Aor. ἐδραμον; 2 Fut. mid. δραμμαι, from δρεμω or δραμεω.
<i>be</i>	} Τυγχανῶ, 1 Fut. τυγχῶσω, 1 Aor. ἐτυχησα, Perf. τετυχηκα, 2 Aor. ἐτυχον, from τυχῶ; Perf. act. τετευχα, and 1 Fut. mid. τευξομαι, from τευχῶ.
<i>obtain</i>	

Υ.

<i>promise</i>	ὑπισχεομαι, 1 Fut. ὑποσχησομαι, 2 Aor. ὑπέσχομην; Perf. pass. ὑπέσχημαι, 1 Aor. ὑπέσχεθην, from ὑποσχεομαι.
<i>rain</i>	} ὕω, 1 Fut. ὕσω, 1 Aor. ὕσα; Perf. pass. ὕομαι, 1 Aor. ὕσθην, Part. perf. ὕμενος.
<i>wet</i>	

Φ.

<i>carry</i>	} Φερῶ, 1 Fut. οἰσῶ from οἰω, 1 Aor. ἤνεκα, 2 Aor. ἤνεκον; Perf. pass. ἤνεγκαι, Att. ἐνήνεγκαι, 1 Aor. ἤνεχθην, from ἐνεκῶ; Perf. mid. ἐνηνοχα, Att. for ἠνοχα, whence προσενηνοχα, (Heb. xi. 17.) as if from ἐνεχω.
<i>bring</i>	
<i>flee</i>	Φεύβω, 1 Fut. φευξῶ, φευξομαι, and φευξομαι, 2 Aor. ἐφυγον; Perf. mid. πεφευδα.
<i>prevent</i>	Φθάνω, Imperf. ἐφθانون, 1 Fut. φθασῶ, 1 Aor. ἐφθασα, Perf. ἐφθাকা, from φθῶ; 2 Aor. mid. ἐφθην, Part. φθας, from φθμι.
<i>produce</i>	} Φωῶ, 1 Fut. φουσῶ, 1 Aor. ἐφυσα, Perf. πεφουκα; Perf. mid. πεφουα, 2 Aor. ἐφυν, Infin. φυνάι, Part. φους, from φυμι.
<i>spring up</i>	

Χ.

<i>rejoice</i>	Χαίρω, Imper. χαίρε bail, 1 Fut. χαίρησω, from χαίρω; 2 Aor. pass. ἐχαρήν; Subj. χαρῶ, Infin. χαρῆναι, 2 Fut. χαρήσομαι.
<i>gape</i>	Χασκῶ, 2 Aor. ἐχανον; 1 Fut. mid. χανθῆμαι, Perf. κεχῆνα, from χαινῶ Poetic.
<i>pour</i>	Χεῶ, 1 Fut. χευσῶ, 1 Aor. ἐχευσα, ἐχευα, and ἐχεα; Infin. χεαι, 1 Aor. mid. ἐχεαμην, Perf. κεχυκα for κεχευκα, 2 Aor. ἐχεον, 2 Fut. χεω; Perf. pass. κεχυμαι, 1 Aor. ἐχυθην, 1 Fut. χυθήσομαι, from χυω.
<i>heap up</i>	Χωννῶ and χωννῦμι, 1 Fut. χώσω, 1 Aor. ἐχώσα; Perf. pass. κεχώσμαι, 1 Aor. ἐχώσθην, from χῶω or χῶω.

Ω.

<i>drive</i>	Ωθῶ, and more usually ὠθῶ, 1 Fut. ὠσω and ὠθήσω; 1 Aor. ὠσα and ὠθησα; Perf. pass. ὠσμαι and ὠθῆμαι, 1 Aor. ὠσθην; 1 Fut. Mid. ὠσομαι and ὠθήσομαι, 1 Aor. ὠσαμην and ὠθησαμην. The Attic ε is often prefixed to the augmented Tenses, as ἐώσα, ἐώσμαι, &c.
<i>buy</i>	Ωνεομαι, 1 Fut. ὠνησομαι; Perf. pass. ὠνημαι and ἐώνημαι, 1 Aor. ὠνήθην and ἐώνηθην.

9. The COMPOUNDS of anomalous Verbs are formed like their simple ones.

S E C T. XVII

Of IMPERSONAL Verbs.

1. **A**N impersonal Verb is a kind of Defective which has only one Person, namely, the *third Person singular*, and in Participles only the *Neuter Gender*.

2. Most Impersonals are also very defective in their Tenses : But in the forming of them let the Learner name their principal Tenses, if used, as in *συμβαίνει* it happens ; if not, their other Tenses.

Pres.
Συμβαίνει.

1 Fut.
συμβήσκει.

Perf.
συμβέβηκε.

3. The most usual Impersonals *active* are as follow :

1. *Ανγκει* and *προσθηκει* it is fit, Imp. *ανγκει* and *προσθηκει*, Particip. *ανγκων* and *προσθηκων*.

2. *Δει* it behooveth, Imp. *εδει*, Opt. *δει*, 1 Fut. *δεησει*, 1 Aor. *εδεησε*, Infin. *δειν*, *δεησιν*, *δεησαι*, Particip. *δεν*, *δεησον*, *δεησαν*. Compounds, *Αποδει*, *ενδει*, *καταδει*, *προσδει*.

3. *Δοκει* it seemeth, Imp. *εδοκει*, 1 Fut. *δοξει*, 1 Aor. *εδοξε*, Subj. *δοξη*, Particip. *δοκων*. Compounds, *Μεταδοκει*, *συνδοκει*.

4. *Μελει* it is a concern, Imperf. *εμελε*, 1 Fut. *μελησει*, 1 Aor. *εμελησε*, Particip. *μελον*. Compound, *Μεταμελει*.

5. *Προπει* it becometh, Imperf. *επρεπε*, Infin. *προπειν*, Particip. *προπειν*.

6. *Χρη* it behooveth, (by Apocope for *χρησι*, from *χρημι*) Imperf. *εχρην* or *χρην*, 1 Fut. *χρησει*, Infin. *χρηναι* and *χρην*. Compounds, *Αποχρη*, &c.

4. There are also Impersonals *passive*, as

1. *Ενδεχεται* it may be.

2. *Εμμερται* it is decreed by the Fates, Perf. pass. Attic from *μερω* to divide.

3. *Πεπρωται*, the same, Fluperf. *πεπρωτο*, Particip. *πεπρωμενον*, by Syncope from *περατω* to define, determine.

5. Besides the foregoing Impersonals, some Verbs neuter, and all Verbs *passive*, or that signify *passively*, in their third Persons may be used *impersonally*, as *βλεπει* it useth or is wont, *φαίνεται* it appears, *επιτρέπεται* it is permitted, *γεγραπται* it is written.

S E C T. XVIII.

Of ADVERBS and INTERJECTIONS.

1. **A**N Adverb is an indeclinable Particle added to a Verb (*ad Verbum*) or Adjective, "to denote some *modification* or *circumstance* of an action or quality," as *καλως* well in *καλως αναγιγνωσκει* he reads well.

2. Adverbs in Greek are either *primitive*, as *εν* now ; or *derivative*, either from Nouns, as *πανω* altogether, *αδελυτι* manfully ; or from Verbs, as *ανακατα* openly, *κρυπτι* secretly.

3. Adverbs in *ως* are derived from the Genitive plural of Adjectives, by changing *ων* into *ως*, as from *αληθων*, *αληθως* truly ; from *οξων*, *οξως* sharply.

4. Some Adverbs form *Degrees of Comparison*, thus,

1. When the *positive* Adverb is formed from the Genitive plural in *ων*, the *comparative* Adverb

Adverb is likewise formed from the Genitive of the comparative, and the *superlative* from the Genitive of the superlative, by changing *ν* into *ς*, thus:

From Adjective σοφός *wise*, is formed Adv. σοφῶς *wisely*;

From comparat. σοφώτερος *wiser*, Adv. σοφότερως *more wisely*;

From superlat. σοφώτατος *wisest*, Adv. σοφώτατως *most wisely*;

So from ταχύς *swift*, Adv. ταχέως *swiftly*;

From comparat. ταχύτερος *swifter*, Adv. ταχύτερως *more swiftly*;

And from superlat. ταχύτατος *swiftest*, Adv. ταχύτατως *most swiftly*.

2. If the positive Adverb ends in *ω*, so does the comparative and superlative, as *ανω* upwards, comparat. *ανωτέρω*, superlat. *ανωτάτω*.

OF ADVERBIAL PARTICLES.

6. *Α* in composition *denies, collects, or increases*, as *αχαρίς* *unthankful*, *ἀπαντες* *all together*, *ἄξυλος* *full of wood*.

7. The syllabic Adjections, *δε, σε, ζε*, denote *to a place*, as *οικαδε* (*to*) *home*, *ερανοσε* *into heaven*, *Αθηναζε* *to Athens*; *θεν* and *ζε* *from a place*, as *ερανοθε* *from heaven*; *σι, οι, σι, χη, χη* *in a place*, as *ερανοσι* *in heaven*, *οιχσι* *at home*, *Αθηνησι* *in Athens*, *πανταχθε* and *πανταχχη* *every where*.

8. *Αρι, ερι, ζα, λα, βε*, prefixed to words, heighten their signification, as *δηλος* *manifest*, *αριδηλος* *very manifest*.

9. *Νη* and *νε* *deprive*, as *νηπιος* *an infant*, from *νη* *not*, and *επω* *to speak*.

10. *Ευ* in composition has a *good sense*, denoting *easiness or kindness*; *δυσ*, an *ill one*, signifying *difficulty or ill will*, as *ευαλωτος* *easy to be taken*, *δυσαλωτος* *hard to be taken*; *ευμενης* *benevolent*, *δυσμενης* *malevolent*.

OF INTERJECTIONS.

11. Under Adverbs in Greek are comprehended *Interjections*, that is, words *thrown into* (interjecta in) a sentence to express some *emotion of mind*, as of joy, *ω βο!* of grief, *ω, oh!* of laughter, *ά, ά, βα! βα! βα!* of approving, *εια ο brave!* *ευγε well done!* of condemning, *ω φευ* *O fy!* of admiring, *ω, βαβαι, παπαι, αιβοι, Ο* *wonderful!* of deriding, *ω αβ!* of calling, *ω βο!* of grief, *εαι ευοε!*

S E C T. XIX.

OF CONJUNCTIONS.

1. *Α* Conjunction is an indeclinable Particle that *joins together* (conjungit) *sentences* and sometimes *single words* *.

2. In Greek they may be distinguished into

1. Copulative, as *και, τε*, *and, also, &c.*

2. Disjunctive, *η, ητοι, ηγαν*, *either, or, &c.*

3. Concessive, *καυ, καιπερ*, *though, although*.

4. Adversative, *δε* *but*, *αλλα* *but*, *ομως* *yet*.

5. Causal, *γας* *for*, *ια, οπως*, *that, to the end that*, *επειδηπερ* *since*.

6. Conclusive or illative, *αρα, αν*, *therefore, διοπερ* *wherefore*.

7. Conditional, *ει, αν*, *if*.

* See the *Encyclopædia Britannica* in GRAMMAR, No. 115, &c.

S E C T. XX.

Of PREPOSITIONS.

1. **A** Preposition is an indeclinable Particle *put before* (præposita) Verbs in composition, and Nouns in construction.
2. * "Most Prepositions originally denote the relation of *place*, and have been thence transferred to denote, by similitude, other relations."
3. The Prepositions in Greek are usually reckoned eighteen, of which six are of one syllable, *εἰς into*, *ἐκ or ἐξ out of*, *ἐν in*, *πρὸ before*, *πρὸς to*, *σύν with*; and twelve of two syllables, *ἀμφὶ round about*, *ἀνα through*, *ἀντὶ instead of*, *ἀπὸ from*, *διὰ by*, *ἐπὶ in*, *ἐπὶ upon*, *κατὰ according to*, *μετὰ with*, *παρὰ from*, *ἀτ, περὶ concerning*, *ἀντὶ above*, *ὀπίσθι under*.
4. The Prepositions, and their various uses, both in construction and composition, are so fully explained in the ensuing Lexicon, that I forbear saying any thing more of them in this place, only that *ἀμφὶ about, concerning, near* (not used in the New Testament), is in the Greek writers joined with three cases, the Genitive, Dative, and Accusative.

S E C T. XXI.

Of SYNTAX, and first of CONCORD.

1. **S**YNTAX, from the Greek word *Συνταξις Composition*, is that part of Grammar which teaches how to *compose* words properly in Sentences.
2. Syntax may be distinguished into two Parts, *Concord or Agreement*, and *Government*.

Of the FIRST CONCORD.

3. The Verb agrees with it's Nominative case in Number and Person, as *ἐγὼ γράφω I write*, *ἄνθρωποι λέγουσι men say*.
4. The Nominative case to a Verb is found by asking the question *who?* or *what?* with the Verb, as in the sentence just given, *men*, answering to the question *who say?* is the Nominative case to the Verb *say*.
5. All Nouns are of the *third* Person, except such as are joined with the Pronouns *I, thou, we, or ye*.
6. A neuter Noun plural has † *generally* a Verb singular, as *πάντα ἐγένετο all things were made*, *ζῶα τρέχει animals run*.

7. Two

* B Shop *Lowth's* Introduction to English Grammar, p. 97, 2d edit. But comp. *Encyclopædia Britannica* in GRAMMAR, No. 128, &c.

† *By no means always*; see Mark v. 13. John x. 27. 1 Cor. xii. 25. Jam. ii. 19. Rev. xviii. 23. xx. 12. We may further observe, that Nouns plural, both masculine and feminine, are likewise *sometimes*, though rarely, joined with Verbs singular in the best Greek writers. Thus *Findar*, Ol. ii. lin. 4, 5. *Μελιτῶνες ἄνθρωποι ὅστις ἀέχουσιν λέγειν τελευταί, The sweet hymns is the prelude to the discourses which follow*; *Plato*, *Οὐκ ἐστὶν ἑστίνες ἀπέχονταί συμπόσιον* * *Κεντς, There is not who abstain from feasts except the Cretans*; *Aristotle*,

7. Two or more Nominatives, of whatever Number, generally have a Verb plural, and if the Nominatives differ in Person, of the most * *worthy* Person, as Σπέρμα και καρπὸς διαφέρουσιν, *Seed and fruit differ*; Ἐγὼ καὶ σὺ τὰ δίκαια ποιήσομεν, *I and thou will do right things*.
8. A Noun of *multitude*, though singular in form, may have a Verb plural, as Luke viii. 37, Ἠρώτησα αὐτὸν ἅπαν τὸ πλῆθος, *All the multitude asked him*. Comp. John vii. 49, and Rule 15, below.
9. A Verb placed between two Nominatives of different Numbers may agree with either, as ἔθνος πολυανθρωπώτατον ἐστίν, or εἰσιν, Ἀραβες, *The Arabians are a most populous nation*.
10. The primitive Pronouns, whether of the first or second Person, are generally omitted before a Verb (unless some emphasis or distinction be intended), as γράφω *I write*, λέγεις *thou sayest*.
11. The Nominative case of the third Person is also often omitted, especially before such Verbs as these, λέγουσι, φασί, *they say*; εἰσὼσιν, φιλεῖσιν, *they are wont*, &c. understand ἀνθρώποι μεν. So before Verbs of nature, as ἐβρόντησε *it thundered*, ἡστράφη *it lightened*, i. e. Θεὸς *God*, or ἕρως *heaven*.

Of the SECOND CONCORD.

12. The Adjective agrees with it's Substantive in Number, Case, and Gender, as χρηστὸς ἀνὴρ *a good man*, καλὰς γυναῖκες, *to fair women*.
13. The Adjective to a Substantive may be either Noun, Pronoun, or Participle; and it's Substantive is found by asking the question *who?* or *what?* with the Adjective, as in the last instance, *who fair?* answer, *women*.
14. Two or more Substantives singular generally have an Adjective of the plural Number, and of the most † *worthy* Gender (if the Substantives differ in Gender), as Ἀδελφὸς ἢ ἀδελφὴ γυμνοί, *A brother or a sister naked*, Jam. ii. 15.
15. A Substantive of *multitude*, though singular, and of the feminine or neuter Gender, may have an Adjective plural and masculine, as Luke ii. 13, Πλῆθος στρατιᾶς οὐρανοῦ, αἰνούσῳ τῷ Θεῷ, καὶ λεγόνῳ, *A multitude of the heavenly host, praising God, and saying*; Luke xix. 37, Ἄπαν τὸ πλῆθος χαίροντες, *All the multitude rejoicing*. Comp. Acts v. 16.
16. The Greek N. *χρῆμα*, plur. *χρήματα*, signifying *thing* or *things*, is usually omitted, and implied in the neuter Adjective, as καλὸν ἐστίν, *it is a good thing*. Hence

Aristotle, Οὐκ ἐνέξεφευτο τοῖς μὲν αἱ τρίχες, τοῖς δὲ τὰ πτερά, *On some grew no hairs, on others no feathers*. The author of the *Port-Royal Grammar*, who produces the passages just cited, accounts for this construction (Book ix. Rule 5.) by observing, that "such expressions are real *Syllepses* (and the *Syllepsis* is defined, Book vii. ch. 7, to be a figure which marks some disproportion and disagreement in the parts of a sentence), for, as when we say *turba ruunt*, *the multitude rush*, the Verb is put in the plural, because we apprehend a multitude by the word *turba*; so when we say *animalia currit* [*ζῶα τρέχει*] the Verb is put in the singular, by reason we conceive an *universality* by the word *animalia animals*, as if it were *omne animal currit*, *every animal runs*, or indefinitely *animal currit*, *an animal runs*." Thus my author, who shews that similar phrases are used both in the Latin and French language; I add, that so are they likewise in Hebrew; see Joel i. 20. Jer. xxxiv. 14, and my Hebrew Grammar, Sect. VIII. 21.

* In Persons the first is called *more worthy* than the second, and the second than the third; or as Mr. Holmes states it, in his Latin Grammar, p. 53, Note, "*I and another are we, thou and another are ye*; so that the Verb agrees with the *first* Person rather than the second, and with the *second* rather than the third,

† Of Genders the masculine is *more worthy* than the feminine, and the feminine than the neuter.

17. A Substantive feminine is often joined with an Adjective * neuter, as Οὐκ ἀγαθὸν πολυκοιρανίη, (Homer) *The rule of many is not good, or a good thing*, γένημα being understood. Comp. Mat. vi. 25, 34. 2 Cor. ii. 6. † So sometimes a N. masc. as *Aristoph.* Plut. lin. 203, Δειλοτάτων ἐστὶ ὁ Πλάτος, *Plutus is a most fearful thing*; *Longin.* De Sublim. sect. 31, Ὁ ἰδιότισμος ἐστὶ ἐμφανιστικώτερον, *A common expression is more significant*; *Herodot.* ii. 68, Ὁ δὲ τροχίλος εἰρηναῖον οἱ ἐστὶ (where understand ζῶον) ‡.
18. So two Nouns, one masculine, the other feminine, are joined with an Adjective neuter plural, as Αἱ δυνάσται καὶ ὁ πλετος διὰ τὴν τιμὴν αἰρετά, *Power and riches are desirable on account of honour.*

Of the THIRD CONCORD.

19. The relative Pronoun, ὅς, ἥ, ὃ, agrees with the Substantive to which it refers, called it's *Antecedent*, in Gender, Number, and Person; and if there be no Nominative case between the Relative and the Verb, the Relative itself will be the Nominative case to the Verb, as Μακάριος ἐστὶν ὁ ἀνὴρ ὃς ἐλπίζει, *Blessed is the man who hopeth.*
20. But if there be some other Nominative case to the Verb, the Relative will, as to *Case*, be governed by the Verb, or by some other word in the sentence, as Μακάριον τὸ ἔθνος οὗ Κρατοῦς ὁ Θεὸς ἐστὶ· λαὸς ὃν ἐξελέξατο, *Blessed (is) the nation whose God the Lord is, the people whom he hath chosen.* In this sentence the first Relative οὗ is, as to *Case*, governed by the Noun Θεός, (comp. Rule 32.) the second Relative ὃν by the Verb ἐξελέξατο. Comp. Rule 43.
21. But observe that the Relative and Antecedent in Greek are often put in the same case, as Ἐπιστεύσαν—τῇ λόγῳ ᾧ (for ὃν) εἶπαν, *They believed—the word which he spake.* John ii. 22.
22. Two or more Antecedents generally have a Relative plural, agreeing in Gender and Person with the most worthy, as Ἄνθρωπος καὶ γυνὴ, οἱ ἀγαπῶσι τὸν Θεόν, *A man and a woman who love God.*
23. A Relative between two Antecedents of different Genders or Numbers may agree with either, as *Lucian.* Πόλεις εἰσὶν ἅς φωνεῖς ἡμεῖς, *These are cities which you take for cities.* Gal. iii. 16, τῷ σπέρματι σε, ὃς ἐστὶ Χριστός. *to thy seed, which is Christ.* Eph. iii. 13, ταῖς θλίψεσι μου. *my afflictions, which are your glory.*
24. Αὐτός, ὁτός, ἐκεῖνος, ὅσος ἵκανο many, ἥλικος as great, ὅσος of such kind, also ποσὸν ἵκανο many, ποσὸς of what number, or &c. ποσότης of what country, πῶσα πλεῖς and πῶσα πλεῖστος of how many fold, are sometimes used after the manner of the Relative, as Ελεφάντων ἐμῶν (ἐστὶ) ἥλικος (ἐστὶ) μόσχου, *The fetus of elephants is as big as a calf*; Χαρίζομενος οἷω σοὶ ἀνδρὶ, *Obliging such a man as you.*

* Comp. Lexicon under Ἀγέτης. The Latins have sometimes imitated this construction. Thus *Virgil* Æn. iv. lin. 568, 9,

—————Varium & mutabile semper
Fœmina.—————

† In *Longinus*, Sect. xxxii. p. 174, edit. tert. *Peasece*, we even meet with a N. feminine plur. joined with an Adjective neut. sing. Ὡς ὑποποῶναι μεταφορᾷ, *That metaphors are conducive to the sublime.*

‡ So in Latin, *Ovid*,

Turpe senex miles, turpe senilis amor.

And *Virgil*, Ecl. III. lin. 80,

Triste lupus stabulis—————

25. Relative

25. Relatives often agree with their Antecedents, not as to their Gender, but as to their Sense, as Mat. xxviii. 19, εβη—αυτες. Rom. ii. 14, εβη—στοι. Col. ii. 19, την κεφαλην, εξ ε— Rev. xvii. 16, Κερατα—στοι. So in Latin, Terence, Andr. III. 5, 1, Scelus, qui me perdidit. Horace, Monstrum, quæ— Lib. I. ode xxxvii. lin. 21.
26. The Relative is often put before the Antecedent, especially when in the same case, as John xi. 6, Εμεινεν εν ω ην τοπω, *He staid in the place in which he was.*
27. A Verb, an Adjective, or a Relative, sometimes agree with a preceding Infinitive mood, or a sentence; and in such instances the Verb is put in the third Person, and the Adjective or Relative in the neuter Gender, as Ευρειν τον λεοντα ουκ εστιν ασφαλεις, *To shear a lion is not safe*; Μη μεθυσκεσθε οινω, εν ω (neut.) εστιν ασωτια, *Be not drunk with wine, in which (being drunk with wine namely) is profligacy.* Eph. v. 18.

Of GOVERNMENT.

28. Government is that part of Syntax which respects the *cases of Nouns and Pronouns.*

Of APPPOSITION.

29. Two or more Substantives belonging to the same thing are put in the same case by Apposition, as Παυλος Αποστολος, *Paul an Apostle*; Τιμοθεω τεκνω, *To Timothy (my) son*; Ασωπος πολις, *the town Asopus.*
30. The proper Name of a place, particularly of a town, is sometimes put with it's Appellative in the Genitive, as Αθηων πολις, *the city of Athens.*

Of the NOMINATIVE Case.

31. Verbs signifying *being or becoming, gesture, and passives of calling*, take a Nominative after them as well as before them, as Η αμαρτια εστιν η ανομια, *Sin is unlawfulness*, 1 John iii. 4. Στη δ' ορθος, *He stood upright*; Αυτοι υιοι Θεου κληθησονται, *They shall be called the sons of God*, Mat. v. 9.

Of the GENITIVE.

32. In general where the sign *of* is or may be put before a Noun or Pronoun in English, that word in Greek is in the Genitive.
33. The latter of two Substantives with *of* before it in English is put in the Genitive, as Οικια του πατρος, *The house of the father*, or *The * father's house.*
34. The Noun denoting the quality of a substance, or measure of magnitude, after a N. is put in the Genitive, as Ανη μεγαλης αρετης, *A man of great virtue*; Ηροδιας δωδεκα πικων, *A statue of twelve cubits (high).*

* *Father's* in English is the Genitive, as truly as Πατρος in Greek, or Patris in Latin. See Bp. Lowth's Introduction to English Grammar, p. 24, &c.

35. Εἶμι *to be*, when *possession, property, custom, business, or duty* are implied, is joined with a Genitive, as Πάντα Θεοῦ ἐστίν, *All things are God's*; Πλουτοῦ ἐστίν ὑβριζειν, *It is the custom of riches to be insolent* *.
36. The Genitive case in Greek is *very often* governed by a *Preposition* understood.

N. B. This last Rule includes so great a part of the Government of the Greek language, and will so well account for the Reason of it, that it may be proper particularly to illustrate it.

I. then, By ANTI *for, instead of* understood, are governed,

1. The Genitives joined with Verbs of *exchanging*, as Homer, Ἀμειβεῖν χρυσεα χαλκείων, *To exchange gold for brass*. Ἀντί is expressed by Aristotle, Ἀλλαττεσθαι τροφας ἀντί νομισματος, *To exchange victuals for money*.
2. The Noun of *Price* in the Genitive, as Acts vii. 16, Ὁνῆσατο Ἀβραὰμ τιμῆς ἀργυρίου, *Abraham bought for a sum of money*; Πάντα ὧνία πώλει, *All things (are) to be purchased for money*. Ἀντί is expressed Heb. xii. 16, Ὃς ἀντί βρωσεως μίας ἀπέδοτο τὰ προπολοκία αὐτοῦ, *Who for one meal sold his birth-right*.
3. Hither may be referred the Genitives joined with Adjectives signifying *comparison or worth*, and it's opposite, as Homer, Ἐκίροτος ἀξιοι, *Comparable to* (i. e. a match for) Hector; Plutarch in Scapula, Τειων ἀξία τάλαντων, *Things worth three talents*; Δξίος ἐπαίνου—Δανάε, *Worthy of praise—cf death*.

II. By ΑΠΟ *from, at* understood, are governed,

1. The Genitives joined with Verbs of *ceasing, freeing, absolving, a'staining, wanting, differing, separating, driving away*, and such like, as 1 Pet. iv. 1, Πεπαύται τῆς ἁμαρτίας, *He hath ceased from sin*; Euripid. Ελευθερω σε τε ποινῶν, *I free you from this labour*; Rom. viii. 32, Ἰδὺς οὐκ ἐκείσατο, *He spared not his own son*. Expressed, Pl. xxxvii. 8, Πάσαι ἀπο ὀργῆς, *Cease from wrath*; Mat. vi. 13, Ῥύσαι ἡμᾶς ἀπο τοῦ πονηροῦ, *Deliver us from the evil one*.
2. The Genitives after Verbs of *touching*, as Mat. viii. 3, Ἡψάτο αὐτοῦ ὁ Ἰησους, *Jesus touched him*. Expressed in LXX of Lev. v. 3, Ἢ ἀνῆται ἀπο ἀκαθαρσίας ἀνθρώπου, *Or shall touch the uncleanness of a man*.
3. The Genitives after Adjectives denoting *privation, want, freedom, distance*, and the like, as Xenoph. Ἐρημὸς συμμάχων, *Destitute of allies*; Demosthenes, Ελευθεροῦ των τυραννῶν, *Free from tyrants*. Expressed, Steph. Ελευθεροῦ ἀπο των βαρβαρων, *Free from the Barbarians*; Αἰνῆ ἀπο ἀνδρῶν συνουσίας, *Pure from the cohabitation of man*.

III. By ΔΙΑ *in or by* understood, is governed,

The Noun of *Time* in the Genitive answering to the question *when?* as John iii. 2, Ἦλθε νυκτός, *He came by or in the night*. Expressed, Acts v. 19, Διὰ τῆς νυκτός ἠνοιξε, *He opened in the night*.

IV. By ΕΚ or ΕΞ *out of, from, with* understood, are governed,

1. The Genitives joined with Verbs of *filling*, as John ii. 7, Γεμίσαι τας ὑδρίας ὕδατος, *Fill the water-pots with water*. Expressed, Mat. xxiii. 25, Ἐσθθεν δε γεμῶσιν ἐξ ἀπειρίας καὶ ἀκατίας, *But within they are full of rapine and excess*. So John xii. 3.
2. The † Genitive of the *Person* joined with Verbs of *bearing*, as Acts i. 4, ἤκουσατε με, *Ye have heard of or from me*. Expressed, 2 Cor. xii. 6, Ἡ ἀκουε τι ἐξ ἐμοῦ, *Or beareth any thing of or from me*.
3. The Genitive joined with Verbs of *tasting*, as Luke xiv. 24, Οὐδεὶς—γευσεται—τὸ δεῖπνον, *No one shall taste the supper*. Expressed, Job xx. 18, Εἰς ἃ ἂν γευσεται, *Of which he shall not taste*.
4. The Genitives after Adjectives denoting *fulness*, Mat. xxiii. 28, Μεστοὶ ἐστε ὑπο-

* It is manifest that in such expressions the N. χρημα *thing*, εθοῦ *custom*, ἐργον *business*, or the like, are understood.

† Or else this Genitive may be governed of παρὰ *from*, which is expressed John i. 40.

κρισεως, *Ye are full of hypocrisy.* Expressed, Ευπορωτερος εκ διδασκαλιας, *More abundant in learning.* Gaza in *Bushy's Grammar*, p. 142.

5. Genitives denoting the *part* of any substance, as Mark ix. 27, Κρατησας αυτον της χειρος. Expressed, *Lucian* Αἴν. λαμβανει με εκ της ερας, *He takes me by the tail*; Id. (p. 158, edit. Bened.) Αραμενοι εκ των ποδων, *Lifting me up by the feet.*

6. Genitives signifying the *matter* of which any thing is made, as *Lucian*, Σιδηρα παποιημενος, *Made of iron.* Expressed, *Theophrast.* Τας τριηρεις εκ κεδρε ποιουσιν, *They make their galleys of cedar.*

7. Genitives signifying from or out of a place, as *Euripid.* Γης ελαν Κορινθιας, *To drive out of the country of Corinth.* Expressed, *Isocrat.* Ελαυνειαι αυτον εκ της Ελλαδος, *He drives him out of Greece.*

8. The Genitives after Adjectives *partitive, indefinite, interrogative, numerals, and superlatives*, as Luke xi. 45, Τis των νομικων, *A certain one of the lawyers*; 1 Cor. ii. 11, Τis—ανθρωπων; *Who of men?* Luke v. 3, Εν των πλοιων, *One of the ships*; 1 Cor. xv. 9, Ὁ ελατιστος των Αποστολων, *The least of the Apostles.* Εκ or εξ is expressed John i. 35, Εκ των μαθητων αυτε δυο, *Two of his disciples*; Mat. vi. 27, Τis εξ υμων; *Who of you?* And with a superlative, *Lucian*, Εγω εξ απασων η καλιστη εδοξα, *I seemed the fairest of all.*

9. The Genitive *absolute* (as it is improperly called), when joined with a Participle of a *past tense*, as Πατρος θανοντος, *The father being dead.*

V. By * ΕΝΕΚΑ *for, on account of, in respect of*, understood, are governed,

1. The Genitives after Verbs of *admiring, praising, envying, punishing, anger*, and the like, Θανμαζω σε της αρετης, *I admire thee for or on account of (thy) virtue*; Ζηλω, ευδαιμονιζω, επαινω—σε της τυχης, *I envy—congratulate—celebrate thee for (thy) fortune*; Χωρομενον ευζωνιο γυναικος, *Angry on account of the well-shaped woman.* *Homer*, Il. i. lin. 429. Comp. 2 Pet. iii. 9.

2. The Genitive article τε before Verbs infinitive, as Mat. ii. 13, Τα απολεσαι αυτο, *To destroy it*, i. e. in order to destroy, or on account of *destroying it.*

VI. By ΕΠΙ *over, in, during, in the time of, to*, understood, are governed,

1. The Genitive after Verbs of *commanding or ruling*, as Mark x. 42, Αρχειν των Εθνων, *To rule over the Gentiles.* 1 Tim. ii. 12, Αυθενειν ανδρος, *To assume authority over the man.* Expressed, Mat. ii. 22, Αρχελαος βασιλευει επι της Ιουδαιας, *Archelaus reigns over Judea.*

2. Nouns of *Time* in the Genitive answering to the question *when?* as *Lucian*, Τοσεςδε απενεινα μιας ημερας, *So many did I kill in one day*; which is expressed presently after by επι μιας ημερας.

3. The Genitive *absolute* (as it is called), when joined with a Participle *Present*, as Luke iii. 1, Ἡρωδε τετραρχωντος, *Herod being tetrarch*, or *when Herod was tetrarch.* Expressed, *Joseph. Ant.* xii. 3. 3, Επ' Αντιοχου—βασιλευοντος, *When Antiochus was king.*

4. The Genitive denoting *a place*, as *Sophocles*, Ιωμεν ναος, *Let us go to the ship.* Expressed, *Thucydides*, Ιεσαι επ' οικα, *To go to (one's) house or home.*

VII. By ΠΕΡΙ *about, concerning, of, as to, in*, understood, are governed,

1. The Genitives joined with Verbs of *remembering, forgetting, caring for, neglecting*, and the like, as *Memnon* της τυχης, *Remember fortune*; Αμελεις των φιλων, *You neglect your friends.* Expressed, *Dio Cass.* Εμνησθη περι ωλων, *He remembered, or was mindful of, them*; *Isocrat.* Περι γραμματων ημελησαν, *They were careless of letters.*

2. The Genitive of the *thing* joined with Verbs of *condemning, absolving*, or the like, as *Demosth.* Αισχινην εδενος αιτιωμαι, *I accuse Æschines of nothing.* Expressed, John

* Though I am well aware that ΕΝΕΚΑ is usually reckoned an Adverb, yet, as it manifestly governs a Genitive, just like a Preposition, I have not scrupled to insert it here, especially as either this word or χειν, for κατα χειν, *on account of*, must frequently be supplied to explain the government of the Genitive in Greek.

viii. 46, Τίς ἐξ ὑμῶν ἐλεῖ χει με περὶ ἁμαρτίας; *Who of you conuicteth me of sin?* *Isocrat.* Ἀπαλλάττω σε περὶ τούτου, *I acquit you of this.*

3. The Genitive of the thing joined with Verbs of bearing, as *Thucyd.* Ὡς ἐπυθοντο τῆς Πύλου κατειλημμένης, *When they heard of Pylos being taken*, for περὶ Πύλου.

4. The Genitives joined with Adjectives denoting knowledge, remembrance, care, and their contraries, as *Εμπείρους τε πολέμου*, *Skilful in war*. Expressed, *Xenoph.* Φρονίμος περὶ τούτων, *Knowing as to these things.*

VIII. By ἵππο before, preferably, in preference to, understood, are governed,

1. The Genitives joined with Comparatives, as *Ευδαιμονέστερος με*, *More happy than I*. Expressed, *Herodot.* i. 62, Ὅσιν ἡ τυραννὶς πρὸ ἐλευθερίας ἢ ἀσπαστοτέρον, *To whom tyranny was eligible before, or * a more eligible thing than, liberty.*

2. The Genitives joined with Verbs of chusing, preferring, and the like, as *Ælian*, Πλάσιον ἐραστὴν εἰλετο τῷ χρηστῷ πονηρῷ, *She chose a rich lover before a good (but) poor one*. Expressed, *Dionys. Halicarn.* Τα συμφερόντα πρὸ τῶν δικαίων ἐλομένους, *Preferring what was convenient before what was just.*

IX. By ἵππο by understood, is governed,

The Genitive joined to Verbs passive, as *Isocrat.* Ἡτῆσθαι τῶν συμφορῶν, *To be overcome by misfortunes*; *Luke* viii. 20, Ἀπὸ τινος αὐτῷ, λεγόντων—(ὑποπύ τινων) *It was told him by some, who said*—. ἵππο is very often expressed with the passive Verbs: For instances see the following Lexicon, or a Greek Concordance to N. T. under ἵππο.

Of the DATIVE.

37. In general where the signs *to* or *for* may be put before a Noun or Pronoun in English, that word in Greek is in the Dative, as *Γράφω ὑμῖν*, *I write to you*. Hence

38. Εἰμι, denoting possession or property, is often joined with a Dative, as *Luke* ix. 13, Οὐκ εἰσιν ἡμῖν, *There are not to us*, i. e. *we have not*. Comp. *Luke* viii. 42. *Mark* xi. 24. *Acts* iii. 6.

39. Verbs of profiting, trusting, obeying, disobeying, answering, sufficing, and the like, govern a Dative, as *Λυσιτελεῖ τῇ πόλει*, *It profiteth, or is profitable for, the city*; *John* xiv. 8, Ἀρκεῖ ἡμῖν, *It sufficeth, or is sufficient for, us*.

40. Adjectives of equality, likeness, decency, profit, easiness, trust, obedience, affection, nearness, and their contraries, govern a Dative, as *Mat.* xx. 12, Ἰσᾶς ἡμῖν ἰσὺς ἐποίησας, *Thou hast made them equal to us*; *Luke* vi. 48, Ὁμοῖος ἐστὶν ἀνθρώπῳ, *He is like (to) a man*; *Εχθρὸς τῇ πόλει*, *Averse or an enemy to the city*.

41. Verbs and Adjectives compounded with συν or ὅμο govern a Dative by the force of the Preposition συν, as *Συγχαίρειν χρὴ τοῖς φίλοις*, *It behooves (us) to rejoice with friends*; *Συνήτροφος ἐμοί*, *Bred up with me*; *Ὁμοψυχος ἐμοί* (i. e. συν ἐμοί), *Like-minded with me*.

42. The Dative is often governed by a Preposition understood.

I. By EN in, by, with, understood, are governed,

1. The Datives denoting in or at a place, as *Αἰθερὶ ναίων*, *Dwelling in the air*. Expressed, *Mat.* ii. 19. iii. 3. & al. freq.

2. The Datives signifying the time when, as *Mat.* xvii. 23, Τῇ τρίτῃ ἡμέρᾳ, *On the third day*. Expressed, *Mat.* vii. 22, Ἐν ἐκείνῃ τῇ ἡμέρᾳ, *In that day*.

3. The Datives denoting the instrument, cause, or manner of action, as *Homer*, Ἠλάσε ζῆφει, καὶ ἐπέφνε, δολῷ, ἢ κράϊει, *He smote (him) with a sword, and killed (him) by fraud, not by valour*. Expressed, *Euripid.* Ἐν βέλει πλῆγεις, *Struck with a dart*.

II. By ΕΠΙ upon, for, concerning, on account of, understood, are governed,

* Comp. above Rule 17.

† When the signs *to* or *for* do or may follow a V. in English, that V. is said to be put *acquisitively*, because the Noun or Pronoun following the sign *acquires* something.

The Datives after Verbs of *anger, rejoicing, envying, following*, and the like, as *Demosth.* Οργίζεσθαι τῷ εξαπατησαντί, *To be angry with a person who deceived him.* Expressed, *Lucian*, Ἐπὶ τοῖς παροσιν ἀγανακτεῖν, *To be offended at the present circumstances.*

III. By *META* with, understood, is governed,

The Dative joined with Verbs of *following or accompanying*, as *Mat. viii. 19*, Ἀκολουθεῖσω σοι, *I will follow thee.* Expressed, *Hesiod*, Ὀρ. lin. 230. Μετ' ἀνδράσι λιμὸς οἰσθδεῖ, *Hunger follows or accompanies men.* Comp. *Luke ix. 49.*

IV. By *ΠΑΡΑ* by, understood, is governed,

The Dative of the *agent* after the Verb passive, as *Τι πεπρακται τοῖς ἀλλοῖς*, *What is done by others.* Expressed, *Joseph. De Bel. i. 30. 3*, Ἐρρήθη δὲ πᾶρα πασαις τὰ προειρημενα, *The things before related were asserted by all (the women).*

Of the ACCUSATIVE.

43. Verbs * *transitive* govern an Accusative, as *Γνωθὶ σεαυτὸν*, *Know thyself*; *Τὸν Θεὸν φοβείσθε*, *Fear ye God.*

44. Verbs are joined with their cognate Nouns in the Accusative, as *Ἐχαρήσαν χάραν μεγάλην*, *They rejoiced (with) great joy.*

45. The Accusative is often governed by a *Preposition* understood.

I. By *ΔΙΑ* on account or because of understood, is governed,

The Accusative *absolute* (as some call it), when a *reason* is implied, as *Acts xxvi. 3*, Μαλίστα γνωστὴν οὖσα σε, *Especially because of thy being, or because thou art, skilful.*

II. By *ΕΙΣ* to, concerning, against, understood, are governed,

1. The Accusative of the *thing* after Verbs of *advising, exhorting*, or the like, as *Προτρεπω σε τούτο*, *I exhort you to this.* Expressed, *Demosth.* Εἰς ὁμονοίαν προῖρεσθαι, *To exhort to unanimity.*

2. The Accusative of the *person* after Verbs of *doing or speaking well or ill*, *Λεγω σε κακά*, *I speak evil concerning thee, for εἰς σε.* Comp. *Mat. xxvi. 10.*

III. By *ΕΠΙ* for, during, understood, is governed,

The Accusative of a Noun of *time*, as *Mat. iv. 2*, Νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, *Having fasted forty days and forty nights.* *ΕΠΙ* is expressed, *Luke iv. 25. Acts xiii. 31. xix. 8.*

IV. By *ΚΑΤΑ* as to, in respect of, understood, are governed,

1. The Accusative of the *thing* after Verbs of *asking, requesting, depriving*, as *Ἀίτειν τινα τι*, *To ask any one any thing, for κατὰ τι*; *Ἀποστερεῖν τινα τὰ χεῖρμαλα*, *To deprive any one of, or as to, (his) goods.*

2. The Accusative joined with Verbs passive, or signifying passively, in such expressions as these: *Euripides*, Τὴν δ' ἐκ χειρῶν ἀρπαζόμεναι, *She is snatched out of my hands*, literally, *I am snatched as to her out of my hands*; *Μωϋσῆς* οὐ πιστεύεται τὴν ἀρχὴν, *for κατὰ τὴν*, *A fool is not intrusted as to, or with, the government*; *1 Cor. ix. 17*, Οἰκονομίαν πεπιστευμαι, *I am intrusted with a dispensation.* Comp. *Rom. iii. 2. Mat. xvi. 26.*

3. Most Accusatives *absolute*, as some call them, as *1 Cor. x. 16*, † Τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστί; *As to the bread which we break, is it not the communion of the body of Christ?* So *Sophocles*, *Oedip.* lin. 457, Τὸν ἀνδρὰ τοῦτον, ὃν παλαιὰ ἐγχείεις—εἶδος ἐστὶν ἐνθαδὲ, *As for that man whom you seek of a long time, he is here.* Comp. *Mat. xii. 36. xxi. 42. Luke xxi. 6. Acts x. 36. 38.*

4. Innumerable other Accusatives joined both with Nouns and Verbs, as *Παῖριδα Ῥωμαῖος*, *As to, or by, country a Roman*; *Εἶδος καλλίστος*, *Most beautiful as to, or in, form*; *Ἀλξω τὴν κεφαλὴν*, *I ache as to, or in, my head.* See *Bos Ellips.* under *Κατὰ*.

* All Verbs in which the action passes from the agent to the object, that is, all Verbs *active*, and such as have an *active* signification, are called *transitive*, from the Latin *transire* to pass.

† The Latins have imitated this construction. Thus *Virgil*, *Æn. i. lin. 577.* Urbem, quam statuo, vestra est. *As to the city, which I am building, it is your's.*

V. By META *after*, understood, is governed,

The neuter Participle Accusative, which may be rendered by *after that* or *when*, and a Verb, as Ακουσθεν, *it being heard*, or *after it was heard*, i. e. Μετα το παραγμα ακουσθεν, *After the thing being heard*; So Προσεταιγμενον, *it being ordered*, i. e. Μετα το παραγμα προσεταιγμενον. See Luke xxiv. 47, and many more instances in Bos Ellipsis under Μετα, and in the following Lexicon under Αρχω II.

VI. By ΠΡΟΣ *to*, understood, is governed,

The Accusative of the *thing* after Verbs of *teaching*, John xiv. 26. Διδαξει υμας παντα, *He shall teach you all things*, for προς παντα. Expressed, Ισοκρατ. Παιδευειν προς αρετην, *To instruct to, or in, virtue.*

GENERAL RULES.

46. Verbs compounded with Prepositions generally govern the same cases as those Prepositions, as Luke xiii. 12, Απολελυσαι της ασθενειας, *Thou art loosed from thy infirmity*; Acts xiv. 22, Εμμενεν τη πιστει, *To persist in the faith*; Mat. xv. 3, Παραχειντε την εντολην, *Ye transgress the command.*
47. Verbs of *filling, separating, depriving, estimating, exchanging, absolving, condemning, admonishing, appeasing*, besides a Genitive of the more distant Substantive governed by a Preposition understood, and having the signs *with, from, of* or *for* before it in English, require an Accusative of the nearer, as Luke i. 53, Πεινωσας (αδωποτους namely) ενεπλησεν αγαθων, *He hath filled the hungry with good things*; Demosth. Θηβαιους παυσει της υβρεως, *It will make the Thebans cease from their insolence.* Comp. above Rule 36. I. 1. II. 1. VII. 2.
48. Verbs of *giving, saying, showing, comparing, joining, agreeing, contriving*, and such like, govern an Accusative of the nearer Substantive, with a Dative of the more distant, which latter may have in English the signs *to, for, or with* before it, as Eph. iv. 27, Μητε διδωτε τοπον διαβολω, *Neither give place to the devil*: Herodian, Γυναικι θανατον εμυχαναλο, *He contrived death for the woman.*
- N. B. Thus have I selected the most common and useful Rules of Government in the Greek language; but these are very far from comprehending all that might be given upon such an extensive and indeed almost * inexhaustible subject. Government, in the best writers, is so extremely various, that it seems impossible to reduce it within any certain Rules; and it must be confessed, that it is often different from those here laid down: Nor need the Learner wonder at this, if he will remember, that the cases of Greek Nouns are very often regulated by a Preposition or some other word UNDERSTOOD: Let him, therefore, when he meets with a Noun in a case for which he cannot readily account, diligently consider whether there is not an ellipsis or deficiency of some word, and particularly of a Preposition, by which such Noun is really governed; and he will frequently find the construction cleared to his satisfaction. In making this enquiry, an attention to the above Rules may be of considerable service; and for further information I refer him to the learned Bos's Ellipsis, or to the Abridgment of that Work in Dr. Milner's Grammar, p. 175, &c. to the former of whom the Reader is much indebted for what is here delivered on Government.

Of INFINITIVES and PARTICIPLES.

49. The Infinitive is put after Verbs, Substantives, and Adjectives, as in English, thus Βουλομεθα γνωσθαι, *We desire to know*; Εξουσιαν γενεσθαι, *Power to become*; Αξιος κληθηναι, *Worthy to be called.*

* What a prodigious number of Rules and Observations on Government has the great Dr. Busby collected in his Grammar! But after all I much doubt whether any human abilities—ΟΙΟΙ ΝΥΝ ΕΡΟΤΟΙ ΕΙΣΙΝ—are capable of retaining them, or of applying them any otherwise than by USE.

50. Instead of the Infinitive is frequently used the Participle agreeing with the Nominative case of the preceding Verb, especially with Verbs of *persevering, desisting, remembering, knowledge, and affection*, as *Ἐπαυσάτο λαλῶν*, *He ceased to speak, or speaking*; *Μεμνήμαι ποιήσας*, *I remember to have done*; *Ἀισθανομαι διαμαρτῶν*, *I perceive I was mistaken.*
51. The Infinitive mood is often governed by a Noun or Pronoun in the Accusative case going before, to which Noun or Pronoun in English is or may be prefixed the Conjunction *that*, as *Μάρκ. x. 49, Εἶπεν αὐτὸν φωνηθῆναι*, *He ordered that he should be called*, or as we also say in English, *He ordered him to be called.*
52. The Infinitive with the neuter Article *το* is used as a Noun in all cases, and is often joined with Prepositions, as *Το φρονεῖν*, *Being wise, or wisdom*; *Ἀπο τοῦ μαχεσθαι*, *From fighting*; *Ἐν τῷ χεῖσθαι*, *In using.* Comp. *Heb. ii. 15. Luke xxii. 15. Acts xxv. 11. Phil. i. 21. ii. 13.*
53. The Infinitive, when thus applied, admits a Noun in the Accusative case before it, as *John i. 49, Πρὸ τοῦ σε Φιλίππον φωνῆσαι*, *Before that Philip called thee, or before Philip's calling thee*; *John ii. 24, Διὰ το αὐτὸν γινώσκειν πάντας*, *Because of his knowing all men.*
54. A Participle, of whatever Tense, with the Article, is in meaning equivalent to the relative *ὅς* and the Verb of the same Tense, as *Ὁ αἰτῶν*, *He who asketh*; *Ὁ λαλῶν*, *He who spake.*
55. Participles govern the same cases as their Verbs, as *Οὐκ ἐστὶ πένης ὁ μηδὲν ἔχων, ἀλλ' ὁ πολλῶν ἐπιθυμῶν*, *He is not poor who has nothing, but he who desires many things.* Comp. above Rule 43. and 36. VII. 1.
56. The Verbal Noun neuter in *τεον*, denoting *necessity*, admits the case of it's Verb, and moreover a Dative of the agent, as *Γράψτεον ἐμοὶ ἐπιστολὴν*, *I must write a letter, or, more literally, There is to be written by me a letter*.*

Of the Construction of ADVERBS and INTERJECTIONS.

57. Adverbs govern cases by the force of a *Preposition understood.*
58. Derivative Adverbs take after them such cases as the words they come from, as *Ἀξίως τε γένες*, i. e. *ἀξίῳ του*, *Worthily, i. e. in a manner worthy, of his birth*; *Κυκλοθεν τοῦ θρόνου*, i. e. *ἀπο τοῦ —*, *Round about the throne.*
59. Many Adverbs of *quantity, place, time, cause, order, concealing, separation, number*, also Adverbs of the comparative and superlative degrees, are joined with a Genitive, as *Τοιούτων ἀδὲν ἔχομεν*, *We have enough of such persons* (*ἐκ* being understood); *Πορρὼ τῆς πόλεως*, *Far from the city*; *Χωρὶς αὐτοῦ*, *Without him*; supply *ἀπο*. Comp. above Rule 36. II. 1. IV. 7.
60. Adverbs which denote *accompanying* or *collecting* have a Dative, as *Ἄμα αὐτοῖς*, *Together with them*; *Θεοῖς ἰμοῦ*, *With the Gods*, i. e. *assisting*; understand the Preposition *συν* *with*.
61. Adverbs of *swearing* are followed by an Accusative, the Preposition *πρὸς* *by* being understood, as *Μα Δία*, *By Jove*; *Νῆ τον Πλούωνα*, *By Pluto.*
62. Two or more negative Adverbs in Greek deny more strongly, *Luke xxii. 18, Οὐ μὴ πινῶ*, *I will by no means drink*; ver. 16, *Οὐκέτι οὐ μὴ φαγῶ*, *I will by no means any*

* Comp. Lexicon under *βλῦπτεος*.

more eat; Heb. xiii. 5, Οὐ μὴ σε ἀνω, οὐδ' οὐ μὴ σε ἐγκαταλίπω, *I will by no means leave thee, nor will I in any wise forsake thee.* Comp. Luke xxiii. 53*.

63. Interjections are joined with different cases, especially the Genitive, and frequently with several cases together, as Αἰ μοι τῶν ἀγρῶν, *Woe to me for my fields!* ἐνεκα on account of being in such expressions understood before the Genitive.

Of the Construction of CONJUNCTIONS and PREPOSITIONS.

64. The Conjunctions *Eav* if; *επειδαν* since; *ἵνα, ὥστε, ὅπως*, that, to the end that; *ὅταν, ὁποτεν*, when; *καὶ* and *αν* for *although*, are joined with a Subjunctive.
65. *Ὅπως* and *ὥς* how, with an Indicative.
66. *Ὅτι* that has an Indicative, and sometimes an Optative and Subjunctive; so it's compounds *διότι* and *καθότι*.
67. *Επει* and *επειδή* after that, since, an Indicative, and more rarely an Infinitive.
68. *Ὡς* that, an Indicative, sometimes an Optative and Subjunctive, and more rarely an Infinitive.
69. *Ὡστε* so that, an Infinitive, sometimes an Indicative.
70. *Εἰ* if, an Indicative, sometimes an Optative or Subjunctive.
71. *Αν* if, a Subjunctive, sometimes an Optative and Indicative.
72. For the Construction of the PREPOSITIONS the Reader is referred to the following Lexicon.

S E C T. XXII.

GENERAL OBSERVATIONS for rendering Greek into English.

1. **E**VERY † finite Verb hath a Nominative case with which it agrees, either expressed or understood.
2. Every Adjective has a Substantive expressed or understood.
3. Every Relative has, in like manner, an Antecedent expressed or understood.
4. Every Genitive is governed by a Substantive, or by a Preposition, expressed or understood.
5. Every Dative either has in itself the force of acquisition, i. e. denotes the Person or Thing to or for which any thing is or is done, or is governed by some Preposition expressed or understood.
6. Every Accusative is governed by a Verb transitive, or by a Preposition expressed or understood.
7. In rendering Greek into English let the Learner remember, in general, that the Nominative case (if expressed) with it's Adjective, or the words connected with it, is to be taken before the Verb, then the Verb itself, and the Adverb (if any) which qualifies it's signification; next the Accusative case after a Transitive Verb, or the Nominative after a Neuter one, or the Infinitive mood; and lastly, the Genitive or Dative case with or without a Preposition, or an Accusative with one. Words expressive of the time when are usually to be taken towards the beginning of the sentence. A Vocative case (if any) is to be thrown in where most ornamental; and the Relative, with the words connected with it, to be ranged after it's Antecedent. *Dependant Sentences*, which

* See *Vigerus*, De Idiōtism. Cap. VII. Sect. xii. Reg. 2. and *Hoogveen's* Note 43.

† That is, every Verb not in the Infinitive mood.

are connected with the principal one by a Conjunction, are most usually put before the principal sentence, or in the middle of it, more rarely after it.

8. After all, USE will be the best master in directing the Order in which English words translated from the Greek may be most properly and elegantly placed.

S E C T. XXIII.

Of DIALECTS, and particularly of the ATTIC.

1. **BY** *Dialects* are meant the various manners of pronunciation or speaking peculiar to several sorts of people who all use the same language. Thus in England the *Dialect* of the North * differs from that of the South, and the West-country man has a *Dialect* distinct from both : But all England being subject to one Government, the *Dialect* of the Court and of the Metropolis is the only one usually committed to writing. It was otherwise among the Greeks ; for as they were divided into a number of *distinct sovereign states*, the Authors who flourished under those several governments wrote in the *Dialect* of the country wherein they lived ; as the Italians did a few centuries ago.
2. The *Greek Dialects*, which are preserved in the writings that are come down to us, are principally the *Attic*, the *Ionic*, and the *Doric* †. To these some add the *Æolic*, the *Bœotic*, and the *Pœotic* : But as for the two former, there is but little that has escaped the ravages of time, except so far as the *Æolic* agrees with the *Doric* ; and the *Pœots* that remain, except some few forms of expression peculiar to their own style, wrote in one or other of the three *Dialects* first mentioned.
3. The inspired Writers of the New Testament generally write in common Greek, such as it is described in the preceding Grammar ; but of the *Dialects* they chiefly use the *Attic*, which, being that of the inhabitants of *Athens* and it's neighbourhood, was reckoned the politest of all, and is remarkable for being elegantly simple, neat, and compact ; not but that the sacred Penmen have occasionally interpersed the other *Dialects* in their writings : But as they have done this sparingly, I shall here take notice only of the *Attic*, and content myself with noticing the few other dialectical forms in their proper places in the *Lexicon*.
4. The following then are

The GENERAL PROPERTIES of the ATTIC DIALECT.

1. The *Attics* love *Contractions* ; hence the contracted Nouns and Verbs belong principally to their *Dialect*.
2. But they are not only fond of contracting syllables in the same word, but likewise blend different words by *Apóstrophe*, as τ' αὐλο for το αὐλο, τα' μα for τα εμα, τουτ' ἐσσι for τοῦτο ἐσσι, ὡ γὰρ for ὡ ἀγαρ, που' σι for που ἐσσι, μὴ' σι for μὴ ἐσσι, or by *Crasis*, as κἀγω for καὶ ἐγω, κἀμοι for καὶ ἐμοι, τοῦναντιον for το ἐναντιον, τοῦνομα for το ονομα.
3. They change σ into ξ, ρ, or τ, as ξυνέλος, θαρρεῖν, τήμερον, θαλαττα, for συνέλος, θαρσεῖν, σημερον, θαλασσα. But in Preter-perfects passive they use σ for μ, as μεμαρασμαι for μεμαραμμαι.

* These differences are less now than formerly, and by a more frequent and free communication of the several parts of the kingdom with the capital, and with each other, they seem to be continually diminishing.

† See *Maittaire De Dialectis Introduct.* p. i. ii. *Strabo*, lib. viii. ad init.

4. In *Nouns* they change *α* into *ε*, and *ο* into *ω*, as *λεως* a people, *νεως* a temple, for *λαος* and *ναος*. See Sect. III. 17. In the Genitive of contracted Nouns they use *οφως*, *βασιλεως*, for *οφιος*, *βασιλειος*; and indeed almost their whole declension of contracted Nouns in *ις* and *ι* is peculiar. See Sect. III. 32. 2.
5. They use these *syllabic adjectives*, *ον* and *γε*, as *εκεν ποτ*, *εμμενεν* by no means, *εγωγε* I, *συγε* thou, adding *γε* throughout all cases. They often postfix *ι* to some Adverbs, as *νυνι ποτ*, *εχι ποτ*, *ελωσι σο*, for *νυν*, *εχι*, *ελως*; and to some Pronouns, *εκεινοσι*, *ελωσι*, for *εκεινος*, *ελος*; *τελει*, *τελινι*, for *τελε*, *τελον*; *τελει* and *τελι*, for *τελο*; *ταυλι* for *ταυλα*. But we meet not with *ι* thus added to Pronouns in the New Testament.
6. In *Verbs*. In the Pluperfect Indicative they change *ει* into *ε*, as *ελελυρεσαν* for *ελελυρεσαν*. So Rev. vii. 11, *εστηκεισαν* for *εστηκεισαν*. In Futures of more than two syllables in *ισω* they often reject *σ*, as in *αφοριω* for *αφορισω*, Mat. xiii. 49. xxv. 32; *διακαθαριω* for *διακαθαρισω*, Mat. iii. 12; *εδαφιω* for *εδαφισω*, Luke xix. 44. Comp. Mat. xii. 21. Luke i. 48. In the syllabic augment of Verbs they often change *ε* into *η*, as *ημελλον* for *εμελλον*, Luke vii. 2. xix. 4, & al. So in compounds *διηκοναν*, Mat. iv. 11, & al. from *διακονεω* to minister; *απηλουν* from *απολουν* to enjoy. In Perfects they change *λε* and *με* into *ει*, as *ειληφα* (Rev. ii. 27. iii. 3, & al.) for *λεληφα*; *ειμαρμαι* for *μεμαρμαι*. In Pluperfects they cast off the prefixed *ε*, as Mark xv. 7, *πεποιηκεισαν* for *επεποιηκεισαν*; John xi. 57, *εδωκεισαν* for *εεδωκεισαν*; Mark xiv. 44, *δεωκει* for *εεδωκει*; Mark xv. 10, *παρεδωκεισαν* for *επαρεδωκεισαν*. So *Lucian*, *Θεων Κρισις*, § 4, edit. *Leeds*, whom fee, *αποβεβληκει* for *απεβεβληκει*. In the temporal augment they put *ε* before *ω*, thus *εωρων*, John vi. 2; *εωρακα*, John i. 34, & al. for *ωραον*, *ωρακα*; and sometimes before *ο*, *οι* and *η*, as *εολπα* for *ηλπα*, from *ελπω* to hope; *εικα* (Jam. i. 6, 23.), for *εικα*, from *εικω* to be like; *εκη* for *ηκη* I have sent; they resolve *η* into *εα*, as in 1 Aor. *εαξα* for *ηξα*, from *αγω* to break; they change *ει* into *η*, as *ηκαζον* for *εικαζον*, from *εικαζω* to liken; they sometimes prefix the two first letters of the Present to the Perfects active and middle of Verbs beginning with *α*, *ο*, *ε*, as from *αγειρω* to gather, Perf. act. *ηγερεκα*, *Attic* *αγηγερεκα*; from *ακνω* Perf. mid. *ηκηκα*, *Attic* *ακηκηκα*, Acts ix. 13. John iv. 22. & al. from *ολλυμι* Perf. *ωλεκα*, *Attic* *ολεκεκα*, *σο* in Perf. mid. *ολεκα*; from *ελαυνω* or *ελαω* Perf. *ηλακα*, *Attic* *εληλακα*; but in the second Aorist the augment is prefixed with a like reduplication, as from *αγω* to bring, 2 Aor. *ηρον*, *Attic* *ηγαγον*; whence Imper. *αγαγε*, Infin. *αγαγειν*. This *Attic* use of the second Aorist of *αγω* and it's compounds is very common in the New Testament. In Verbs of two syllables in the first and second class they change *ε* in the penultima of the Perfect active into *ο*, as *πεμπω* to send, Perf. *πεπεμφα*, *Attic* *πεπομωφα*; *βρεχω* to wet, Perf. *βεβερεχα*, *Attic* *βεερωχα*. In Imperatives, in the 3d Perf. plur. for *—εωσαν* and *—αωσαν* they use *οντων* and *αων*, as *τυπλοντων*, *τυφανων*, for *τυπλεωσαν*, *τυφαωσαν*; in the passive and middle, *—ων* for *—ωσαν*, as *τυπλεσθων*, *τυφασθων*, for *τυπλεσθωσαν*, *τυφασθωσαν*. In Optatives, they often use the second and third Persons singular and the third Person plural of the *Aeolic* 1st Aorist, *τυφεια*, *ας*, *ε*, *—αν*; thus Luke vi. 11, *ποιησειαν*; and in the Present after a contracted syllable they change *μι* into *ην*, as *τιμαμι*, *ως*, *ω*, *Attic* *τιμαην*, *ης*, *η*; *φιλωμι*, *δης*, *ει*; *Attic* *φιλωην*, *ης*, *η*; and changing *οι* into *ω*, *φιλωην*, *ης*, *η*. So in the third sort of Verbs in *μι* they have *δωην*, *ης*, *η*, for *δοιην*, *ης*, *η*, 2 Aor. Opt. of *διδωμι*. See 2 Thess. iii. 16. 2 Tim. i. 16. iv. 14. In the contracted Verbs, *ζαω* to live, *διψαω* to thirst, *πειναω* to hunger, *χρασμαι* to use, they contract by *η*, as *ζης*, *ζη*, *ζη*, for *ζας*, *ζα*, *ζαν*. See Gal. ii. 14. Mark xvi. 11, Luke xxiv. 23; & al. freq. *χρηται* for *χραται*, 1 Tim. i. 8. For *εσι* or *ενεσι* they often use *εσι*.

S E C T. XXIV.

A GRAMMATICAL PRAXIS on the first Chapter of St. John's Gospel, the Greek Words being placed in the Order of the English.

1. **I**N the beginning was the Word, and the Word was with God,
 EN αρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν,
 and the Word was God.
 καὶ ὁ Λόγος ἦν Θεός.

EN, a Preposition governing a Dative case. See Lexicon. Αρχῇ, a N. fem. sing. of the first declension, like τιμῇ, Dat. case, governed by the Prep. ἐν. ἦν, a V. neuter or substantive, Indic. Imperf. 3d Perf. sing. from the irregular V. εἰμι, by * § XI. 2. agreeing with the Nominative case λόγος, of the third Person, by § XXI. 3. 4. 5. Ὁ, the Article masc. sing. Nom. case, agreeing with λόγος. Λόγος, a verbal N. masc. sing. from λελογα, Perf. mid. of λέγω to speak (see § VI. 8.), of the second declension, Nom. case to the V. ἦν. Καὶ, a Conjunction. Πρὸς, a Prep. governing an Acculative case. See Lexic. Τὸν, the Article masc. sing. Accusative case, agreeing with Θεόν. Θεόν, a N. masc. sing. of the second declension, like λόγος, Accusative case, governed by the Prep. πρὸς. Θεός, a N. masc. sing. Nom. case, governed by the V. ἦν, by § XXI. 31.

2. The same was in the beginning with God.

Ὁυτός ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

Ὁυτός, a demonstrative Pronoun (see § IX. 5.), Nom. case to the V. ἦν.

3. All things were made by him, and without him not even one thing was made, which was made.

Πάντα ἐγένετο δι' αὐτοῦ, καὶ χωρὶς αὐτοῦ οὐδὲ ἓν ἐγένετο, ὃ γέγονεν.

Πάντα, a N. Adj. neut. plur. Nom. case, agreeing with χρηματῶν things understood, by § XXI. 16. from Nom. masc. sing. πας, an Adj. of three terminations by § VII. 8. ἐγενετο, a V. Mid. Indic. 2 Aor. from the obsolete γεινω (see Anomalous Verbs under γινομαι, § XVI. 9.), 3d Perf. sing. though joined with the Nominative neut. plur. χρηματῶν understood, by § XXI. 6. Δι', put by Apostrophe, § I. 17. for δια, a Prep. governing a Gen. See Lexic. αὐτοῦ, a Pronoun relative, § IX. 8. Gen. case, governed by Prep. δια. Χωρὶς, an Adv. governing the Gen. αὐτοῦ, by the force of the Prep. ἀπο understood, § XXI. 59. Οὐδὲ, not even. See Lexic. ἓν, a numeral N. neut. sing. from masc. εἷς, by § VII. 17. agreeing with N. neut. sing. χρηματῶν understood (by § XXI. 16.) Nom. case to V. ἐγενετο. Ὁ, a Pronoun relative, neut. sing. agreeing with χρηματῶν understood, and Nom. case to the V. γέγονεν, by § XXI. 19. Γέγονεν, a V. Mid. Indic. Perf. 3d Perf. sing. from the obsolete V. γεινω, agreeing with the Pronoun relative ὃ of the 3d Person (see Anomalous Verbs under γινομαι); for γέγονε, the final ν being added by § I. 18.

* This mark § denotes Section of the Grammar.

4. In him was life, and the life was the light of men.

Εν αὐτῷ ἦν ζωὴ, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων.

Αὐτῷ, a Pron. rel. Dat. case, governed by the Prep. ἐν. Ζωὴ, a N. fem. of the first declension, like τιμὴ, Nom. case to V. ἦν. Το, the Article neut. Nom. case, agreeing with φῶς. Φῶς, a N. neut. sing. of the third declension, like σῶμα, governed by the V. ἦν; Sing. nom. τὸ φῶς, Gen. τῷ φωτός, &c. Τῶν, the Article masc. plur. Gen. case, agreeing with the N. ἀνθρώπων. Ἀνθρώπων, a N. masc. plur. Gen. case, of the second declension, like λόγος, governed by the N. φῶς, by § XXI. 33.

5. And the light shineth in the darkness, and the darkness

καὶ τὸ φῶς φαίνει ἐν τῇ σκοτίᾳ, καὶ ἡ σκοτία
did not receive it.

οὐ κατέλαβεν αὐτὸ.

Φαίνει, a V. act. Indicative Present, 3d Perf. sing. from the theme φαίνω, like τυπῶ, agreeing with φῶς; φαίνω, φαίνεις, φαίνει, &c. Σκοτία, a N. fem. sing. of the first declension, like φίλια, Dat. case, by § III. 8. governed by Prep. ἐν. Οὐ, an Adverb. Κατέλαβεν, a V. act. Indic. 2 Aor. from the obsol. V. κατέλαβω (see Λαμβάνω among the Anomalous Verbs, § XVI. 9.), 3d Perf. sing. (ν being added by § I. 18.) agreeing with σκοτία. As to the augment in κατέλαβεν, see § X. 32. Αὐτὸ, a Pron. relative, neut. sing. Accus. case, governed by the transitive V. κατέλαβεν, by § XXI. 43.

6. There was a man sent from God, John the name to him.

Εγενέτο ἀνθρώπος ἀπεσταλμένος παρὰ Θεοῦ, Ἰωάννης ὀνομα αὐτοῦ.

Ἀνθρώπος, a N. masc. sing. of the third declension, like λόγος, Nom. case, governed by the V. ἐγενέτο, here used impersonally by § XVII. 5. Ἀπεσταλμένος; see § XII. 17. Παρὰ, a Prep. governing a Gen. Ἰωάννης, a N. masc. sing. of the first declension, like Ἀγχισης (by § III. 5, 7.), Nom. case to V. ἦν understood. Ὄνομα, a N. neut. sing. of the third declension, like σῶμα, Nom. case, governed by V. ἦν understood; Sing. N. τὸ ὄνομα, Gen. τῷ ὀνόματι, &c. Αὐτῷ to him; see § XXI. 38.

7. The same came for witness, that he might witness concerning the

οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τῆς
light, that all might believe through him.

φῶς, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.

Ἦλθεν, a V. act. Indic. 2 Aor. 3d Perf. sing. (ν being added by § I. 18.) of the obsol. V. ελευθῶ, by Syncope for ἦλθεν; see under Anomalous V. ἐρχομαι, § XVI. 9. Εἰς, a Prep. governing an Accus. see Lexic. Μαρτυρίαν, a N. fem. sing. of the first declension, like φίλια, Accus. case, governed by Prep. εἰς. Μαρτυρήσῃ, a V. act. Subjunct. 1 Aor. 3d Perf. sing. from the contracted V. μαρτυρεῖω, agreeing with αὐτός he understood by § XXI. 11. Comp. § XXII. 1. and governed of Conjunct. ἵνα by § XXI. 64: μαρτυρεῖω, (1 Fut.) μαρτυρήσω, (1 Aor.) ἐμαρτυρήσα, (1 Aor. Subj.) μαρτυρήσω, &c. Περὶ, a Prep. governing a Genitive; see Lexic. Πάντες, a N. Adj. masc. plur. Nom. case, agreeing with ἀνθρώποι men understood. Πιστεύσωσι, a V. act. Subj. 1 Aor. 3d Perf. plur. agreeing with ἀνθρώποι understood, and governed of Conjunct. ἵνα.

8. He was not that light, but *was sent* that he might witness

Εκεινος ἦν ἐν τῷ φωσὶ, ἀλλ' ἵνα μαρτυρήσῃ

concerning that light.

περὶ τοῦ φωτός.

Εκεινος, a demonstrative Pronoun by § IX. 5, 7. Το, the Article neut. sing. Nom. case, used *definitely* or *emphatically*; see Lexic. under 'Ο I. II. Ἀλλ', by Apostrophe for ἀλλὰ by § I. 17.

9. *That* was the true light, which enlighteneth every man

Ἦν τὸ ἀληθινὸν τὸ φῶς, ὃ φωτίζει πάντα ἄνθρωπον

coming into the world.

ἐρχομένον εἰς τὸν κόσμον.

Ἦν, a V. Indic. Imperf. 3d Perf. sing. from εἰμι, agreeing with *εκεινο* understood. Ἀληθινόν, a N. Adj. of three terminations, like καλός, § VII. 4. neut. sing. Nom. case, agreeing with φῶς; sing. Nom. ἀληθινός, η, ον, &c. 'Ο, a Pron. relative neut. sing. agreeing with φῶς, and Nom. case to V. φωτίζει by § XXI. 19. Φωτίζει, a V. act. Indic. Pres. 3d Perf. sing. from the theme φωτιζω, agreeing with Pron. relative ὃ. Πάντα, a N. Adj. of three terminations, masc. sing. Accus. case from Nom. πᾶς, agreeing with ἄνθρωπον by § XXI. 12, 13. Ἀνθρωπον, a N. masc. sing. Accus. case from Nom. ἄνθρωπος, of the second Declension, like λόγος, governed by the transitive V. φωτίζει by § XXI. 43. Ἐρχομένον is a Participle Pres. from the deponent Anomalous V. ερχομαι, and may be either the masc. sing. Accus. case, agreeing with ἄνθρωπον, or * rather the neut. sing. Nom. case, agreeing with φῶς; comp. John xii. 46. iii. 19. Κόσμον, a N. masc. sing. of the second declension, like λόγος, Accus. case, governed by the Prep. εἰς.

10. He was in the world, and the world was made by him, and

Ἦν ἐν τῷ κόσμῳ, καὶ ὁ κόσμος ἐγένετο δι' αὐτοῦ, καὶ

the world did not know him.

ὁ κόσμος οὐκ εἶνω αὐτόν.

Εἶνω, a V. act. Indic. 2 Aor. from the obfol. V. γινωμι, of the third kind of Verbs in μι, like διδωμι (see § XIV. 13. and XVI. 4. and γινωσκω among the Anomalous Verbs, § XVI. 9.) 3d Perf. sing. agreeing with κόσμος.

11. He came unto his own, and his own did not receive him.

Ἠλθε εἰς τὰ ἴδια, καὶ οἱ ἴδιοι οὐ παρέλαβον αὐτόν.

Ἰδια, a N. Adj. of three terminations, like ἅγιος, § VII. 5. neut. plur. Accusative case, agreeing with οικηματα dwellings understood; sing. Nom. ἰδι-ος, α, ον, &c. see Lexicon under ἰδιος I. Ἰδιοι, a N. Adj. masc. plur. Nom. case, agreeing with ἄνθρωποι understood. Παρέλαβον, a V. act. Indic. 2 Aor. from obfol. V. παραλαμβάνω (see Λαμβάνω among the Anomalous Verbs, § XVI. 9.), 3d Perf. plur. agreeing with ἄνθρωποι understood.

12. But as many as received him, he gave power to them to become

Δε ὅσοι ἐλάβον αὐτόν, ἔδωκεν ἐξουσίαν αὐτοῖς γενεσθαι

the children of God, *even* to them that believe on his name.

τεκνὰ Θεοῦ, τοῖς πιστεύουσιν εἰς αὐτὸν τὸ ὄνομα.

Δε, a Conjunction. 'Οσοι, an Adj. masc. plur. Nom. case, agreeing with ἄνθρωποι

* If ἐρχομένον referred to ἄνθρωπον, I think the Greek would have been τὸν ἐρχομένον understood.

understood. *Ελαβον*, a V. act. Indic. 2 Aor. from the obsol. *ληβω*, 3d Perf. plur. agreeing with *ανθρωποι* understood. *Εδωκεν*, a V. act. Indic. 1 Aor. by § X. 45. from the V. in *μι δίδωμι*, 3d Perf. sing. agreeing with *αυτος* *he* understood. *Εξεσταν*, a N. fem. sing. of the first declension, like *φιλια*, Accus. case, governed by the V. *εδωκεν* by § XXI. 48. *Αυτους*, a Pron. rel. masc. plur. Dat. case, governed by *εδωκεν* by § XXI. 48. *Γενεσθαι*, a V. mid. Infin. 2 Aor. from the obsol. V. *γεινω* (see under *Γινομαι*, § XVI. 9.), governed by *εξεσταν*; see § XXI. 49. *Τεκνα*, a N. neut. plur. from singular *τεκνον*, of the 2d declension, like *ξυλον*, § III. 16. Nom. case following the Verb *γενεσθαι* by § XXI. 31. *Τοις πιστευουσιν*, *To thosi auto believe*; see § XXI. 54. *Πιστευουσιν*, a Participle active Pres. masc. plur. from the theme *πιστεω*, Dative case (by § III. 28, 3.) agreeing with *ανθρωποις* understood, which is governed by *εδωκεν*. *Ονομα*, a N. neut. sing. of the third declension, like *σωμα*, Accusat. case, governed by Prep. *εις*. *Αυτα* *bis*, or *of bim*, a Pron. rel. masc. sing. Gen. case, governed by *ονομα*; see § XXI. 32.

13. Who were born not of bloods, nor of the will of the flesh, nor of the will of man, but of God.

Οι *εγεννηθησαν ουκ εξ αιματος, ουδε εκ θεληματος σαρκος, ουδε εκ θεληματος ανδρος, αλλ' εκ Θεου.*

Οι, a Pron. rel. masc. plur. agreeing with *ανθρωποι* understood, Nom. case to the V. *εγεννηθησαν* by § XXI. 19. *Εγεννηθησαν*, a V. pass. Indic. 1 Aor. 3d Perf. plur. agreeing with the relative *οι*, from theme *γεννω*; *γενναι*, (1 Fut.) *γεννησω*, (Perf.) *γεγεννηκα*, (Perf. pass.) *γεγεννημαι*, —σαι, —ται, (1 Aor. pass.) *εγεννηθην*, —ης, —η, &c. *Εκ* or *εξ*, a Prep. governing a Gen. see Lexic. *Αιματος*, a N. neut. plur. from Nom. sing. *αιμα*, of the third declension, like *σωμα*, Gen. case, governed by Prep. *εξ*. *Θεληματος*, a N. neut. sing. of the third declension, like *σωμα*, Gen. case, governed by Prep. *εκ*, from Nom. *Θελημα*. *Σαρκος*, a N. fem. sing. from Nom. *σαρξ*, of the third declension, like *δελφιν*, Gen. case, governed by the N. *Θεληματος* by § XXI. 33. Sing. Nom. *η σαρξ*, Gen. *της σαρκος*, &c. *Ανδρος*, a N. masc. sing. Gen. case from Nom. *ανηρ* (by § III. 25.), of the third declension, like *δελφιν*, governed by the N. *Θεληματος*.

14. And the Word was made flesh and tabernacled among us (and

Και ο Λογος εγενετο σαρξ και εσκηνωσεν εν ημιν (και

εθεασαμεθα αυτε την δοξαν, δοξαν ως μονογενης πατρα

the Father) full of grace and of truth.

Πατρος) πληρης χαριτος και αληθειας.

Εσκηνωσεν, a V. act. Indic. of the third kind of contracted Verbs, in *ow* namely, 1 Aor. (by § XIII. 6. compared with § X. 43.) 3d Perf. sing. agreeing with *λογος* understood. *Ημιν*, a Pron. of the 1st Person plur. from sing. *εγω*, Dat. case by § IX. 3. governed by Prep. *εν*. *Εθεασαμεθα*, a V. deponent, 1 Aor. 1st Perf. plur. from the theme *θεαομαι*, *ωμαι*, agreeing with *ημεις*, the Pron. plur. of the 1st Person, understood, by § XXI. 10. *Θεαομαι*, (1 Fut.) *Θεασομαι*, (1 Aor.) *εθεασαμην*, *ω, ατο*, &c. *Δοξαν*, a N. fem. sing. Accusative case from Nom. *δοξα*, of the first declension, like *μωσα*, governed by the transitive Verb *εθεασαμεθα*. *Ως*, an Adverb. *Μονογενες*, a N. Adj. contracted of two terminations, like *αληθης*, § VII. 10, 14, agreeing with the Gen. *ως son* understood, governed of the N. *δοξαν*. *Πατρος*, a N. masc. sing. Gen. case by § III. 25. from Nom. *πατηρ*, of the third declension, like *δελφιν*, governed by the Prep. *παρα*. *Πληρης*, a N. Adj. contracted of two terminations, like *αληθης*,

αληθής, masc. sing. Nom. case, agreeing with λογος. Χαρις, a N. fem. sing. Gen. case from the Nom. χαρις, of the third declension, like δελφιν, governed by the Adj. πολλῆς by § XXI. 36. IV. 4. Αληθείας, a N. fem. sing. Gen. case from the Nom. αληθεια, of the first declension, like φιλια, governed by the Adj. πολλῆς understood.

15. John witnesseth concerning him, and cried, saying, This was
 Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κεκραγε, λεγων, ὅτι οὗτος ἦν
 he of whom I spake; He that cometh after me is become before
 ὁν εἶπον· ὁ ἐρχομενος ὀπισθ' μου γεγονεν ἐμπροσθεν
 me, for he was before me.
 μου, ὅτι ἦν πρότερος μου.

Μαρτυρεῖ, a V. act. Indic. Pres. 3d Perf. sing. agreeing with the Nom. case Ἰωάννης, contracted like φιλεω; μαρτυρεω, ω; εἶς, εἰς; εἶ, εἰ. Κεκραγε, a V. mid. Perf. 3d Perf. sing. agreeing with Ἰωάννης, from the theme κραζω, of the third class of characteristics by § X. 17. forming the 1st Fut. in ξω, and the 2d Aor. in γον, according to § X. 39, 53. κραζω, (1 Fut.) κραξω, (2 Aor.) ἐκραγον, (Perf. Mid.) κεκραγα, ας, ε. Λεγων, a Particip. act. Pres. masc. sing. Nom. case from the theme λεγω, agreeing with Ἰωάννης; see § X. 12. Ὅν, a Pron. relative masc. sing. agreeing with the antecedent αὐτος or ἀνθρωπος understood, Accus. case, governed by the V. εἶπον by § XXI. 20. Εἶπον, a V. act. Indic. 2 Aor. 1st Perf. sing. from the theme επιω, with the irregular augment ι after ε by § X. 29. Μου, a primitive Pron. of the 1st Perf. Gen. case (by § IX. 3.), governed by the Adv. of order ὀπισθ' according to § XXI. 59. So μου by ἐμπροσθεν. Ὅτι, the neut. of compound relative ὅστις by § IX. 13. used as a Conjunction; see Lexicon. Πρώτος, properly an irregular superlative from the Preposition προ by § VIII. 10. 6. for προτατος, but here used in a comparative sense, and governing the Gen. μου accordingly; see § XXI. 36. VIII. 1.

16. And from his fulness all we have received, and grace
 Καὶ ἐκ αὐτοῦ τὸ πληρώματος πάντες ἡμεῖς ἐλάβομεν, καὶ χάριν
 upon grace.
 ἀπὸ τοῦ χαρίτος.

Πληρώματος, a N. neut. sing. of the third declension, like σωμα, Gen. case, governed by the Prep. ἐκ. Ελάβομεν, a V. act. Indic. 2 Aor. 1st Perf. plur. from obsolet. ληζω, agreeing with ἡμεῖς. Χάριν, a N. fem. sing. Accus. case (by § III. 26.) from the Nom. χαρις, of the third declension, like δελφιν, governed by the transitive V. ἐλάβομεν understood.

17. For the law was given by Moses, grace and truth was by
 ὅτι ὁ νόμος ἐδόθη διὰ Μωσέως, ἡ χάρις καὶ ἡ ἀλήθεια ἐγενήθη διὰ
 Jesus Christ.
 Ἰησοῦ Χριστοῦ.

Νόμος, a verbal N. masc. sing. from νομομα, Perf. mid. of νομω to distribute (see § VI. 8.) Nom. case to V. ἐδόθη. Εδόθη, a V. pass. 1 Aor. 3d Perf. sing. agreeing with νόμος, from the V. in μι δίδωμι; δίδωμι, (1 Fut.) δώσω, (Perf.) δέδωκα, (Perf. pass.) δέδωκα, —σαι, —ται, (1 Aor.) ἐδόθην, —ης, —η. Μωσέως, an heteroclite N. masc. sing. Gen. case, see § V. 6. governed by Prep. διὰ; Ἰησὺς, an heteroclite N. masc. sing. Gen. case, see § V. 3. 4. governed by the Prep. διὰ; Χριστὸς, a verbal N.

mafc. fing. from *κεχρισται*, 3d Perf. Perf. paff. of *χρίω* to anoint (fee § VI. 8.), Gen. cafe, put in appofition with *Ιης* by § XXI. 29.

18. No one ever hath feen God, the only-begotten Son, who is in the bofom of the Father, he hath declared him.

Ουδεις πωποτε ἑώρακε Θεον, ὁ μονογενης ὁ υἱος, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρος, ἐξηγησατο.

Ουδεις, a N. Adj. of three terminations, like *εις*, § VII. 17. mafc. fing. Nom. cafe, agreeing with *ανθρωπος* understood. Ἐώρακε, a V. aēt. Indic. Perf. from the theme *ὄρω*, of the firft kind of contracted Verbs in *ω*, 3d Perf. fing. agreeing with *ανθρωπος* understood, *Attic* for *ὠρακε* by § X. 22. *ὄραω*, (1 Fut.) *ὄρατω*, (Perf.) *ὠρακα*, *Attic* *ἑώρακα*, —ας, —ε. Comp. § XXIII. 6. Ὑιος, a N. mafc. fing. of the fecond declenfion, like *λογος*, Nom. cafe to V. *ἐξηγησατο*. Ὁ υἱ, *Who is*, fee § XXI. 55. Ων, a Particip. Pref. from the irregular V. *εἰμι* by § XI. 2. mafc. fing. Nom. cafe, agreeing with *υἱος*. Κόλπον, a N. mafc. fing. of the fecond declenfion, like *λογος*, Accuf. cafe, governed by Prep. *εἰς*. Εκεινος, a demonstrative Pron. (by § IX. 7.) mafc. fing. Nom. cafe, put in appofition to *υἱος*. Εξηγησατο, a V. deponent, 1st Aor. 3d Perf. agreeing with *υἱος*, from the theme *ἐξηγεομαι*, *εἶμαι*, compounded of *ἐξ* and *ηγεομαι*, (fee Lexic.) *ἐξηγεομαι*, (1 Fut.) *ἐξηγησῃμαι*, (1 Aor.) *ἐξηγησ-αμην*, —ω, —ατο.

19. And this is the witnefs of John, when the Jews fent

Και αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωαννου, ὅτε οἱ Ἰουδαῖοι ἀπεστείλαν Ἱερεῖς καὶ Λευῖτας ἐξ Ἱεροσολυμων, ἵνα ἐρωτήσωσιν αὐτον, Τίς εἶ συ?

Αὕτη, a demonstrative Pron. fem. fing. from mafc. *αὗτος* by § IX. 5. agreeing with *μαρτυρία* understood. Ὅτε *when*, a Conjunction. Ἰουδαῖοι, a N. mafc. plur. of the fecond declenfion, like *λογος*, Nom. cafe to V. *ἀπεστείλαν*. Ἀπεστείλαν, a compound V. aēt. Indic. 1 Aor. 3d Perf. plur. agreeing with *Ἰουδαῖοι*, from the theme *ἀποστείλλω*; *ἀποστέλλω*, (1 Fut.) *ἀποστέλω*, (1 Aor.) *ἀπεστείλα*, —ας, —ε, &c. Ἱερεῖς, a N. mafc. plur. of the third declenfion, contracted like *βασιλεὺς* (fee § III. 32, 3.), Accuf. cafe, governed by the transitive V. *ἀπεστείλαν*. Λευῖτας, a N. mafc. plur. from the Nom. fing. *Λευῖτης*, of the firft declenfion, like *Αγχισης* (fee § III. 7, 10.), Accuf. cafe, governed by *ἀπεστείλαν*. Ἱεροσολυμων, a N. neut. plur. Gen. cafe, governed by the Prep. *ἐξ*, from Nom. Ἱεροσόλυμα, τα. Ἴνα, a Conjunction governing a Subjunctive mood by § XXI. 64. Ερωτήσωσιν, a V. aēt. Subjunct. 1 Aor. 3d Perf. plur. agreeing with *αὐτοὶ* they understood, from the contract. V. *ερωτάω*; *ερωτῶ*, (1 Fut.) *ερωτήσω*, (1 Aor.) *ηρωτήσα*, (Subj.) *ερωτήσ-ω*, —ης, —η, &c. Τίς, a Pron. interrogative, mafc. fing. (by § IX. 10, 12.) Nom. cafe, governed by the V. *εἰ* by § XXI. 31: *Εἰ*, a V. neut. Pref. 2d Perf. fing. from the irregular V. in *μι* *εἰμι* by § XI. 2. agreeing with Pron. of 2d Person *συ*.

20. And he confefled, and did not deny, but confefled, that I am not

Καὶ ὁμολογήσει, καὶ οὐκ ἡρνήσατο, καὶ ὁμολογήσει, ὅτι ἐγὼ εἰμι οὐκ ὁ Χριστός.

Ὁμολογήσει, a V. aēt. Indic. 1 Aor. 3d Perf. fing. agreeing with *αὐτος* he understood, from the theme *ὁμολογεω* (compounded of *ὁμ* and *λογος*, fee Lexic.), a contracted V. like

like φιλεω; ὁμολογεω, (1 Fut.) ὁμολογήσω, (1 Aor.) ὁμολογήσα, —ας, —ε; see § X. 34. Ἠρησατο, a V. deponent, 1 Aor. 3d Perf. sing. agreeing with αὐτός *he* understood; ἀρνεομαι, εμαι, (1 Fut.) ἀρνησομαι, (1 Aor.) ἡρησά-μην, —α, —ατο. 'O, the Article masc. sing. Nom. case, used *emphatically*; see Lexic. under 'O II.

21. And they asked him, What then? Art thou Elias? and he saith,

Και ηρώτησαν αὐτον, Τι οὐν; Εἰ συ Ἠλίας; καὶ λέγει,
I am not. Art thou that Prophet? and he answered, No.

Εἰμι οὐκ. Εἰ συ ὁ Προφήτης; καὶ ἀπεκρίθη, Οὐ.

Τι ἐν; *What then?* art thou namely; so τι is a Pron. interrogative, neut. sing. (by § IX. 10, 12.) Nom. case, governed by the V. εἰ understood. Οὐν, a Conjunction. Ἠλίας, a N. masc. sing. of the first declension, like Αἰνείας, Nom. case, governed by the V. εἰ. Λέγει, a V. act. Indic. Pres. 3d Perf. sing. agreeing with αὐτός *he* understood, from the theme λεγω, like τυπῶ, Pres. λεγῶ, —εις, —ει. Προφήτης, a N. masc. sing. of the first declension, like Ἀγχισης, Nom. case, governed by the V. εἰ. Ἀπεκρίθη, a V. pass. 1 Aor. sing. 3d Person, agreeing with αὐτός *he* understood, from the theme ἀποκρινω, see Lexic. ἀποκρίνω, (1 Fut.) ἀποκριθῶ, (Perf.) ἀποκεκρικα, (Perf. pass.) ἀποκεκριμαι, —σαι, —ται, (1 Aor. pass.) ἀπεκριθην, —ης, —η.

22. They said therefore to him, Who art thou? that we may give

Εἰπόν οὐν αὐτῷ, Τίς εἶ; ἵνα δώμεν
an answer to them who sent us: What sayest thou concerning
ἀποκρισὶν τοῖς πεμφασὶν ἡμᾶς· Τί λέγεις περὶ
thyself?

σεαυτῆς;

Αὐτῷ, a Pron. rel. masc. sing. Dat. case, governed by the V. εἰπόν, put *acquisitively* by § XXI. 37. and Note. Δώμεν, a V. act. Subj. 2 Aor. 1 Perf. plur. from the V. in μι δίδωμι, governed by the Conjunction ἵνα, and agreeing with the Pron. of the 1st Perf. plur. ἡμεῖς understood by § XXI. 10. δίδωμι, (2 Aor.) ἔδωκ, (2 Aor. Subj.) δώ, δως, δῶ, &c. Ἀποκρισὶν, a N. fem. sing. of the third declension, contracted like ορις, Accus. case, (by § III. 26), governed by the V. δώμεν by § XXI. 48. Τοῖς πεμφασιν, *To those who have sent*; Πεμφασιν, a Particip. act. 1 Aor. masc. plur. Dat. case (by § III. 28. 1. and § VII. 8.), governed by the V. δώμεν by § XXI. 48. from the theme πεμπω, of the first class of characteristics by § X. 17. πεμπῶ, (1 Fut.) πεμφῶ, (1 Aor.) ἐπεμψα, (Particip.) πεμφας, —ασα, —αν, &c. see § VII. 8. ν is added at the end by § I. 18. Ἡμᾶς, a primitive Pron. of the 1st Perf. plur. Accus. case from the sing. ἐγώ (by § IX. 3.), governed by the Particip. act. πεμφασιν by § XXI. 55. Τί, a Pron. interrog. neut. sing. Accus. case, governed by the transitive V. λέγεις. Σεαυτῆς, a compound Pron. Gen. case (by § IX. 9.), governed by Prep. περὶ.

23. He said, I am the voice of one crying in the wilderness,

Εφη, Εγὼ φωνῇ βωντος ἐν τῇ ἐρημῳ,
make straight the way of the Lord, as the Prophet Esaias said.

ἐθυνατε τὴν ὁδὸν Κυρίου, καθὼς Προφήτης Ἡσαΐας εἶπεν.

Εφη, a V. 2 Aor. 3d Perf. sing. agreeing with αὐτός *he* understood, from the irregular V. in μι φημι; see § XV. 4. 8. Φωνῇ, a N. fem. sing. of the first declension, like τιμῇ, Nom. case governed by the V. εἰμι understood. Βωντος, a Particip. act. Pres. from the contracted V. βοῶν, like τιμῶν (see § XIII. 5.), Gen. case, agreeing with τινος *of one* or ἀνθρώπου understood, which is governed of the N. φωνῇ by § XXI. 33.

Ἐρημος

Ερημος is properly an Adjective of two terminations, like ενδοξος, § VII. 11. Dat. case, agreeing with χωρα a country understood, a N. fem. of the first declension, Dat. case, governed by the Prep. εν. Ευθυνατε, a V. Imperat. 2 Aor. 2 Perf. plur. agreeing with υμεις ye understood, from the theme ευθυνα, a V. of the fourth class of characteristics; ευθυνω, (1 Fut.) ευθυνα, (1 Aor.) ευθυνα, (1 Aor. Imperat.) ευθυνον, —αυτω, &c. see § X. 26, 40, 44. Ὅδον, a N. fem. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. ευθυνατε. Κυριε, a N. masc. sing. of the second declension, like λογος, Gen. case, governed by the N. ὁδον. Καθως, an Adv. see Lexic. Ησαιας, a N. masc. sing. of the first declension, like Αιπειας, Nom. case, put in apposition with Προφητης by § XXI. 29.

24. And they who were sent were of the Pharisees.

Και οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων.

Ἀπεσταλμένοι, Particip. plur. of ἀπεσταλμένος, for which see § XII. 17. agreeing with ἀνθρωποι men understood, Nom. case to V. ἦσαν. Ἦσαν, a V. Indic. Imperf. 3d Perf. plur. agreeing with ἀνθρωποι understood, from the irregular V. εἰμι by § XI. 2. Φαρισαίων, a N. masc. plur. of the second declension, like λογος, Gen. case, governed by the Prep. ἐκ.

25. And they asked him, and said to him, Why then baptizest thou, if

Και ἠρώτησαν αὐτον, και ειπον αυτη, Τι ουν βαπτιζεις, ει
thou art not the Christ, nor Elias, nor that Prophet?

συ ει ουκ ο Χριστος, εἴε Ηλιας, εἴε ο Προφητης;

Τι why, used adverbially, but it is properly the neut. sing. of the interrogative Pron. τις, Accus. case, governed of the Prep. δια understood, q. d. δια τι; for what? Βαπτίζεις, a V. act. Indic. 3d Perf. sing. from the theme βαπτίζω, agreeing with συ understood. Ουτε, a Conjunction; see Lexic.

26. John answered them, saying: I baptize with water, but there

Ὁ Ἰωαννης ἀπεκριθη αυτοις, λεγων· Εγω βαπτίζω ἐν ὕδατι, δε
standeth one among you whom ye do not know.

ἐστῆκεν μεσος ὑμῶν ον ὑμεις ουκ οιδατε.

Αυτοις, a Pron. rel. masc. plur. Dat. case, governed by the V. ἀπεκριθη by § XXI. 39. Ὑδατι, an heteroclitē N. neut. sing. Dat. case, governed by the Prep. εν, from the N. ὕδωρ, Gen. —ατος, το, by § V. 5. Ἐστηκεν, a V. act. Indic. Perf. 3d Perf. sing. (with ν added) from the V. ἐστημι (by § XIV. 3. and Note), agreeing with τις understood. Μεσος the midst (see Lexic.), a N. Adj. masc. sing. of three terminations, like καλος, § VII. 4. Nom. case, agreeing with τις understood. Ὑμων, a Pron. of the 2d Person Plur. (by § IX. 3.) Gen. case, governed by μεσος by § XXI. 32. Οιδατε, a V. mid. Indic. Perf. 2 Perf. plur. agreeing with υμεις, from the Anomalous V. εἶδω, which see in § XVI. 9.

27. This is he who cometh after me, who is become before me,

Αυτος ἐστιν ος ερχομενος οπισω μου, ος γεγονεν εμπροσθεν μου,
whose thoc's latchet I am not worthy that I should loose.

ὁ [αυτου] τε υποδηματος τον ιμαντα εγω εμι ουκ αξιος ινα λυσω.

Ὁν whose, or of whom, a Pron. rel. Gen. case, governed of the N. υποδηματος according to § XXI. 20, 33. Αυτου is here redundant (see Lexic. under Αυτος I.). Υποδηματος, a N. neut. sing. from the Nom. υποδημα, of the third declension, like σωμα, Gen. case, governed by the N. ιμαντα, compounded of υπο and δειω; see Lexic. Ιμαντα, a N.

a N. masc. sing. of the third declension, like *δελφιν*, Accus. case, governed by the transitive V. *λυσω*; sing. Nom. *ίμας*, Gen. — *ανλος*, &c. *Αξιος*, an Adjective of three terminations, like *αγιος*, § VII. 5. masc. sing. agreeing with *εγω*, Nom. case following the Verb *ειμι* by § XXI. 31. *λυσω*, a V. act. Subj. 1 Aor. 1 Perf. sing. agreeing with *εγω* understood, from the theme *λυω*; *λυω*, (1 Fut.) *λυσω*, (1 Aor.) *ελυσα*, (1 Aor. Subj.) *λυσω*, &c. governed by the Conjunction *ινα* by § XXI. 64.

28. These things were done in Bethabara beyond the Jordan where

Ταυτα *εγενετο* *εν* *Βηθαβαρ* *περαν* *του* *Ιορδανου* *οπου*
John was baptizing.
Ιωαννης *ην* *βαπτιζων*.

Ταυτα, a demonstrative Pron. neut. plur. from masc. sing. *ατος* by § IX. 5. agreeing with the neut. N. plur. *χρηματα* things understood by § XXI. 16. *Βηθαβαρ*, a N. fem. sing. of the first declension by § III. 7. Dat. case, governed by Prep. *εν*. *Περαν*, an Adv. of place, joined with a Genitive by the force of the Prep. *απο* understood; see § XXI. 57. 59. *Ιορδαν*, a N. masc. sing. from the Nom. *Ιορδανης*, of the first declension, like *Αγχισης*, Gen. case, governed by the Prep. *απο* understood. *Οπου*, an Adv. Hv, a V. Indic. Imperf. 3d Perf. sing. agreeing with *Ιωαννης*, from the irregular V. *ειμι* by § XI. 2.

29. On the morrow John seeth Jesus coming unto him,

Τη *επαυριον* *ο* *Ιωαννης* *βλεπει* *τον* *Ιησουν* *ερχομενον* *προς* *αυτον*,
and saith, Behold, the Lamb of God, who taketh away the sin
και *λεγει*, *Ιδε*, *ο* *Αμνος* *τε* *Θε*, *ο* *αιρων* *την* *αμαρτιαν*
of the world.

του *κοσμου*.

Τη, the Article sing. fem. Dat. case, agreeing with Dat. *ημερα* day understood; see § XXI. 42. I. 2. *Επαυριον*, an Adv. see Lexicon. *βλεπει*, a V. act. Indic. Presf. like *τυπτω*, 3d Perf. sing. agreeing with Nom. case *Ιωαννης*. *Ιησον*, an heteroclite N. masc. sing. Accus. case, governed by the transitive V. *βλεπει*. *Ιδε*; see Lexicon. *Αμνος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the V. *εστι* this or be is, understood. *Αιρων*, a Particip. act. Presf. masc. sing. from the theme *αιρω*, Nom. case, agreeing with *αμνος*. *Αμαρτιαν*, a N. fem. sing. of the first declension, like *φιλια* (see § III. 8.), Accus. case, governed by the Participle *αιρων* by § XXI. 55.

30. This is he concerning whom I said, After me cometh a man

Ουτος *εστι* *περι* *ου* *εγω* *ειπον*, *Οπισω* *με* *ερχεται* *ανηρ*
who is become before me, because he was before me.
ος *γεγονεν* *εμπροσθεν* *με*, *οτι* *ην* *προτος* *με*.

Ανηρ, a N. masc. sing. of the third declension, like *δελφιν*, Nom. case to V. *ερχεται*; sing. Nom. *ο* *ανηρ*, Gen. *τε* *ανeros* and *ανθρος*; see § III. 25.

31. And I did not know him, but that he might be manifested to

Καγω *ουκ* *ηδειν* *αυτον*, *αλλ'* *ινα* *φανερωθη* *τω*
Israel, for this cause I am come baptizing with water.

Ισραηλ, *δια* *τετο* *εγω* *ηλθον* *βαπτιζων* *εν* *υδατι*.

Καγω, by an Attic crasis for *και* *εγω* and *I*; see § XXIII. 4. 2. *Ηδειν*, a V. act. Indic. Pluperf.

Pluperf. 1st Pers. sing. from the Anomalous V. *εἶδω* or *εἶδεν* (which see in § XVI. 9.); *εἶδον*, (1 Fut.) *εἶδομαι*, (Perf.) *εἶδον*, (Pluperf.) *εἶδον*, by syncope *εἶδεν*, and *Attic* *εἶδον*, *εἶδον*, *εἶδον*. *Φανερωθῇ*, a V. pass. Subj. 1 Aor. 3d Pers. sing. agreeing with *αὐτός* he understood, from the contracted V. *φανερῶν*, like *χρῆσται*; *φανερῶν*, (1 Fut.) *φανερῶν*, (Perf.) *πεφανέρωται*, (Perf. pass.) *πεφανέρωται*, *σαι*, *ται*, (1 Aor.) *εφανέρωθην*, (1 Aor. Subj.) *φανερῶν*, *ης*, *η*. *Ἰσραὴλ*, an heteroclite (aptote or undeclined) N. masc. sing. used here as a Dative, as appears from the Dative article *τῷ* prefixed, and so governed by the V. *φανερῶν* by § XXI. 37. *Τέτο*, a Pron. neut. sing. Accus. case from Nom. masc. *εἶς*; by § IX. 5. agreeing with *πράγμα* *affair*, *cause*, understood, a N. neut. sing. third declension, governed by the Prep. *διὰ*.

32. And John witnessed, saying, That I saw the Spirit descending

Καὶ Ἰωάννης ἐμαρτυροῦντε, λέγων, ὅτι τεθεῆναι τὸ Πνεῦμα καταβαίνον
as a dove from heaven, and it remained upon him.

ὥς περιστέρην ἐξ οὐρανοῦ, καὶ ἔμεινεν ἐπ' αὐτόν.

Ὅτι; see Lexicon under *Ὅτι* II. 1. *Τεθεῆναι*, a V. deponent, Perf. 1st Pers. sing. from the theme *θεῖναι*, *μαι*, agreeing with *ἐγώ* understood; *θεῖναι*, (1 Fut.) *θεῖσθαι*, (Perf.) *τεθεῆναι*. *Πνεῦμα*, a N. neut. sing. of the third declension, like *πνεῦμα*, Accus. case, governed by the transitive V. *τεθεῆναι*, and derived from *πνεῦμα*, Perf. pass. of *πνέω* *to breathe*; see § VI. 8. *Καταβαίνον*, a Particip. act. Pres. neut. sing. Accus. case, agreeing with *πνεῦμα*, from the V. *καταβαίνω*, compounded of *κατά* and *βαίνω*. *ὥς*, an Adverb; see Lexicon. *Περιστέρην*, a N. fem. sing. of the first declension by § III. 8. Accus. case, governed by the V. *τεθεῆναι* understood; see § XXII. 6. *Οὐρανό*, a N. masc. sing. of the second declension, like *λόγος*, Gen. case, governed by the Prep. *ἐξ*. *ἔμεινεν*, a V. act. Indic. 1 Aor. 3d Pers. sing. (ν being added) agreeing with *αὐτός* it understood, of the fourth class of characteristics; *μεινών*, (1 Fut.) *μεινών*, (1 Aor.) *εμείνα*, *ας*, *ε*. *Επ'* for *ἐπὶ*, a Prep. (see Lexic.) by § I. 17.

33. And I did not know him, but he who sent me to baptize with

Καίγω οὐκ ᾔδειν αὐτόν, ἀλλ' ὁ πέμψας με βαπτίζειν ἐν
water, he said to me, On whomsoever you see the Spirit descending
ὕδατι, εἰπὼς εἶπεν μοι, Ἐφ' ὃν αὖν ἴδῃς τὸ Πνεῦμα καταβαίνον
and abiding on him, the same is he who baptizeth with the holy
καὶ μένον ἐπ' αὐτόν, ὅσος ἐστὶν ὁ βαπτίζων ἐν ἁγίῳ
spirit.

πνεύματι.

Εἰ for Prep. *ἐπὶ* by § I. 17. *Αὖ*, indefinite, —*soever*; see Lex. *Ἰδῃς*, a V. act. Subj. 2 Aor. (or 2 Fut.) 2 Pers. sing. from the Anomalous V. *εἶδω*, agreeing with *σὺ* thou understood, and governed, as to mood, by the Conjunction *αὖ*. *Ἁγίῳ*, a N. Adj. of three terminations by § VII. 5. neut. sing. Dat. case, agreeing with *πνεύματι*; *ἁγίος*, *α*, *ον*, *δες*.

34. And I saw and witnessed that this is the Son of God.

Καίγω ἑώρακα καὶ μαρτυροῦμαι ὅτι ὁὗτος ἐστὶν ὁ Υἱὸς τοῦ Θεοῦ.

35. On the morrow John was standing again, and two of his

Τῇ ἐπαύριον Ἰωάννης ἐστήκει παλιν, καὶ δύο ἐκ τῶν αὐτῶν
disciples.
μαθητῶν.

Ἐστήκει, a V. act. Indic. Pluperf. *Attic*, 3d Pers. sing. agreeing with *Ἰωάννης*, from the

the theme ἰσθημι or ἑσθημι; ἰσθημι, (1 Fut.) σθησω, (Perf.) ἑσθηκα, (Pluperf.) ἑσθηκειν, Attic ἑοσθηκειν, εις, ει. Πάλιν, an Adv. Δις, a N. of number, Dual, Nom. case to V. εἰσθηκειται, or rather, as a dual V. is never used in the N. T. το εἰσθηκειται, understood. Μαθητων, a N. masc. plur. of the 1st declension, like κληεις (see § III. 10.), Gen. case, governed by the Prep. εκ.

36. And having looked on Jesus walking, he saith, Behold,
Και ἐμβλεψας τῷ Ἰησοῦ περιπατεῖν, λεγει, Ἰδε,
the Lamb of God.

ὁ Ἀμνος το Θεου.

Εμβλεψας, a Particip. act. 1 Aor. masc. sing. Nom. case, agreeing with αὐτος; see understood, from the V. ἐμβλεπω, compounded of εν and βλεπω (see Lexicon under Εν III. and Εμβλεπω); ἐμβλεπω, (1 Fut.) ἐμβλεψω, (1 Aor.) ἐνεβλεψα, (see § X. 37.) Particip. ἐμβλεψας, ασα, αν, &c. Ἰησε, an heteroclite N. (by § V. 3. 4.) Dat. case, governed by ἐμβλεψας by § XXI. 46, and 55. Περιπατεῖν, a Particip. act. Pref. from the V. περιπατω, of the second kind of contracted Verbs, like φιλω, masc. sing. Dat. case contracted, and agreeing with Ἰησε; περιπατ-εω, ω, Particip. περιπατ-εων, ων; εσσα, εσα; εον, εν; Gen. εοντος, εντος, &c.

37. And the two disciples heard him speaking, and they followed Jesus.

Και οἱ δυο μαθηται ηκουσαν αὐτου λαλουντος, και ηκολουθησαν τῷ Ἰησοῦ.

Ηκουσαν, a V. act. Indic. 1 Aor. 3d Perf. plur. agreeing with N. masc. plur. Nom. case μαθηται, from the theme ακωω, a V. of the third class of characteristics by § X. 17. ακωω, (1 Fut.) ακωσω, (1 Aor.) ηκουσα, ας, ε, &c. Αὐτου, a Pron. demonstrative, masc. sing. Gen. case, governed by the Prep. εκ understood; see § XXI. 36. IV. 2. Λαλουντος, a Particip. act. Pref. from the theme λαλω, of the second kind of contracted Verbs, like ειλω, masc. sing. Gen. case, agreeing with Pron. αυτε; λαλ-εω, ω, Particip. λαλ-εων, ων; εσσα, εσα; εον, εν; Gen. λαλ-εοντος, εντος, &c. Ηκολουθησαν, a V. act. Indic. 1 Aor. from the theme ακολουθεω, of the second kind of contracted Verbs, like φιλω, 3d Perf. plur. agreeing with αὐτοι they understood; ακολουθεω, (1 Fut.) ακολουθησω, (1 Aor.) ηκολουθησα, ας, ε, &c. Ἰησε, Dat. case, governed by Prep. μετὰ understood by § XXI. 42. III.

38. And Jesus being turned, and seeing them following, saith

Δε ὁ Ἰησους στραφεις, και θεωσαμενος αυτους ακολουθουντας, λεγει
to them, What seek ye? And they said to him, Rabbi (which,
αυταις, Τι ζητετε; Δε οἱ ειπον αυτω, Ῥαββι (ὁ,
being interpreted, is called master), where dwellest thou?

ερμηνευομενον, λεγεται διδασκαλε), που μενεεις;

Στραφεις, a Particip. pass. 2 Aor. from the V. στρεφω (by § X. 53. 3. and § XI. 7.), masc. sing. Nom. case, agreeing with Ἰησους; στρεφω, (2 Aor.) εστραφον, (2 Aor. pass.) εστραφη, Particip. στραφεις, εισα, εν, &c. Ζητετε, a V. act. Indic. Pref. from the contracted V. ζηλω, 2d Perf. plur. agreeing with υμεις ye understood; ζηλω, ω; εις, εις; εει, ει, &c. 'Οι; see Lexic. under 'O VIII. 'Ραββι, a Heb. word, and indeclinable; see Lexic. 'Ο, a Pron. rel. neut. sing. agreeing with ῥημα word understood, or with the word ραββι put τεχνικως, as the Grammarians speak, Nom. case to V. λεγεται. Ερμηνευομενον, a Particip. pass. neut. sing. from the V. ερμηνευω, Nom. case, agreeing with the relative ὁ. Λεγεται, a V. pass. Pref. from the theme λεγω, f 2 3d Perf.

3d Perf. sing. agreeing with Pron. relat. *ὁ* (see § XXI. 19.); *λέγω*, pass. *λεγομαι*, η, εἰαι. *Διδασκαλε*, a verbal N. masc. sing. of the second declension, like *λογος*, Voc. case, from the Present tense of the V. *διδασκω*; see § VI. 8. *Πα*, an Adv. see Lexic.

39. He saith to them, Come ye and see. They came and saw where

Λεγει αυτοις, Ερχεσθε και ιδετε. Ηλθον και ειδον που
he dwelleth, and they abode with him that day, for it was about
μενει, και εμειναν παρ' αυτη την εκεινην ημεραν, δε ην ως
the tenth hour.

δεκατη ωρα.

Ερχεσθε, an Anomalous V. depon. Imperat. Pres. 2 Perf. plur. agreeing with *ὑμεις* understood, from the theme *ερχομαι*, Imper. *ερχ-ε*, εσθω, &c. *Ιδετε*; an Anomalous V. act. Imperat. 2 Aor. 2d Perf. plur. agreeing with *ὑμεις* understood, from the theme *ειδω*, 2 Aor. *ειδον*, Imperat. *ιδ-ε*, ετω, &c. *Παρ'*, a Prep. for *παρα* by § I. 17. *Ἡμεραν*, a N. fem. sing. of the first declension (by § III. 5, 8.) Accus. case, governed by the Prep. *επι* understood by § XXI. 45. III. *Ὡς*, an Adv. *Δεκατη*, a N. Adj. of three endings, like *καλος*, fem. sing. Nom. case, agreeing with *ωρα*; *δεκατος*, η, ον. *Ὡρα*, a N. fem. sing. of the first declension, like *ἡμερα*, Nom. case, governed by the neuter V. *ην*.

40. One of the two who heard from John, and followed him,

Εἰς εκ των δυα των ακουσαντων παρα Ιωαννου, και ακολουθησαντων αυτω,
was Andrew, the brother of Simon Peter.

ην Ανδρας, ο αδελφος Σιμωνος Πετρου.

Δυο; see § VII. 17. *Ανδρας*, a N. masc. sing. of the first declension, like *Αινειας*, Nom. case, governed by the neuter V. *ην*. *Αδελφος*, a N. masc. sing. of the second declension, like *λογος*, Nom. case, put in apposition with *Ανδρας* by § XXI. 29. *Σιμωνος*, a N. masc. sing. of the third declension, like *δελφιν*, Gen. case, governed by the N. *αδελφος* by § XXI. 33. *σιν*, Nom. *ὁ Σιμων*, Gen. *τε Σιμωνος*, &c. *Πετρου*, a N. masc. sing. of the second declension, like *λογος*, Gen. case, put in apposition with *Σιμωνος*.

41. He first findeth his own brother Simon, and saith to him,

Ουτος πρωτος ευρισκει τον ιδιον τον αδελπον Σιμονα, και λεγει αυτω,
We have found the Messias, which, being interpreted, is the

Ευρηκαμεν τον Μεσσιαν, ο, μεθερμηνευομενον, εστι ο
Christ.

Χριστος.

Ευρισκει, a V. act. Indic. Pres. 3d Perf. sing. from the theme *ευρισκω*, agreeing with *αυτος*. *Ιδιον*, a N. Adj. of three terminations, like *αγιος*, masc. sing. Accus. case, agreeing with *αδελπον*. *Ευρηκαμεν*, a V. act. Indic. Perf. 1st Perf. plur. agreeing with *ἡμεις* understood, from the obsolete V. *ευρεω*, see § XVI. 9. under *ευρισκω*; *ευρισκω* or *ευρεω*, (1 Fut.) *ευρω*, (Perf.) *ευρηκα*, ας, ε, &c. *Μεσσιαν*, a N. masc. sing. of the first declension, like *Αινειας*, Accus. case, governed by the transitive V. *ευρηκαμεν*. *Ο*, a Pron. rel. neut. sing. agreeing with the neut. N. *ῥημα* understood, or with *Μεσσιαν*, put *τεχνικως* (as the Grammarians speak), Nom. case to V. *εστι* by § XXI. 19. *Μεθερμηνευομενον*, a Particip. pass. Pres. neut. sing. Nom. case, agreeing with the relative *ο*, from the compound V. *μεθερμηνευω*, which from *μετα* and *ερμηνευω*; see Lexic. *Χριστος*, a verbal N. masc. sing. of the second declension, like *λογος*, Nom. case, governed by the neuter V. *εστι*, derived from *κχερισται*, 3d Perf. Perf. pass. of *κχω*; see § VI. 8. and Lexic. in *Χριστος*.

42. And

42. And he brought him to Jesus, and Jesus having looked on him

Και ηγαγεν αυτον προς τον Ιησουν, δε ο Ιησους εμβλεψας αυτω
said, Thou art Simon the Son of Jonas; thou shalt be called Cephas,
ειπε, Συ ει Σιμων ο υιος Ιωνα· συ κληθησῃ Κηφας,
which is interpreted a stone.
ο ερμηνευεται πετρος.

Ηγαγεν, a V. aēt. Indic. 2 Aor. 3d Perf. sing. agreeing with αυτος understood, from the theme αγω; αγω, 2 Aor. ηγον, and with the *Attic* reduplication ηγαγον by § XXIII. 4. 6. ηγαγον, ες, ε, and ν being added by § I. 18. ηγαγεν. Ιωνα, a N. masc. sing. of the first declension, like Θωμης (see § III. 12.), Gen. case, governed by the N. υιος. Κληθησῃ, a V. pass. Indic. 1 Fut. 2d Perf. sing. agreeing with συ, from the theme καλεω; καλεω, (1 Fut.) καλησω, (Perf.) κεκαληκα, and (by § X. 50.) κεκληκα, (Perf. pass.) κεκλημαι,σαι,ται, (1 Aor.) εκληθην, ης, η, (1 Fut.) κληθησομαι, η, &c. Κηφας; see Lexicon.

43. On the morrow Jesus would go forth into Galilee, and findeth

Τη επαυριον ο Ιησους ηθελησεν εξελθειν εις την Γαλιλαιαν, και ευρισκει
Philip, and faith to him, Follow me.
Φιλιππον, και λεγει αυτω, Ακολυθει μοι.

Ηθελησεν, a V. aēt. Indic. 1 Aor. 3d Perf. sing. agreeing with Ιησους, from the theme εθελω, of the second kind of contracted Verbs, like φιλεω; εθελω, (1 Fut.) εβελησω, (1 Aor.) ηβελησα, ας, ε, &c. Εξελθειν, a V. aēt. Infin. 2 Aor. from the obsolete V. εξελευθω, compounded of εξ and ελευθω, see Lexic. governed by the V. ηθελησεν by § XXI. 49. εξελευθω, (2 Aor.) εξηλυθον, (2 Aor. Infin.) εξελευθειν, and by Syncope εξελθειν; see § XVI. 9. under Ερχομαι. Γαλιλαιαν, a N. fem. sing. of the first declension, like φιλια, Accus. case, governed by the Prep. εις. Φιλιππον, a N. masc. sing. of the second declension, like λογος, Accus. case, governed by the transitive V. ευρισκει. Ακολυθει, a V. aēt. Imperat. 2d Perf. sing. agreeing with συ understood, from the theme ακολυθεω, of the second kind of contracted Verbs, like φιλεω; ακολυθεω, ω; Imperat. ακολυθ-εε, ει.

44. And Philip was of Bethsaida, of the town of Andrew and of Peter.

Δε ο Φιλιππος ην απο Βηθσαϊδα, εκ της πολεως Ανδρεα και Πετρε.

Βηθσαϊδα, an heteroclite N. aptote or undeclined by § V. 3. Πολεως, a N. fem. sing. of the third declension, contracted like ρφισ, Gen. case, *Attic*, see § III. 32. 2. governed by the Prep. εκ.

45. Philip findeth Nathanael, and faith to him, We have found

Φιλιππος ευρισκει τον Ναθαναηλ, και λεγει αυτω, Ευρηκαμεν
him whom Moses in the law described, and the Prophets, Jesus
ον Μωσης εν τω νομω εγραψε, και ει Προφηται, Ιησεν
of Nazareth, the Son of Joseph.
τον απο Ναζαρεθ, τον υιον του Ιωσηφ.

Ναθαναηλ, Ναζαρεθ, Ιωσηφ, heteroclite Nouns undeclined, by § V. 3. 1. Μωσης, an heteroclite N. masc. sing. (see § V. 6.) Nom. case to V. εγραψεν. Εγραψεν, a V. aēt. Indic. 1 Aor. 3d Perf. sing. agreeing with Μωσης, from the theme γραφω, of the first

first class of characteristics, like τυπῶ; γραῶ, (1 Fut.) γραῶ, (1 Aor.) εγραῶ, ας, ε. Προσχαί, a N. masc. plur. of the first declension, like κολῆς, Nom. case to V. εγραῶν described understood. Ἰησὺν, an heteroclitite N. masc. sing. Accus. case, put in apposition with αὐτὸν understood.

46. And Nathanael said to him, Can any good *thing* be from Nazareth?

Και Ναθαναὴλ εἶπεν αὐτῷ, Δυνατὶ τι ἀγαθὸν εἶναι ἐκ Ναζαρεθ;

Philip saith to him, Come and see.

Φιλιππος λέγει αὐτῷ, Ἐρχου καὶ ἰδε.

Δυνατὶ, an Anomalous V. depon. Indic. Presf. 3d Perf. sing. agreeing with χρεμα understood, and declined like ἵστημι pass. of ἵστημι, δύναμαι, δυναταί, δυναταί. Ἀγαθόν, a N. Adj. of three terminations, neut. sing. Nom. case, agreeing with χρεμα understood; see § XXI. 16. Εἶναι, a V. Infin. from the irregular V. εἰμι, governed by the V. δυναταί by § XXI. 49.

47. Jesus saw Nathanael coming to him, and saith concerning

Ὁ Ἰησοῦς εἶδεν τὸν Ναθαναὴλ ἐρχομένον πρὸς αὐτὸν, καὶ λέγει περὶ

him, Behold, an Israelite indeed, in whom guile is not.

αὐτῷ, Ἰδε, Ἰσραηλῆτις ἀληθῆς, ἐν ᾧ δόλος ἐστὶ οὐκ.

Ἰσραηλῆτις, a N. masc. sing. of the first declension, like κολῆς, Nom. case, governed by the V. ἐστὶ understood. Ἀληθῆς, an Adv. from ἀληθῆς. Δόλος, a N. masc. sing. of the second declension, like λογος, Nom. case to V. ἐστὶ.

48. Nathanael saith to him, Whence knowest thou me? Jesus

Ναθαναὴλ λέγει αὐτῷ, Πόθεν γινώσκεις με; Ὁ Ἰησοῦς

answered and said to him, Before that Philip called thee I saw thee,

ἀπεκριθὲν καὶ εἶπεν αὐτῷ, Πρὶν τὸ Φιλιππον φωνῆσαι σε εἶδον σε,

being under the fig-tree.

οὐτα ὑπὸ τὴν συκην.

Πόθεν, an Adv. see Lexic. Γινώσκεις, a V. act. Indic. Presf. 2d Perf. sing. agreeing with συ understood, from the theme γινώσκω. Πρὶν, a Prep. governing a Genitive; see Lexic. Πρὶν τὸ, &c. see § XXI. 51, 52, 53. Φωνῆσαι, a V. act. Infin. governed by the Accus. N. Φιλιππον, 1st Aor. from the theme φωνέω, of the second kind of contracted Verbs, like φιλέω; φωνέω, (1 Fut.) φωνήτω, (1 Aor.) εφώνησα, (Infin.) φωνήσαι. Σε, a primitive Pron. of the 2d Person, Accus. case, governed by the transitive V. φωνήσαι, from the Nom. συ by § IX. 3. Οἶα, a Particip. Presf. from the irregular V. εἰμι to be, Accus. case, agreeing with the Pron. σε; εἰμι, Particip. ὡν, ὅσα, ὅν, Gen. οὕτως, &c. Συκην, a N. fem. sing. of the first declension, contracted like γαλεν, by § III. 13. Accus. case, governed by Prep. ὑπὸ; sing. Nom. ἡ συκην, γ; Gen. τῆς συκηνς, ῆς, &c.

49. Nathanael answered, and saith to him, Rabbi, thou art the Son of

Ναθαναὴλ ἀπεκριθὲν, καὶ λέγει αὐτῷ, Ῥαββί, συ εἶ ὁ υἱὸς τοῦ

God, thou art the King of Israel.

Θεοῦ, συ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ.

Βασιλεὺς, a N. masc. sing. of the third declension contracted by § III. 32. 3. Nom. case, following the neuter Ἄ. εἰ.

50. Jesus answered, and said to him, Because I said to thee, I saw thee
 Ἰησους ἀπεκριθῆ, καὶ εἶπεν αὐτῷ, Ὅτι εἶπον σοί, Εἶδόν σε
 underneath the fig-tree, believest thou? Thou shalt see greater
 ὑποκάτω τῆς συκῆς, πιστεύεις; Ὅψει μείζω
 things than these.
 τεύων.

ὑποκάτω, an Adv. of place governing a Gen. see § XXI. 59. Πιστεύεις, a V. act. Indic. Pres. 2d Pers. sing. agreeing with *συ* understood, from the theme πιστεω. Ὅψει, a V. mid. or depon. 1 Fut. 2d Pers. sing. (by Note on τυπῆ, § XI. 3.) from the theme ὀπῶ or ὀπῶμαι; ὀπῶμαι, (1 Fut.) ὀψῶμαι, εἰ, &c. Μείζω, a N. Adj. of the comparative degree, irregular from the positive μέγας (by § VIII. 6.) neut. plur. Accus. case, contracted (by § VIII. 11.), agreeing with *χρηματα* things understood. Τεύων, a demonstrative Pron. neut. plur. from masc. sing. εἶος, Gen. case, agreeing with *χρημάτων* things understood, Gen. case, governed by the Prep. *πρὸς* understood by § XXI. 36. VIII. 1.

51. And he saith to him, Verily, verily, I say to you, From henceforth
 Καὶ λέγει αὐτῷ, Ἀμην, ἀμην, λέγω ὑμῖν, Ἀπ' ἄρτι
 ye shall see heaven opened, and the Angels of God ascending and
 ὀψεσθε τὸν οὐρανὸν ἀνεψῖστα, καὶ τὰς Ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ
 descending upon the Son of Man.
 καταβαίνοντας ἐπὶ τὸν Υἱὸν τοῦ Ἀνθρώπου.

Ἀμην, Heb. see Lexic. Ἀρτι, an Adv. of time; see Lexicon under Ἀρτι 5. Οὐρανόν, a N. masc. sing. of the second declension, like λογός, Accus. case, governed by the transitive V. ὀψεσθε. Ἀνεψῖστα, a Particip. mid. Perf. after the *Attic* form (by § X. 22. and § XXIII. 4. 6.) masc. sing. Accus. case, agreeing with the N. οὐρανόν; ανοίγω, Perf. mid. ἀνεψῖστα, Particip. ἀνεψῖ-ως, υἱας, ὅς; Gen. ὅτος, υἱας, ὅτος, &c. see Ἀνοίγω in § XVI. 9. Ἀγγέλους, a N. masc. plur. of the second declension, like λογός, Accus. case, governed by the transitive V. ὀψεσθε understood. Ἀναβαίνοντας, a Particip. act. Pres. from the theme ἀναβαίνω, compounded of ἀνα and βαίνω (see Lexic.), masc. plur. Accus. case, agreeing with the N. ἀγγέλους. Καταβαίνοντας, a Particip. of the same form as ἀναβαίνοντας, from the theme καταβαίνω, compounded of κατα and βαίνω; see Lexicon:

END of the GRAMMAR.



A
GREEK AND ENGLISH
L E X I C O N
TO THE
NEW TESTAMENT.

ABBREVIATIONS in the LEXICON explained.

att. Attic.

& al. (*et alibi*) and in other texts.

& al. freq. (*et alibi frequenter*) and in many other texts.

freq. occ. (*frequenter occurrit*) denotes that the word occurs frequently.

inter al. (*inter alia*) besides other texts.

occ. prefixed to one or more references, denotes, that either the word itself, or else the word in the last-mentioned sense, occurs *only* in the text or texts referred to.

q. (*quasi*) as if, as it were.

q. d. (*quasi dicas*) as if one should say.

ERRATA in the LEXICON.

Page	col.	line	For	Read
96	1	46	Acts xvi. 13.	Acts xvi. 23.
111	1	31	Christians	Christian
181	2	50	יהודית	יהודית
—	—	51	יהודית	יהודית
182	1	1 note	יהודית	יהודית
—	—	9 note	יהודית	יהודית
282	2	note	A. R.	A R.
544	2	12	ΠΑΗΡΟΜΑΤΙ	ΠΑΗΡΩΜΑΤΙ
581	2	50	פרה	פרה
597	1	19	<i>dele</i> probably	
682	2	45	<i>dele</i> which	

Α

T A B L E

OF

LIGATURES OR ABBREVIATIONS

EXPLAINED.

αλ	αλ	μ	μεν	τ	ταῖς
αλλ	αλλ	μεν	μεν	ταν	ταν
αν	αν	μενος	μενος	την	την
απο	απο	μεθ	μεθ	της	της
αρ	αρ	μετα	μετα	το	το
γ	γαρ	ος	ος	το	το
γεν	γεν	ον	ον	τον	τον
γρ	γρ	ουκ	ουκ	τον	τον
δε	δε	ουτως	ουτως	του	του
δια	δια	παρα	παρα	τη	τη
ει	ει	περι	περι	των	των
ειναι	ειναι	ρα	ρα	υ	υ
εκ	εκ	ρι	ρι	υι	υι
ελ	ελ	σαν	σαν	υν	υν
εν	εν	σθ	σθ	υπ	υπ
επι	επι	σθαι	σθαι	υπερ	υπερ
εσι	εσι	σπ	σπ	υπο	υπο
ευ	ευ	σσ	σσ	υς	υς
ην	ην	σσαν	σσαν	χαν	χαν
και	και	τ	τ	χι	χι
καν	καν	χι	χι	φαν	φαν
κατα	κατα	ται	ται		
μαρ	μαρ				



GREEK AND ENGLISH LEXICON

TO THE

NEW TESTAMENT.

A

A B T

A, *Alpha*. The first of the Greek Letters, corresponding in name, order, and power, to the Heb. א *Aleph*, but in form approaching nearer to the *Aleph* of the Samaritans and Phenicians*. *Plutarch* (in *Sympol.* lib. ix. qu. 2.) informs us, that this name *Alpha* in Phenician signified an *ox*, as *Aleph* likewise does in Hebrew.

I. *A*, *Alpha*, being the first letter of the Greek alphabet, is applied to Christ as being the *beginning* or *first*. occ. Rev. i. 8, 11. xxi. 6. xxii. 13. Observe that in Rev. i. 11, the words Εγω ειμι το Α και το Ω, ο πρωτος και ο εσχατος, και —are omitted in twenty MSS, three of which ancient, in the Vulg. and several other ancient versions, and in some printed editions, and are accordingly rejected by *Mills*, *Wetstein*, and *Griesbach*.

II. As a Particle used in composition

i. It denotes *negation* or *privation*, from *απερ* or *ανευ*, *without*; and is in this application called *negative* or *privative*, as in *ασεβης* *ungodly*, from α neg. and *σεβω* *to worship*; *αωρατος* *invisible*, from α neg. and *ορατος* *visible*. The α, when compounded with words beginning with a vowel, frequently takes a ν after it for the sake of sound, as in *αναμαρτητος*

* Concerning the resemblance between the *Phenician* and *Greek* Letters, in name, order, power and form, see *Herodotus*, lib. v. cap. 58; *Montfaucon's Palæographia Græca*, lib. ii. cap. 1, 2, 3; *Dr. Gregory Sharpe's Dissertation on the Original Powers of Letters*, p. 97, &c., and his *Structure of the Greek Tongue*, p. 219, &c.; and *Encyclopædia Britannica*, in ALPHABET, Plate IX.

being *without sin*, from α neg. and *αμαρτωσ* *to sin*.

2. It *heightens* or *increases* the signification of the simple word, and is called *intensive* or *augmentative*, as in *απειριω* *to fix* (the eyes) *attentively*, from α intens. and *τεινω* *to fix*. A thus applied is perhaps from the Heb. ה *emphatic*, or an abbreviation of *אצח* *very much*, which from Heb. נשא *to be lifted up*, *increased*.
3. It imports *collecting* or *assembling*, from *αμα* *together* (which see), and is called *collective* or *congregative*, as in *απας* *all together*, from α collect. and *πας* *all*; *αδελφος* a *brother*, from α collect. and *δελφς* a *womb*.

ABADDON. Heb.

Abaddon, Heb. אבדון *Destruction, perdition*, a N. from the V, אבד *to destroy*. occ. Rev. ix. 11. So the LXX render אבדון by *σπωλεια*, Job xxvi. 6. xxviii. 2, & al. Comp. *Απολλων* under *Απολλων* III.

Αδαρης, εος, ους, ο, η, και το—ες, from α neg. and βαρος a *burden, charge*. Not *burdensome*, not *chargeable*. occ. 2 Cor. xi. 9. Comp. *Βαρος* V.

ABBA. Heb.

Father or *my father*, *Abba*, as the word was pronounced in our Saviour's time (comp. under *Εβραϊς*) for the pure Hebrew אב *father* or אבִי *my father*. So the Chaldee Jews used אבא for the *father* or *my father**. occ. Mark xiv. 36. Rom. viii. 15. Gal. iv. 6.

Αδυσσος, ε, ο, η, και το—ον, from α in-

* See my *Chaldee Grammar*, sect. iii. 14, and sect. iv. 3.

B

tens.

tenf. and the Ionic βυσσος, for βυθος the deep (which see), or derived from Heb בֶּמֶד mud, mire. In *Herodotus*, lib. iii. cap. 23, χωρεειν ες ΒΥΣΣΟΝ signifies to sink to the bottom as in water. So *Homer*, Il. xxiv. lin. 80, speaking of *Iris* plunging to the bottom of the sea,

Ἥ δὲ——ες ΒΥΣΣΟΝ ορεσεν.

I. *Very* or *exceedingly deep*; for the profane writers use this word as an Adjective. See *Scapula's* Lexicon.

II. In the N. T. Αβυσσος, ε, η, an abyss, a deep. It denotes

1. The common receptacle of the dead. Comp. under Αδης III. occ. Rom. x. 7. comp. Mat. xii. 40. Eph. iv. 9.

2. Hell, the place of eternal punishment. occ. Luke viii. 31. comp. Rev. ix. 1, 2. xx. 1, 3, and on the texts in Rev. see *Vitrin-ga* on Rev. and Bp. *Newton* On Prophecies, vol. iii. 8vo.

This word in the LXX commonly answers to the Heb. תְּהוֹמִים, which generally denotes an abyss of waters.

Αγαθοεργεω, ω, from αγαθος good, merciful, and εργον a work.

To do good, that is, works of mercy or charity. occ. 1 Tim. vi. 18.

Αγαθοποιεω, ω, from αγαθος good, and ποιεω to do.

I. To do good. occ. Mark iii. 4. Luke vi. 9, 35. Acts xiv. 17.

II. To do good to, to benefit. occ. Luke vi. 33.

III. To do well, act rightly. occ. 1 Pet. ii. 15, 20. iii. 16, 17. 3 John, ver. 11.

Αγαθοποια, ας, η, from αγαθοποιεω.

Well-doing. occ. 1 Pet. iv. 19. This word is used in *Clement's* 1 Ep. to Corinth. § 2 and 3, in the sense of doing good.

Αγαθοποιος, ε, ο, from αγαθοποιεω.

A well-doer, a person acting rightly. occ. 1 Pet. ii. 14.

Αγαθος, η, ο, γ. α. αγαστος admirable, from αγασμαι to admire, which from αγαω, ομαι, the same, and this from the Heb. הָגַד to meditate, contemplate; or else αγαθος may be derived immediately from αγαω or αγαμαι to admire.

This is a very general and extensive word, like the Heb. טוֹב, to which it usually answers in the LXX.

I. Good. Mat. xix. 17. Neut. plur. Αγαθα, τα, Good things. Luke i. 53. xii. 18, 19. xvi. 25. So *Herodotus*, lib. iii. cap. 135. and ix. 81, used not only by the LXX, but likewise by *Polybius*, *Xenophon*, and *Josephus* (cited by *Kypke* on Luke xii. 19.), and by the two latter particularly applied to the Fruits of the Earth.

II. Bountiful, kind, benevolent, merciful. Mat. xx. 15. Rom. v. 7. Tit. ii. 5.

III. Profitable, useful. Eph. iv. 29.

IV. Fertile, good, as land. Luke viii. 8. So *Plutarch*, De lib. educand. p. 2. Επὶ τῆς γεωργίας, πρῶτον μὲν ΑΓΑΘΗΝ ὑπαρξαι δεῖ τὴν γῆν. In agriculture, first, the land must be good."

V. Pure, unpolluted. Acts xxiii. 1. (comp. Acts xxiv. 16. 2 Tim. i. 3.) 1 Tim. i. 19. (comp. 1 Tim. iii. 9.)

Αγαθωσυνη, ης, η, from αγαθος.

Goodness in general. occ. Rom. xv. 14. Gal. v. 22. Eph. v. 9. 2 Thes. i. 11.

Αγαλλιασις, ιος, att. εως, η, from αγαλλιαω.

Exultation, leaping for joy, excessive joy. occ. Luke i. 14, 44. Acts ii. 46. Heb. i. 9. Jude, ver. 24. The LXX several times use this word for the Heb. בָּרָא.

Αγαλλιαω, ω, (Luke i. 47.) and more commonly Αγαλλιαομαι, ωμαι, Pass. and Mid. from αγαν very much and αλλομαι to leap, or rather from the Heb. בָּרָא, or in Hiph. בָּרַא to exult, which the LXX frequently render by αγαλλιαομαι.

I. To exult, leap for joy, to shew one's joy by leaping and skipping. So the word denotes excessive or ecstatic joy and delight, John v. 35. Acts xvi. 34. Hence it is sometimes put after χαίρω, which is of less intense signification, as Mat. v. 12. 1 Pet. iv. 13. Rev. xix. 7. comp. 1 Pet. i. 8. Luke i. 14.

II. To be transported with desire, to leap forward with joy, in order to meet the object of one's wishes, gesture. occ. John viii. 56, where see *Doddridge*, Bp. *Pearce*, and *Campbell*, and *Blackwall's* Sacred Classics, vol. i. p. 46—48. 8vo edit.

Αγαμος, ε, ο, η, from α neg. and γαμος marriage.

Unmarried, single. occ. 1 Cor. vii. 8, 11, 32, 34.

Αγανακτω, ω, from αγαν very much (which

(which from Heb. *רָם* to raise up, increase) and *αχθομαι* properly to be heavy loaded, pressed with a great weight, and thence to be oppressed in mind, to be grieved, take ill, resent, gravor, gravatè ferò (see *Scapula*), which from *αχος* a weight, burden, also grief, and this from Heb. *עָץ* to oppress, distress, or from the N. *קָץ* oppression. Comp. under *Πρόσσχ-θίζω*.

To be moved or filled with indignation or resentment, to resent deeply, to be indignant, to stomach. occ. Mat. xx. 24. xxvi. 8.

Mark x. 14, 41. xiv. 4. Luke xiii. 14. *Αγανακτήσις*, *ἰδς*, att. *εως*, *ἡ*, from *αγανακτέω*.

Indignation, resentment. occ. 2 Cor. vii. 11.

ΑΓΑΠΑΩ, *ω*, from the Heb. *אָהַב* of the same meaning, or from *אָהַב* to be strictly united in affection.

I. To love in general. Mat. xxii. 37, 39, & al. freq.

II. To desire, long for. 2 Tim. iv. 8. comp. 1 Pet. iii. 10.

This word in the LXX most commonly answers to the Heb. *אָהַב*.

Αγαπή, *ης*, *ἡ*, from *αγαπάω*.

I. Love, charity, see Luke xi. 42. Rom. v. 5, 8. 1 Cor. xiii. 1 Tim. i. 5. 2 Pet. i. 7. On 1 Pet. iv. 8, comp. Prov. x. 12, and then judge how groundless is that dangerous, but, I fear, common notion of atoning for sins by almsgiving. This N. in the LXX usually answers to the Heb. *אָהַב*.

II. *Αγαπαι*, *ων*, *αι*, Love-feasts, feasts of charity, occ. Jude, ver. 12. comp. 1 Cor. xi. 21, 33. These love-feasts used to be kept in the primitive church at the time of celebrating the holy eucharist. They were furnished by the common oblations of the faithful. Rich and poor were to partake of them with decency and sobriety. The disorders of the Corinthians on these occasions are censured by the Apostle, 1 Cor. xi. 21, and seq. See *Cave's* Prim. Christ. pt. i. chap. 11, and *Suicer's* Thesaurus in *Αγαπαι* II. 3. *Pliny*, I think, must be understood to speak of these *Αγαπαι*, when, in his famous 97th letter to *Trajan*, he says of the Christians in Bithynia, of which he was governor, that, upon examination, they affirmed, that after they had sung a hymn to Christ as to

God (*quasi DEO*) and taken their sacramentum, morem sibi discendendi fuisse, rursumque coeundi ad capiendum cibum, promiscuum tamen & innoxium, they usually departed and came together again to take an innocent repast in common." Which passage further shews, that the Bithynian Christians kept their *Αγαπαι* after the celebration of the eucharist.

Αγαπητος, *ης*, *ον*, from *αγαπάω*.

Beloved, well-beloved. Mat. iii. 17, & al. freq.

Αγλαρευω, from *Αγλαρος*, below.

To press or compel another to go somewhere, or to carry some burden. occ. Mat. v. 41. xxvii. 32. Mark xv. 21. This word is derived from the Persians, among whom the king's messengers or letter-carriers were called *Αγλαροι* or *Angari*. Thus *Suidas* under the word *Αγλαρος*, *ὅπως ἐκαλεον οἱ Περσαι τῶν βασιλεῶν ἀγλαρος*. And *Hesychius*, *Αγλαρος*, *ἡ λέξις Περσικῇ. — σημαίνει δὲ καὶ τὰς ἐκ διαδοχῆς βασιλικὰς γραμματοφόρους*. Thus *Herodotus* tells us, lib. viii. c. 98, that the Persian post was called *Αγλαρηϊον*. And *Josephus*, Ant. lib. xi. cap. 6, § 2, says, that on *Ezber's* marriage the king of Persia dispatched *τὰς Αγλαρὰς λεγομένους*, the *Angari* as they are called, to order his subjects to keep the nuptial feast. A probable derivation of the Persic name *Αγλαρος* seems to be from the Heb. *אָהַב* a letter (*γ* or *ν* being inserted before *γ* as usual); though there is a passage in *Xenophon* which would almost tempt one to deduce it from the Heb. *קָרַן* a crane, on account of their prodigious speed. For, speaking of these *Αγλαροι*, *Cyropæd.* lib. viii. p. 497, edit. *Hutchinson*, 8vo, he observes, *Φασιν ἰνους ὁματτον τῶν περανῶν ταυτην την πορειαν ανυτειν*. Some say they perform this journey more expeditiously than cranes."

But *Michaelis* says that the Persian word "*αγλαρευειν*" is from Pers. *Hangar* (or *Hanjar*) a dagger, worn as a mark of authority by the Couriers in Persia, who have the power of forcing the proprietors of horses at every post-station to supply them as often as they have need, and to accompany them on the road. *Chardin*, Travels, vol. ii. p. 242, 12mo, says, *Ces Couriers sont fort re-*

connoissables à leur equipage, ils portent le poignard; &c." Introd. to N. T. translated by *Marsh*, vol. i. p. 159, where see also *Marsh's* Note 1, p. 429. Whichsoever of the above etymologies be right, these *Persian* messengers had the royal authority for *pressing* horses, ships, and even men, to assist them in the business on which they were employed: and we find in the modern government of *Persia*, as just observed from *Chardin*, officers not unlike the ancient *Angari*. They are called *Chappars* (ultimately perhaps from the Heb. פצר *to be active, nimble*) and serve to carry dispatches between the court and the provinces*. "When a *chappar* sets out, the master of the horse furnishes him with a single horse; and when that is weary, he dismounts the first man he meets, and takes his horse. There is no pardon for a traveller that should refuse to let a *chappar* have his horse, nor for any other who should deny him the best horse in his stable." See Sir *John Chardin's Travels*, vol. i. p. 257, and Mr. *Hanway's*, vol. i. p. 262.

From the *Persic* name *Αγσαρος*, the Greeks, after they became acquainted with the affairs of *Persia*, formed the verb *αγσαρευω*, the passive of which *αγσαρευεσθαι* is used in *Josephus*, Ant. lib. xiii. cap. 2, § 3, where *Demetrius* the son of *Seleucus*, in a letter to *Jonathan* the high priest and the people of the Jews, says, Κελευω δε μηδε ΑΓΓΑΡΕΥΕΣΘΑΙ τα Ισθαιων υποζυγια—I order moreover that the beasts of the Jews be not *pressed*." But no doubt the Romans in our Saviour's time often *pressed* not only their beasts but themselves for the public service. The N. *Αγσαρεια* is used by *Arrian*, *Epictet*. lib. iii. cap. 26, p. 359, edit. *Cantab*.

Αγσειον, σ, τό, from *αγσος* the same, or immediately from the Heb. גזם *a basin*. *A vessel*. occ. Mat. xiii. 48. xxv. 4. In the LXX it generally answers to the Heb. כלי *a vessel*.

Αγγελια, ας, ῥ, from *αγγελω* *to tell, deliver a message*. *A message*, or *commandment* delivered as a *message*. occ. 1 John iii. 11.

* See *New and Complete Dictionary of Arts*, in CHAPPAR.

ΑΓΓΕΛΑΩ, probably from the Heb. מליא *to reveal*.

To tell, deliver a message. This V. though common in the Greek writers, occurs not in the N. T. but is here inserted on account of its derivatives.

Αγγελος, σ, ὁ, from *αγγελω*.

"A name not of nature but of office," says *Austin* in *Leigh's* Crit. Sacr. *Αγγελος* in the LXX usually answers to the Heb. מלאך, which is of the same import.

I. *A human messenger, a legate, an agent*. Mat. xi. 10. Mark i. 2. Luke vii. 24. ix. 52. Jam. ii. 25. It is spoken of the preachers of the gospel, Mat. xxiv. 31. Mark xiii. 27; but 2 Cor. xii. 7, *Αγγελος Σαταν* ἵνα με κολαφίζῃ, *That the agent of Satan, i. e. one of those whom in the preceding chapter (ver. 15.) St. Paul had styled διακονας ministers of Satan, might buffet me.*" Comp. 2 Cor. x. 10.

II. *The bishop or president of a particular church*. Rev. i. 19. ii. 1, & al. Comp. Gal. iv. 14. 2 Cor. v. 20*.

III. *A created intelligent angel, whether good, as Mat. xxiv. 36. xxv. 31. xxvi. 53. Mark xii. 25. xiii. 32. Luke ii. 15. Heb. xii. 22. comp. Acts xii. 15†, with Mat. xviii. 10, and Luke xv. 10; —or evil, Mat. xxv. 41. Rom. viii. 38. 1 Cor. vi. 3. 2 Pet. ii. 4. Jude ver. 6. Observe that in Rev. viii. 13, the Alexandrian and another ancient MS and fifteen later ones, together with several ancient versions and printed editions, have the very remarkable reading of αετς for αγγελς; and that reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*.*

IV. *Αγγελος Κυρια*, *The angel, agent, or personator, of the Lord*. This was evidently a human form furrowed with

* See *Scott's* Christian Life, vol. ii. pt. 2. ch. 7. sect. 9. p. 421, &c.

† In Acts xii. 15, the persons speaking seem plainly to allude to the Jewish notion, that every good man had a *Guardian-Angel* to attend and watch over him, (see Bp. *Bull's* English Works, vol. ii. p. 301). But as there is no reason to think that these persons spake by divine inspiration, no conclusion can, from what they said, be drawn for the truth of that opinion. Peter himself considered the Angel who delivered him from prison, not as his own peculiar Angel, but as the Angel of the Lord, ver. 11.

light or glory, with or in which *Jehovah* was present. And thus the expression is used, Acts vii. 30. (comp. ver. 32, and Exod. iii. 2—6.) Luke ii. 9. Acts xii. 7. (comp. ver. 11, 17.) Mat. xxviii. 2. (comp. ver. 3, 4.) Ἀγγέλως, or ὁ Ἀγγέλως, *The angel*, when alone, is sometimes used in this sense. See Acts vii. 35, 38. (comp. Exod. xix. 3, 9, 20.) John v. 4. And sometimes Ἀγγέλως Κυρίου seems plainly used for a created intelligent angel, as Luke i. 11, (comp. ver. 19, 26, 35 *.)

V. Ἀγγέλοι, ὡς, ὅς. *The created agents or angels of material nature*, that is, the *fire, light, and spirit*, or *gross air*, by which *Jehovah* acts, and becomes visible to his creatures; whence they are called *his angels*, i. e. *personators, instruments of action or visibility*. Comp. Heb. i. 6, with Pl. xcvi. 7. (see the LXX); Heb. i. 7, with Pl. civ. 4 †; and Heb. ii. 2. Acts vii. 53. Gal. iii. 19, with Exod. xix. 18. Deut. iv. 11. Hab. iii. 3. Comp. Διαταγή.

Since, as very † learned and excellent men have observed, it appears to have been the Apostle's direct design in Heb. i. to prove that the *Son* was *superiour to the Angels*, in opposition to the *Simonians* and *Cerinthians* of that time, who attributed the formation of the world to *Angels*, and who looked upon *Jesus* as a *mere man*, and as such *inferiour to Angels*; and since the texts of the Old Testament, to which the Apostle refers, lead us to understand the word Ἀγγέλοι *Angels*, in this first chapter to the Hebrews, of the *material agents of Nature*; is it not evident that the *Simonians*, *Cerinthians*, and other ancient *Gnostics*, and their successors the *Valentinians*, so far as they understood themselves, meant by their *Angels* or *Æons* no other than these *material agents*? Accordingly

* On this very difficult subject, of *Angels* the Reader would do well to consult Mr. *Bate's* excellent *Enquiry into the Similitudes*; though he will find that in the Exposition of several of the above Texts I do not concur with that learned writer.

† See *Campbell's* Preliminary Dissertations to the Gospels, p. 370, &c.

‡ Bishop *Bull*, Opera, p. 64, and 320, edit. *Grabe*. *Waterland's* Importance of the Doctrine of the Trinity, p. 491, 2d edit. Comp. *Vitringa*, Observ. Sacr. lib. v. cap. xii. & xiii.

Irenæus (Adv. Hær. lib. ii. cap. 19, pag. 140, edit. *Grabe*) charges the *Gnostics*, and particularly the *Valentinians*, with having stolen the genealogies of their *Æons* from the Theogonia of the heathen poet *Antiphanes*: “Unde ipsi assumentes sibi fabulam, quasi naturali disputatione commentii sunt, solummodo demutantes eorum nomina: From whom, says he, they borrowed their fable, and forged a physical disquisition, as it were, only changing their names.” In the same page he adds, “Et non solum quæ apud comicos, &c. And they are convicted of publishing for their own not only what the comic poets have advanced, but they also collect together what has been said by all those who are ignorant of God, and are called Philosophers, and putting together many wretched threads and scraps, they have endeavoured by subtle speeches to set off the motley fiction: introducing a doctrine in one respect indeed new, because at present it is palmed upon the world by new artifices; but yet a doctrine old and unprofitable, because patched up of old notions which smell strong of ignorance and irreligion.” This blessed champion for christianity then goes on to support this charge, heavy as it is, by an induction of particulars.

Epiphanius, in like manner, treating of the more ancient *Gnostics*, the predecessors of *Valentinus*, and from whom he derived most of his heresy, says, that the Greek poets, and their fables, gave rise to all the sects*: implying, no doubt, that these elder *Gnostics* likewise borrowed the genealogies of their *Angels* or *Æons* from the old Greek poets, such as *Orpheus*, *Hesiod*, *Antiphanes*, *Philoxenus*, &c. who, it is certain, in their *Theogonies* or *Genealogies of the Gods*, meant only to describe the parts or conditions of material nature, particularly of the heavens, and their operations on each other. Thus then the *Gnostic* doctrine of *Æons* or *Angels*, of their making the world, and of the religious regard due to them, revived

* Εἰς γὰρ Ἑλληνικῶν μύθων πασαι αἱ αἱρεσεις συναξαται αὐται; τὴν πλάνην κατεβαλον, μεταποιουσαι εἰς ἄλλην διαγωγὴν χειρὸν. Περιεφεμεν γὰρ ἐν Πληται κ. τ. λ. Hæref. xvi. tom. i. p. 98, edit. *Colson*. Conf. Hæref. xxxi. p. 165.

only under other names, (as *Irenæus* repeatedly observes) the vilest abominations of *physical heathenism*, and not only so, but by blasphemous jargon set aside the *essential divinity* of the Son of God. For further satisfaction on this subject the Reader will do well to consult *Irenæus*, as above cited; *Vossius's* note on *Σύνης*, in *Ignatius's* Epist. to *Magnesian*, § 8, vol. ii. p. 131, edit. *Ruffel*; *Gale's* Court of Gent. pt. iii. book 2, chap. 1, § 7, p. 123, &c. and *Cave's* Life of *Titus*, p. 60, 61.

It should, however, be remarked, that *Enfield*, whom see in Hist. of Philos. vol. ii. book 3, ch. 3, deduces the *Gnostic* heresies among Christians from the eastern or *Zoroastrian* philosophy, especially from the Oriental doctrine of *Emanation*; and of *Irenæus* in particular he observes, vol. ii. p. 296, 7, that though "he employed his learning and industry in refuting the *Gnostic* heresies, which had, even in the first age of the Church, arisen from the union of the dogmas of the Oriental, Egyptian, and Platonic philosophy with the doctrine of Christ; it is, however, to be regretted that this learned and zealous advocate for Christianity, having been less conversant with the Oriental than the Greek philosophy, did not perceive the true origin of the heresies, which he undertook to refute."

Αγε, an Adv. of *compellation* or *address*, properly the Imperative 2d pers. sing. present of the V. *αγω* to lead, go. comp. *Αγω* VI.

Come, come now. occ. Jam. iv. 13. v. 1. *Wetstein* on Jam. iv. 13, shews that the best Greek writers, particularly *Homer*, apply this word in like manner where several persons are addressed.

Αγελη, ης, η, from the V. *αγω* to drive, or perhaps from the Heb. *לג* a bullock or steer; for, in the ancient language of *Homer*, *Αγελη* is scarcely ever applied but to a herd of the beeve kind. See *Dammi Lexicon*.

A herd, a drove. In the N. T. it is only applied to swine. occ. Mat. viii. 30, 31, 32. Mark v. 11, 13. Luke viii. 32, 33.

Αγενεαλογητος, α, ο, η, from α neg. and *γενεαλογω*, to trace a genealogy.

Without genealogy or pedigree, having no genealogy, i. e. from any sacerdotal fa-

mily, as the *Levitical* priests had, namely from that of *Aaron*, Exod. xl. 15. occ. Heb. vii. 3. comp. ver. 6. *Αγενεαλογητος* can hardly refer to *Melchisedec's* having no genealogy or pedigree recorded in the Scriptures, because his being *αγενεαλογητος* is mentioned as one instance of his resemblance to Christ, whose genealogy is particularly traced both by St. *Matthew* and St. *Luke*, but who was not however descended from the sacerdotal line, but sprung from *Juda*, of which tribe *Moses* spake nothing concerning priesthood, Heb. vii. 14.

Αγενης, εος, υς, ο και η, και τα αγενες, from α neg. and *γενος* birth.

Base, ignoble. occ. 1 Cor. i. 28.

Αγιζω, from *αγιος* holy.

I. To separate, set apart, consecrate, or sanctify, from a common to a higher or sacred use or purpose. Mat. xxiii. 17, 19. John x. 36 *. xvii. 19. (Comp. ver. 17.) Heb. x. 29. xiii. 12. Comp. 1 Cor. vii. 14.

II. To esteem or reverence as holy or sacred, and, when applied to God, as infinitely separated from, and superior to, all created beings. Mat. vi. 9. Luke xi. 2. 1 Pet. iii. 15. Comp. Isa. viii. 12, 13. xxix. 23.

III. To purify, cleanse from pollution, whether ceremonially, as under the Levitical dispensation, Heb. ix. 13. comp. Lev. xvi. 19; or really and truly, by the offering of the body of Christ, Heb. x. 10, 14, 29. Comp. ver. 2, and ch. ii. 11. ix. 14.

IV. To sanctify, make holy, separated from sin, and so consecrated to God, Acts xx. 32. xxvi. 18. Eph. v. 26. 1 Theff. v. 23. comp. Rev. xxii. 11. Comp. below *Αγιος*.

Αγιασμος, α, ο, from *αγιασμαι* perf. pass. of *αγιαζω*.

Sanctification, sanctity. Rom. vi. 19. 1 Theff. iv. 3, 4, & al.

Αγιος, α, ον, from α neg. and *γη* the earth, q. d. separated from earth; or rather from *αγιος* a thing sacred, purity, which from *αζω*, to venerate, and this from Heb. *הרהר* to behold. So the Latin *suspicio* means both to look up, and to honour. Some however deduce *αγιος* from the Heb. *הגה* a sacred or holy feast.

• See Dr. George Campbell's Translation and Notes, I. Holy,

I. *Holy, set apart, or separated for sacred purposes, or for the service of God.* Mat. iv. 5. (comp. Isa. xlviii. 2. 3 Mac. vi. 4.) vii. 6. xxvii. 53. Mark i. 24. Luke i. 20. ii. 23. Acts iii. 21. vi. 13. xxi. 28. 1 Cor. iii. 17. Eph. iii. 5. In 1 Theff. iii. 13, ἁγίοις seem to denote the *Holy Angels*, by whom Christ shall be attended at the day of Judgement. Comp. Mat. xvi. 35. xxv. 31. Jude, ver. 14, and Macknight's note on 1 Theff.

II. *Holy, sacred, separated at an infinite distance from all creatures.* John xvii. 11. In this sense the word is often applied to the *Spirit of God*, the third person of the *Holy Trinity*, who are called אֱלֹהִים קְדוּשִׁים *Holy Aleim*, Josh. xxiv. 19, and אֱלֹהִים קְדוּשִׁים *Holy Ones*, Prov. ix. 10. xxx. 3.

III. *Holy, sanctified, separated from sin, and consecrated to God.* Mark vi. 20. Eph. i. 4. Col. i. 22. 1 Pet. i. 15, 16. From the 1st and 3d senses of this word Christians are very frequently in the N. T. particularly in St. Paul's Epistles, called ἅγιοι, *holy, saints*. In Rev. xv. 3, the *Alexandrian* and seventeen later MSS, together with several ancient versions and printed editions, for ἁγίων read ἁγιων, which reading is embraced by Weststein, whom see.

IV. Ἅγιον, τό, *A place set apart to sacred purposes, a holy place, a sanctuary.* Heb. ix. 1. Ἁγία, τα, *The holy of holies, or second tabernacle.* Heb. ix. 8, 24, 25. x. 19. xiii. 11. It is the same as the Ἁγία Ἀγίων, Heb. ix. 3, and is once used for the *holy heavens* of *Jehovah*, of which it was a type. Heb. ix. 12. (comp. ver. 24.); as Ἁγία likewise is Heb. x. 19.

Ἅγιος, and its derivatives in the LXX usually answer to the Heb. קָדֵשׁ, which is of the same meaning.

Ἁγιότης, תְּהִיטוּת, ἡ, from ἁγιος.
Holiness. occ. Heb. xii. 10. Comp. 1 Pet. i. 14—23.

Ἀγιοσύνη, ἡ, ἡ; from ἁγιος.
Sanctification, sanctity, holiness. occ. 2 Cor. vii. i. 1 Theff. iii. 13. Rom. i. 4, where πνεῦμα ἁγιοσύνης seems an *hebraical* expression for πνεῦμα ἁγιον the *holy spirit*. See Doddridge's note, and comp. Luke i. 35.

ΑΓΚΑΛΗ, ἡ, ἡ. It is usually deduced from Αἶκη the same, but seems rather a

derivative from the Heb. קָעַל to be crooked, as is likewise the adjective ἀσκολος crooked:

The arm, when bent. It is sometimes, though rarely, used in the singular by the profane writers (as by *Lucian* in Dial. Nept. & Nereid. Ἐχουσα καὶ τὸν υἱὸν ἐπ' ΑΓΚΑΛΗΣ—And having her son upon her arm"); but in the N. T. it occurs only in the plural Αἰκαλαί, ων, αἱ, *The arms considered as bent or crooked to receive any thing.* occ. Luke ii. 28.

ΑΓΚΙΣΤΡΟΝ, ο, τό, from the Heb. קָעַל to encompass, or קָעַל to disport.

A hook, from its curve form. occ. Mat. xvii. 27. The LXX likewise use it for a *fish-hook*, answering to the Heb. קֶהֱל Job xl. 20. Isa. xix. 8.

ΑΓΚΤΡΑ, ας, ἡ, from the Heb. קָעַל to be crooked, ῥ being changed into ρ.

I. *An anchor, from its curve form.* occ. Acts xxvii. 29, 30, 40.

II. It is metaphorically applied to evangelical *hope*, which, amid all the waves and storms of temptations and calamities, preserves the believer *steady and safe*. occ. Heb. vi. 19, where see Weststein.

Ἀγναστός, ο, ὁ, ἡ, from ἀ neg. and γνάπτω, to smooth cloth by carding, which see under Γναφεύς.

Unfulled, which hath not passed the hands of the fuller, and "which is consequently much harsher than what has been often washed and worn, and therefore yielding less than that, will tear away the edges, to which it is sewed. This sense Alberti has vindicated from exceptions, Observ. p. 71—76." Doddridge. occ. Mat. ix. 16. Mark ii. 21.

Ἀγνεύα, ας, ἡ, from ἁγνός chaste.

Chastity, purity. occ. 1 Tim. iv. 12. v. 2.

Ἀγνίζω, from ἁγνός pure.

I. *To purify externally, ceremonially, or levitically.* occ. John xi. 55.

II. Ἀγνίζομαι, *To be separated, or to separate oneself by a vow of Nazariteship.* occ. Acts xii. 24, 26. xxiv. 18. Comp. Num. vi. 2, 3, 5, where in the LXX both the V. ἀγνίζομαι, and the N. ἀγνισμός answer to Heb. נָזַר.

III. *To purify internally and spiritually.*

* From which word may likewise be derived the Greek words αἶκλα the arms when bent, αἶκων a valley, hollow, and the Latin uncus curve, crooked, uncinus a hook.

occ. Jam. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

Ἀγνισμός, from ἁγνισμαί perf. pass. of ἁγνίζω.

Purification. occ. Acts xxi. 26.

Ἀγνοεω, ω, from α neg. and γνέω to conceive in the mind, to know, γ being inserted for the sake of the sound; or rather from α neg. and obsolet. γνῶω to know.

I. Not to know, to be ignorant. Acts xiii. 27. Rom. i. 13. 2 Cor. vi. 9. Gal. i. 22, & al. freq. Acts xvii. 23, *Whom therefore ye worship αγνοεῖτε*, without knowing him, *do I declare unto you.*

II. Not to understand. Mark ix. 32. Luke ix. 45. 2 Pet. ii. 2.

III. To err, sin through ignorance. Heb. v. 2. In this last sense the LXX use it several times for the Heb. שגה, and שגג to err, deviate.

Ἀγνομα, ατος, το, from αγνοεω.
An error, sin of error, or ignorance. occ. Heb. ix. 7.

In the LXX it answers to the Heb. משגה.

Ἀγνοια, ας, η, from αγνοεω.
Ignorance, want of knowledge. occ. Acts iii. 17. xvii. 30. Eph. iv. 18. 1 Pet. i. 14.

In the LXX it answers to the Heb. אשם, and אשמה guilt, שגגה error, and פשע transgression.

*Ἀγνος, η, ον, from ἄγος purity, which see under Ἄγιος.

I. Chaste, pure. occ. Phil. iv. 8. Tit. ii. 5. Jam. iii. 17.

II. Pure, clear from sin or guilt. occ. 2 Cor. xi. 2. 1 Tim. v. 22. 1 John iii. 3, in which last passage it is applied to Christ, who was separate from sinners, without sin, spot, or blemish. Comp. Heb. vii. 26. iv. 15. 1 Pet. i. 19. ii. 22.

This word, and its derivatives, in the LXX usually answer to the Heb. טהר pure, clean, and קד separate, holy,

*Ἀγνοτης, ητος, η, from ἄγνος.
Purity. occ. 2 Cor. vi. 6.

*Ἀγνως, Adv. from ἄγνος,
Purely, sincerely. occ. Phil. i. 16.

Ἀγνωσια, ας, η, from αγνοεω, or rather from α neg. and γνωσις knowledge.

Ignorance. occ. 1 Cor. xv. 34. 1 Pet. ii. 15.

Ἀγγνωτος, ος, ο, η, from α neg. and γνωσος known.

Unknown. occ. Acts xvii. 23, *Lucian*, or

whoever was the author of the dialogue intitled *Philopatris*, makes one of the interlocutors swear, *Νη τον ΑΙΝΩΤΟΝ εν Αθηναις*, "By the unknown God in Athens!" § 13; who is again mentioned § 29. (See pag. 997, 1013, tom. ii. edit. Bened.)

But for a more particular illustration of the text I refer the Reader to *Whitby*, *Doddridge*, *Wetstein*, and *Bishop Pearce* on the place, and to *Ellis's Knowledge of Divine Things from Revelation*, &c. ch. iv. p. 242, & seq. 1st edit.

Ἀγορα, ας, η, "a place, εις ἣν ἀγειρεται ὁ λαος, in which the people assemble," says *Eustatius*, plainly deducing it from ἀγείρω to gather together, which is an evident derivative from the Heb. אגוד of the same meaning.

A place of public concourse, a forum, a market-place, where men are gathered together for traffic, &c. Mat. xi. 16. xx. 3. xxiii. 7. Mark vii. 4. Acts xvii. 17, & al. or, according to the Roman custom, in order to attend the courts of judicature there holden. Acts xvi. 19.

Ἀγοραζω, from αγορα, a market-place.

I. To buy. Mat. xiii. 44. xiv. 15, & al. freq.

II. It is applied to our redemption by the precious blood of Christ. 1 Cor. vi. 20. vii. 23. Rev. v. 9.

Ἀγορασιος, ος, ο, η, from αγορα, a market-place.

I. In general, Of or belonging to the market-place or forum.

II. Ἀγορασιος, οι, Loose fellows spending their time idle in the market-place. occ. Acts xvii. 5, where see *Wetstein*.

III. Judicial, forensick, comp. Ἀγορα. occ. Acts xix. 38, Ἀγορασιος (ἡμεραι namely) ἀγοραι, The forensick or court (days) are holden. This interpretation, which is that of *Casaubon* (on *Theophrast. Eth. Char. VI.*) and *Grotius*, seems the best. To confirm it, those learned writers observe, that the dies fasti among the Romans were the days for judicial proceedings. For Ἀγορασιος ἀγοραι we should say in English, The courts are sitting or are holden.

Ἀγορευω (in composition ἀγορευω) from αγορα, an assembly of men, concio.

Properly, To speak in or to a public assembly, and thence simply to speak. This

V, occurs

V. occurs not in the N. T. but is inserted on account of its derivatives.

ΑΓΡΑ, ας, ἡ, perhaps from the Heb. קָצַף *to collect*.

A capture, or catching; spoken of fishes, a draught. occ. Luke v. 4, 9.

Αγραμματος, α, δ, ἡ, from α neg. and γραμμα a letter, learning.

Illiterate, unlearned. occ. Acts iv. 13.

Αγραυλεω, ω, from αγρος the field, and αυλιζομαι to abide, which see.

To abide in the field, or in the open air, properly by night; for αυλιζομαι, when spoken of men, usually implies the night. See Bochart, vol. ii. 452, 3; but comp. Wolfius Cur. Philol. occ. Luke ii. 8. Comp. Gen. xxxi. 40.

Αγρευω, from αγρα a taking, a capture.

I. To take or catch, as beasts, birds or fishes. In this sense it is often used by the profane writers.

II. Figuratively, To catch, insnare, in discourse or talk. occ. Mark xii. 13.

Αγριελαιος, α, ἡ, from αγριος wild, and ελαια the olive-tree.

The wild olive-tree. occ. Rom. xi. 17, 24.

Αγριος, α, ιον, from αγρος the field.

I. Belonging to the field, wild. occ. Mat. iii. 4. Mark i. 6. In which passages it is applied to honey, which in Judea was frequently found in hollow trees or the clefts of rocks. Comp. Deut. xxxii. 13. Jud. xiv. 8. 1 Sam. xiv. 25, 26. Pl. lxxxi. 16. Hence it is so often called a land flowing with boney. But see Bochart's excellent Observations on this subject, vol. iii. 519. Comp. also Suicer, Thesaur. in MEAI.

II. Of waves, wild, fierce, turbulent, tempestuous. Jude, ver. 13. So Wisd. xiv. 1. Αγρια κυματα. See also Wetstein.

Αγρος, α, δ, from the verb αγειρω, or immediately from the Heb. קָצַף, to collect, because the necessaries of life are there and thence collected. See Eccles. v. 9.

I. The field. Mat. vi. 28, 30.

II. A field, a particular spot of cultivated ground. Mat. xiii. 24, 27, 44. xxvii. 2, 8. Αγροι, οι, Lands, fields. Mat. xix. 29. Mark x. 30. Luke xv. 15.

III. Αγροι, οι, The country, in distinction from cities or villages. Mark v. 14. vi. 56. Luke viii. 34. ix. 12.

Αγρουπνέω, from α neg. γρη (from Heb. מְעַט) a very small quantity of any thing,

and ύπνος sleep; or, according to the learned Duport on Theophrastus, p. 284, from αγρα in the sense of taking away, depriving (as in ποδαγρα), and ύπνος sleep.

I. To abstain totally from bodily sleep, to watch, wake, be awake. Comp. Αγρουπνια. On 2 Cor. vi. 5, Wetstein cites Xenophon repeatedly using the V. in this sense, to whom we may add Arrian, Epictet. lib. iii. cap. 26, Και τας νυκτας ΑΓΡΥΠΝΕΙΣ, And you lie awake o'nights."

II. To watch spiritually, be watchful and attentive to spiritual things. occ. Mark xiii. 33. Luke xxi. 36. Eph. vi. 18. Heb. xiii. 17. The LXX generally use this V. for the Heb. שָׁמַר to wake, watch.

Αγρουπνια, ας, ἡ, from αγρουπνέω.

Total abstinence from sleep, watching. occ. 2 Cor. vi. 5. xi. 27.

ΑΓΩ, from the Heb. קָבַץ to bring, carry, remove.

"Αγω to bring, and αγω to break, coincide in the present and first fut. αξω. But as to the aorists we may always observe this difference: the 1st aor. ηξα, αξον, αξαιμι, is always from αγω to break; and the 2d aor. ηγον, and ηγαγον, is always from αγω to bring. Though αγω to bring be used in the fut. αξω, yet we shall scarcely ever find the 1st aor. ηξα, αξον, in this signification, but always in that other of breaking*." Comp. Καταγω.

I. Transfytively, To bring, lead gently, and without violence. Acts v. 26. ix. 27. xxi. 16. 2 Tim. iv. 11.

II. To bring, carry, drag, or hurry away by force and violence. Mark xiii. 11. Luke iv. 29. Acts vi. 12. xvii. 5, 19, & al.

III. To lead, rule, govern. Rom. viii. 14. Gal. v. 18. 2 Tim. iii. 6.

IV. To lead, entice. Rom. ii. 4.

V. To spend, bold, or celebrate a particular time or solemnity. See Mat. xiv. 6, (and Wetstein there), Acts xix. 38. On Luke xxiv. 21, Wetstein shews that the Greek writers apply the phrase αγειν ημεραν or ημερας to persons spending or passing a day or days; and from Eustathius Ilim. he cites ΤΡΕΙΣ ΤΑΤΙΑΣ

* Duport on Theophrast. Char. Eth. p. 354, edit. Needham.

ΗΜΕΡΑΣ ΤΡΕΙΣ ΣΗΜΕΡΟΝ—You are to-day spending three days, or the third day." Hence it may perhaps be best, with Beza, to refer the V. *αγει*, in Luke, to him who was expected to deliver Israel. So *Kypke*, whom see.

VI. Intransitively, To carry or convey one's self. To go, go away. Mat. xxvi. 46. Mark i. 38. xiv. 42. John xi. 15, 16, & al.

Heumann on John xi. 7, having expressed his doubts whether the verb is used in this sense by the learned Greek writers; *Kypke*, among other passages, cites from *Arrian*, *Epicetet*. lib. iii. cap. 22, p. 315, ΑΓΩΜΕΝ ἐπὶ τὸν ἀνθυπατον, Let us go to the Proconsul; and from *Polybius*, lib. vii. c. 3, p. 704, ΑΓΩΜΕΝ τοιουν, εφη, παλιν τὴν αὐτὴν ὁδον, Let us go back again, says he, the same way we came."

Αγωγη, ης, ἡ, from *αγω* to lead.

Course of life, manner of leading or spending it. Comp. *Αγω* V. occ. 2 Tim. iii. 10.; where *Rapheilius* shews that *Polybius* often uses *αγωγη* for a course or manner of life, particularly in the phrases ΑΓΕΙΝ ΑΓΩΓΗΝ, and ΑΓΕΙΝ ΑΓΩΓΗΝ τὰ βίη, to keep a course or manner of life. See also *Wetstein*.

Αγων, υνος, ὁ, from the V. *αγω*, implying force or violence. Comp. *Αγω* II.

I. Strife, contention, contest for victory or mastery, such as was used in the Grecian games of running, boxing, wrestling, &c. It is not used in the N. T. strictly in this sense, which is very common in the profane writers; but to this St. Paul plainly* alludes, 1 Tim. vi. 12. 2 Tim. iv. 7, and applies the word to the evangelical contest against the enemies of man's salvation. Comp. 1 Cor. ix. 24, & seq. *Arrian* uses the phrase ΑΓΩΝΑ ΑΓΩΝΙΖΕΣΘΑΙ, *Epicetet*. lib. i. cap. 9; and before him *Plato*, *Apol.* *Socrat.* § 23, ΑΓΩΝΑ ΑΓΩΝΙΖΟΜΕΝΟΣ.

II. A race, a place to run in. occ. Heb. xii. 1; where *Wetstein* cites *Dionysius Hal.* and *Euripides* using the same expression, ΑΓΩΝΑ ΤΡΕΧΕΙΝ or ΔΡΑΜΕΙΝ.

III. A struggle, contest, contention. occ.

* Thus also doth *Epicetus*, *Enchirid.* cap. 75. "If any thing whether laborious or agreeable, glorious or inglorious, present itself, remember ὅτι νῦν ὁ ΑΓΩΝ, καὶ ἡδὴ παρῆν τα Ὀλυμπια, that now is the time of contest, now the Olympics are come.

Phil. i. 30. Col. ii. 1. 1 Theff. ii. 2.

The word occurs only in the above-cited texts.

Αγωνια, ας, ἡ, from *αγων*.

I. Bodily strife, struggle or contest, such as that of the champions in the Grecian games. The N. T. writers use it not in this sense.

II. Violent struggle, or agony, both of body and mind. Thus likewise used in the profane writers; see *Wetstein*. occ. Luke xxii. 44.

Αγωνισμοι, from *αγωνια*, strife, struggle.

I. To strive, struggle, contend, fight. occ. John xviii. 32. 1 Cor. ix. 25. comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

II. To strive, endeavour earnestly, both bodily and mentally, q. d. To agonize. occ. Luke xiii. 24. Col. i. 29. iv. 12.

This V. occurs only in the above-cited texts.

Αδαπανος, ος, ὁ, ἡ, from α neg. and *δαπανη* expense.

Without expense or charge, not chargeable. occ. 1 Cor. ix. 18.

Αδελφη, ης, ἡ, from *αδελφος*, which see.

I. Properly, A sister by the same mother, an uterine sister. See Luke x. 29, 30. John xi. 1, 3.

II. A sister in general. Mat. xix. 29. Mark x. 29.

III. A near kinswoman, a female cousin. Mat. xiii. 56. Mark vi. 3. comp. Mat. xii. 50. Mark iii. 35.

IV. A sister in the common faith, a christian woman. Rom. xvi. i. 1 Cor. vii. 15. ix. 5. James ii. 15. Comp. *Αδελφος* VI.

Αδελφος, ος, ὁ, from α collect. and *δελφους* a womb*, which from Heb. *הדר* to distil, on account of the † periodical evacuation.

I. A brother by the same mother, an uterine brother. Mat. iv. 21. comp. Mat. xx. 20. Mark x. 35.

II. A brother, though not by the same mother. Mat. i. 2.

III. A near kinsman, a cousin. Mat. xiii. 55. Mark vi. 3. comp. Mat. xxvii. 56.

* So *Hesychius*. *Αδελφοι* οἱ ἐκ τῆς αὐτῆς δελφους γιγοντες, δελφους γὰρ ἡ μήτρα λεγεται. *Αδελφοι* are those who are born of the same womb, for the womb is called *δελφος*."

† "Dilatantur vascula uteri, ita ut sanguinem ipsum in cavitate uteri stillent." *Boerhaave*, *Instit. Med.* § 665, edit. tert.

Mark

Mark xv. 40. John xix. 25. Luke vi. 15, 16. Observe that in Mat. xiii. 55. *James*, and *Joses*, and *Judas*, are called the *Ἀδελφοί* of Christ, but were most probably only his *cousins* by the mother's side; for *James* and *Joses* were the sons of *Mary*, Matt. xxvii. 56; and *James* and *Judas* the sons of *Alpheus*, Luke vi. 15, 16, which *Alpheus* is therefore probably the same with *Cleopas*, the husband of *Mary*, sister to our Lord's mother. John xix. 25. See Bp. *Pearson* on the Creed, Art. III. and *Macknight*, On the Apostolical Epistles, vol. iii. p. 190.

IV. *A brother, one of the same race or nation.* Acts iii. 22. vii. 23, 25. Rom. ix. 3, & al.

V. *A brother, one of the same nature.* It is used nearly as the word *ὁ πλησιον* a neighbour. Mat. v. 22, 23, 24. vii. 3, 4.

VI. *A brother in the common faith, a son of God through Christ, and coheir of eternal life.* 1 John ii. 9, 10, 11. & al. freq. In the LXX it generally answers to the Heb. *אָדָם*, and appears to be used by the writers of the N. T. in the same senses as that Heb. word is in the O. T.

Ἀδελφότης, τητος, ἡ, from *ἀδελφος*.

A brotherhood, society of brethren, i. e. of christians. Comp. *Ἀδελφος* VI. occ. 1 Pet. ii. 17. v. 2.

Ἀδηλος, ε, ε, ἡ, καὶ το—ον, from *α* neg. and *δηλος* manifest.

I. *Not manifest, not apparent, concealed.* It is applied to graves overgrown with grass or weeds, and thus concealed, as no doubt the graves of the poor frequently were, however carefully those of the rich might be kept and beautified. Comp. *Κονιαω*. occ. Luke xi. 44. Comp. Num. xix. 16.

II. *Not manifest, uncertain.* occ. 1 Cor. xiv. 8.

Ἀδηλοτης, τητος, ἡ, from *αδηλος*.

Uncertainty, inconstancy. occ. 1 Tim. vi. 17.

Ἀδηλως, Adv. from *αδηλος*.

Uncertainly, without attending to the prescribed marks or lines, or rather (considering that the expression ἐκ ἀδηλως seems to be put in opposition to ἀερα δερων beating the air) Not manifestly, without being exposed to the view of the spectators and judge of the race. Comp. *Macknight*. But Bp. *Pearson* observes, that the Syriac renders *ὡς εκ ἀδηλως* by *not*

as to a thing unknown: and the Vulg. has non quasi in incertum, not as to a thing uncertain; and adds, "I think I have expressed the true meaning in rendering it, not as to an uncertain goal." occ. 1 Cor. ix. 26.

Ἀδημονευω, ω, from the verbal N. *αδημων*, depressed and spent with labour or fatigue, which from *ηδημαι* pret. pass. of the V. *αδew*, to faint, or be spent with fatigue, and this seems a compound of *α* neg. and Heb. *אָדָם* sufficient; or else *αδημων* may be from the Heb. *אָדָם*, which in Niph. signifies to be astonished, overwhelmed.

To faint, be spent, depressed, and almost overwhelmed with sorrow, or labour of mind. occ. Mat. xxvi. 37. Mark xiv. 33. Phil. ii. 26. See *Wetstein* and *Kypke* on Mat. who produce many instances of the use of this Verb by the Greek writers.

* *Ἀδης, ε, ε, q. Αἶδης* (as the word is spelt in Homer and † *Hesiod*) obscure, dark, invisible, from *α* neg. and *ιδew* to see.

I. *The invisible receptacle or mansion of the dead, in general.* occ. Mat. xi. 23. Luke x. 15. (comp. Isa. xiv. 12, 15.) Acts ii. 27, 30. 1 Cor. xv. 55.

Acts ii. 27, is a citation of Ps. xvi. 10, where the Heb. word corresponding to *ἄδης* (*אָדָם* LXX Vatic.) is *הַשְׁמַיִם* infernus, that to *ψυχην* is *שָׁרֵף* the body, or animal frame.

Observe the phrases *εἰς ἄδης* or *ἕως ἄδης* are elliptical, for *εἰς* or *ἕως* *οικον* or *τόπον ἄδης*, in or to the house or place of the grave. Hence,

II. *The invisible place or state of separate souls, the unseen world of separate spirits*; whether of torment, occ. Luke xvi. 23. (where see *Wetstein*); or in general, occ. Rev. i. 18. vi. 8. xx. 13, 14, where see *Vitringa*.

III. *Πύλαι ἄδης*, *The gates of Hades, or of the grave.* occ. Mat. xvi. 18. This expression seems allusive to the form of the Jewish sepulchres, which were large subterraneous caves, with a narrow mouth

* Il. ix. lin. 312,

— *Αἶδης πύλησιν.*

— The gates of Hell.

† Theogn. lin. 311,

— *Αἶδω κυνα χαλκοφροναν.*

— The brazen-throated dog of Hell.

or entrance, many of which are to be seen in Judea to this day. These sepulchres Bp. Lowth has described with his usual accuracy and elegance, Prælect. vii. *De Sacrd Poësi Heb.* p. 130, &c. edit. Gotting. The phrase Πυλαι ᾗδης answers to the Heb. לְשַׁע מָוֶת the gates of the sepulchre, for which the LXX use it, Isa. xxxviii. 10. (comp. Pf. cvii. 18. Wisd. xvi. 13. 3 Mac. v. 36.) And the full meaning of our Lord's promise in the latter part of Mat. xvi. 18, seems to be, that his church on earth, however persecuted and distressed, should never fail till the consummation of all things, and should then, at the resurrection of the just, finally triumph over death and the grave. Comp. 1 Cor. xv. 54, 55.

The expression Πυλαι ᾗδης is by no means peculiar to the hebraical or hellenistic style: Grotius, Whitby, and Wetstein on Mat. xvi. 18, shew that it is used by the old Greek Poets, particularly by Homer, Theognis, Euripides, and Theocritus, and was no doubt derived to them from the east.

"Our English, or rather Saxon word Hell, in its original signification (though it is now understood in a more limited sense), exactly answers to the Greek word Hades, and denotes a concealed or unseen place; and this sense of the word is still retained in the eastern, and especially in the western counties of England; to belee over a thing is to cover it. See Lord King's History of the Creed, ch. iv." Doddridge on Rev. i. 18. Hell is used for the Heb. לְשַׁע מָוֶת or Greek ᾗδης in Pf. xlix. 14. lv. 16. lxxxviii. 2. lxxxix. 47, according to the old English Translation retained in our Liturgy. See also Leigh's Crit. Sacr. in Ἀϊδης, and Junius's Etymolog. Anglican. in Heile and Hele.

Διακριτός, α, ο, ῆς, from α neg. and διακρίνω to distinguish.

Making no partial distinctions, free from partial regards, impartial. occ. James iii. 17.

Διαλειπτός, α, ο, ῆς, from α neg. and διαλειπω to intermit, which see.

Unceasing, continual, without intermission. occ. Rom. ix. 2. 2 Tim. i. 3.

Διαλειπτός, Adv. from διαλειπτός.

Continually, without intermission. occ. Rom. i. 9. 1 Theff. i. 3. ii. 13. v. 17.

Διαφθορία, ας, ῆς, from α neg. and διαφθερα corruption, which see.

Incorruptness, integrity, freedom from corrupt mixtures or adulterations. occ. Tit. ii. 7; where nine MSS. four of which ancient, read, to the same sense, αφθοριαν. See Wetstein and Griesbach.

Δικῶς, ω, from α neg. and δίκη right, justice.

I. Intransitively, To act unjustly, do wrong. Acts xxv. 11. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11.

II. Transitive, To act unjustly by any one, to do wrong to, or injure him. Mat. xx. 13. Acts vii. 24, 26, 27. xxv. 10. Phil. ver. 18, & al.

III. To hurt, damage, harm. Luke x. 19. Rev. ii. 11. vi. 6. vii. 2, 3, & al. On Rev. vi. 6, Wetstein shews that the V. is in this sense applied to the earth, or land, by the best Greek writers.

Αδίκημα, ατος, το, from αδικῶ, to injure.

An act of injustice, a criminal act, a crime. occ. Acts xviii. 14. xxiv. 20. Rev. xviii. 5.

Αδικία, ας, ῆς, from αδικος unjust.

I. Injustice, iniquity, wrong, as opposed to that justice or righteousness which is required by the divine law. Luke xiii. 27. Acts i. 18. Rom. i. 29. iii. 5. 2 Tim. ii. 19. 1 John v. 17. comp. ch. iii. 4.

II. Falsehood, deceitfulness, as opposed to truth or constancy. Luke xvi. 9. comp. ver. 11. John vii. 18. Rom. ii. 8. So in the LXX αδικία frequently answers to the Heb. קָרָא, which signifies to speak or act falsely or deceitfully. comp. especially in the LXX, Deut. xix. 18. Mic. vi. 12. Comp. under Μαμμωνας, and see Wetstein in Luke.

Αδικος, α, ο, ῆς, και το—ον, from α neg. and δίκη justice.

I. Unjust, unrighteous, falling short of the righteousness required by the divine law. 1 Pet. iii. 18.

II. Unjust, unrighteous, wanting the imputed righteousness of faith, and the inherent righteousness wrought by the Spirit of God. Mat. v. 45. Acts xxiv. 15. 1 Cor. vi. 9.

III. Unjust, unrighteous, iniquitous, unequitable. Luke xvi. 10. xviii. 11.

IV. Deceitful, fallacious, mocking expectation. occ. Luke xvi. 12.

Αδικως, Adv. from αδικος.

Unjustly, undeservedly. occ. 2 Pet. ii. 19:

Αδοκιμος,

Αδοκιμος, ε, ο, η, from α neg. and δοκιμος *proved, approved*, which see.

The word is used both in a passive and an active sense. In the former it is properly applied to *metals*, and refers to that part of them which upon refining is *thrown away as drossy and worthless*; so in the LXX *αδοκιμος* answers to the Heb. *דross*. Isa. i. 22. Prov. xxv. 3.

I. In a passive sense, *Disapproved, rejected, cast away*. occ. 1 Cor. ix. 27. Heb. vi. 8. comp. 2 Cor. xiii. 5, 6, 7, where see Bp. Pearce and Macknight.

II. In an active sense, *Undiscerning, undistinguishing, void of judgement*. occ. Rom. i. 28. 2 Tim. iii. 8. Tit. i. 26, on all which texts see Macknight.

The above cited are all the passages of the N. T. wherein the word occurs.

Αδολος, ε, ο, η, from α neg. and δολος *deceit*. *Without deceit, sincere, pure*. occ. 1 Pet. ii. 2.

Αδρονος, ητος, η, from αδρος *abundant*, which from the Heb. *גדל* *magnificent*.

Abundance, exuberance. occ. 2 Cor. viii. 20.

Αδυνατω, ω, from αδυνατος.

To be impossible. occ. Mat. xvii. 20. Luke i. 37. So LXX in Job xlii. 2.

Αδυνατος, ε, ο, η, και το—ον, from α neg. and δυνατος, *possible or powerful*. It is used in a neuter, but most commonly in a passive sense.

I. In a neuter sense, *Impotent, weak*. Acts xiv. 8. Rom. xv. 1.

II. Passively, *Impossible, not to be done*. Mat. xix. 26. Heb. vi. 18. x. 4, & al.

Αιδω for *Αειδω*, from the Heb. *ירה* *to confers, praise*; because the original use of *singing* among both believers and idolaters was in the *confessions and praises* of their respective gods; and indeed in this appropriated sense only is the verb *αδω* applied in the N. T.

To sing, utter harmoniously. occ. Rev. v. 9. xiv. 3. xv. 3. Eph. v. 19. Col. iii. 16. In the two last texts it is applied figuratively to the heart.

In the LXX *αδοντες*, *singing*, once answers to the Heb. *תודה* (from *ידד*) *confession*. Jer. xxx. 19.

Αει, from α intens. and *ω to be* (see under *ειμι*), or from Heb. *ידד* *to be*.

I. *Always, ever*. Acts vii. 51. 2 Cor. vi. 10.

II. *Always, ever*, in a restrained sense, that is, *at some stated times*. Mark xv. 8.

III. *Very frequently, continually*. 2 Cor. iv. 11. 2 Pet. i. 12.

Hence the old English *aye*, ever.

ΑΕΤΟΣ, ε, ο, according to some, from *αἰσσω* *to rush with violence*, which is plainly from the Heb. *עץ* or Hiph. *עץץ* *to hasten*; but *αετος* may rather be deduced from the Heb. *עץ* *a bird of prey*, a derivative from the V. *עץ* *to fly or rush impetuously*. See Bochart, vol. iii. 170.

An eagle, a well-known genus of rapacious birds. occ. Mat. xxiv. 28. Luke xvii. 37. Rev. iv. 7. xii. 14. On Mat. and Luke comp. Deut. xxviii. 49, and remark the plain allusion to the Roman military ensigns.

Αζυμος, ε, ο, from α neg. and ζυμη *leaven*.

I. *Αζυμα*, τα. *Unleavened cakes or bread*.

Luke xxii. 1, 7. Acts xii. 3. xx. 6.

Also, *The feast of unleavened bread*, which lasted seven days, on the first of which the paslover was sacrificed. occ. Mat. xxvi. 17. Mark xiv. 1, 12. See Exod. xii. 6, 18, 20. Num. xxviii. 16.

II. *Unleavened, free from fermenting matter*. It is applied figuratively and spiritually to christians. occ. 1 Cor. v. 7. comp. ver. 8.

This word in the LXX constantly answers to the Heb. *כֶּמֶח*.

ΑΗΡ, ερος, ο, from the Heb. *אֵר* *to flow*; whence also the Chaldee *אֵר*, Syriac *אֵר*, Welsh *aeur*, Latin *aër*, and its modern derivatives, all denoting the air. *The air, the celestial fluid surrounding the earth, and consisting of light and spirit*, i. e. *gross air*. Acts xxii. 23. Rev. ix. 2, & al.

The LXX twice use this word in the Gen. plural *Αερων* *airs*, to express the Heb. *רוּחַים* *the conflicting airs or ethers*. See Heb. and Eng. Lexicon in *רוּחַ* II.

Αθανασια, ας, η, from *αθανατος* *immortal*, which from α neg. and *θανατος* *death*.

Immortality, exemption from death. occ. 1 Cor. xv. 53, 54. 1 Tim. vi. 16.

Αθεμιτος, ε, ο, η, και το—ον, from α neg. and *θεμιτος* *lawful*, from *θεμις* *law, right*, which seems a derivative from the Heb. *תָּמַל* *complete, perfect*.

I. *Unlawful*. occ. Acts x. 28.

II. *Wicked, abominable*. occ. 1 Pet. iv. 3, where it seems particularly to refer to the abominable impurities which accompanied the heathen idolatries. So *Josephus*,

sepbus, lib. iv. cap. 9, § 10, uses ATHEMITOYΣ ἡδονας for unnatural pleasures. See more in *Wetstein*.

Ἀθεος, α, ὁ, ἡ, from α neg. and Θεος God.

Without God, i. e. *the true God*, an *Atheist* in this sense. occ. Eph. ii. 12. So αθεοι is used by *Ignatius* for *heathen* and *hereticks*. *Epist. ad Trallian.* § 3 and 10. See also *Wolffius* on Eph. *Suicer's Thesaurus* in Ἀθεος I. 2, and *Olivet's Theologia Græcan.* at the end of the 3d tome of his edition of *Cicero's Works*, *Genev.* p. 659, &c.

Ἀθεσμος, α, ὁ, ἡ, from α neg. and Θεσμος a law, which from τιθεμι or δέω to fix, appoint, constitute.

Lawless, disregarding law and right, occ. 2 Pet. ii. 7. iii. 17.

Ἀθετεω, ω, from α neg. and Θέρος placed, from τιθεμι or δέω to place.

I. To abolish, annul. 1 Cor. i. 19. Gal. iii. 15.

II. To reject, despise. Luke vii. 30. x. 16. comp. Heb. x. 28. 1 Tim. v. 12; on which last text observe, that αθετειν πιστιν is a pure Greek phrase, used by *Polybius* and *Diodorus Siculus* (see *Raphelius* and *Wetstein*) for *violating one's faith or promise*; and the expression in 1 Tim. seems to refer to the widows *violating their former engagement to the church*, that they would not abuse its alms. See *Wolffius* and *Macknight*.

III. With an accus. of the person. To violate one's engagement to, to disappoint or fail one, in this sense, "*fidem illi datam fallere*." *Kypke*, who in confirmation cites from *Polybius*, lib. ix. c. 30. p. 262. Πως δε ΤΟΤΟΤΕ ΑΘΕΤΕΙΝ ευλαξισθε; Why do ye scruple to violate your engagement to these?" Comp. LXX in Isa. i. 2. xxxiii. 1. Pf. cxxxi. 11. and see more in *Kypke* himself. occ. Mark vi. 26.

IV. To frustrate, or rather to reject. Mark vii. 9. (comp. ver. 8.) Gal. ii. 2. (comp. ch. v. 2, 4.)

Ἀθετησις, ιος, att. εως, ἡ, from αθετεω.

I. A putting away, an abolishing. occ. Heb. ix. 26.

II. An abrogation, annulling. occ. Heb. vii. 18.

Ἀθλεω, ω, contracted from αεθλεω, which is derived from αεθλος *strife, contest*; and this may be either from α intens.

or αει *always*, and δαλω to shake or dash together, or against each other; or rather from the Heb. לָחַץ to sport, play. Thus the Heb. פָּחַץ, which generally signifies to sport, play, or the like; is also used, 2 Sam. ii. 14, for *conflicting, skirmishing*, plainly because the actions are of a similar kind.

To strive, contend, be a champion in any of the Grecian games. occ. 2 Tim. ii. 5. From this verb these ancient champions were called ἀθληται, in Latin *athletæ*, whence our English word *athletick*.

Ἀθλησις, ιος, att. εως, ἡ, from αθλεω.

A fight, contest, struggle, conflict. occ. Heb. x. 32.

Ἀθυεω, ω, from α neg. and θυμος the mind.

To despond, lose courage, be discouraged, occ. Col. iii. 21.

Ἀθως, α, ὁ, ἡ, from α neg. and θωη a mulct or punishment imposed upon any one, which *Euthathius* derives from δέω, θῶ to put, impose, as ζωη life, from ζῶ to live.

I. Not mulcted, unpunished. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. Innocent, free from guilt. occ. Mat. xxvii. 4. 24. Αἷμα αθων is a phrase often occurring in the LXX for the Heb. קִי־בָרָא. See 1 Sam. xix. 5. 2 K. xxi. 16. xxiv. 4. So αθως εἰμι—ἀπο τῶν αἱμάτων—is used by the LXX 2 Sam. iii. 28, for the Heb. מָוֶת־אֲנִי—קָנִי.

Αἰγειος, α, ὁ, ἡ, καὶ το—ον, from αἶξ, αἰγος a goat, which seems a derivative from the Heb. יָאֵז a goat.

Of or belonging to a goat, a goat's, occ. Heb. xi. 37.

Αἰγιαλος, α, ὁ, from αγω to break (which, in this sense, seems derived from Heb. פָּץ to squeeze), and αλς the sea; or from αἰσσω to rush, and αλς, because the sea rusheth against it.

The sea-shore. Mat. xiii. 2, & al. Ἀδς xxvii. 39. εχοντα αἰγιαλον, with a shore, [say our translators.] But "have not all creeks shores?" It should have been translated, with a smooth shore, convenient for landing; that is, αἰγιαλος. *Hesychius*, Αἰγιαλος, ὁ παραθαλασσιος ἐν ποτῶν ψαμμοδεῖς, ἡ ψυφιδας εχων. The Latin Poets call them *bona littora & mollia*." *Markland* in *Bowyer's* Conject.

ject. *Xenophon*, *Cyri Exped.* lib. 6. p. 452, edit. *Hutchinson*, 8vo, has *Διμυρ ΑΙΓΙΑΑΟΝ ΕΧΩΝ*.

Αἰδιος, ε, ό, ἦ, from *αιε* ever, *always*.

I. *Eternal*, absolutely, without beginning or end. occ. *Röm.* i. 20.

II. *Eternal*, in a restrained sense, or a parte post, *perpetual*, without end. occ. *Jude*, ver. 6.

Αἰδώς, οος, ες, ἦ, from *α* neg. and *ιδειν* to see, look at, for modest persons are apt to turn away their eyes, and not look at others.

I. *Modesty*, *decency*. occ. 1 *Tim.* ii. 9.

II. *Reverence*, *veneration*. occ. *Heb.* xii. 28.

Αἰδιος, οος, ό, δ, from *αιδω* to scorch, which from the Heb. *חזק* to keep fire lighted) and *ω* the aspect or countenance (from Heb. *פנים* the face.)

An *Ethiopian*, so called from his scorched and black countenance and skin. occ. *Acts* viii. 27. comp. *Jer.* xiii. 23.

Αἶμα, ατος, το, perhaps from *αιδω* to be hot, or from *αιω* to breathe, because it requires constant refrigeration from the external air, (comp. *Heb.* and *Eng.* *Lexicon* in נפש III.) or rather from Heb. *חם* to be hot.

I. The blood, properly so called, that warm red liquor, which circulates in the bodies of men and animals, and in which their natural life eminently consists (see *Gen.* ix. 4, 5. *Lev.* xvii. 11, 14. *Deut.* xii. 23.) *Luke* xiii. 1. *Heb.* ii. 14. *John* xix. 34. *Acts* xv. 20, 29. xx. 28. *Heb.* ix. 7, 12, 13. In *Col.* i. 14, very many MSS, fix of which ancient, and several old versions, have not the words *δια τς αιματος αυτς*, which are accordingly rejected by *Wetstein* and *Griesbach*.

II. Blood, killing a man. *Mat.* xxiii. 30. xxvii. 6, 8, 24.

III. Guilt or punishment of shedding human blood, or of killing a man, murder. *Mat.* xxiii. 35. (comp. ch. xxvii. 25.) xxvii. 24. *Luke* xi. 50, 51. *Acts* v. 28. comp. *Acts* xviii. 6. xx. 27, where it is applied spiritually.

The profane writers, as *Sophocles*, *Euripides*, and *Demosthenes* use *αιμα* for murder. See *Scapula*.

IV. Blood, seed, or natural descent. *Acts* xvii. 26. comp. *John* i. 13, where see *Wetstein*; and comp. *Σαπξ* VI.

Homer uses *αιμα* in this sense. *Il.* vi. line 211,

ΤΑΥΤΗΣ ΤΟΙ ΓΕΝΕΣ, ΤΕ ΚΑΙ ΑΙΜΑΤΟΣ ΕΥΧΕΜΑΙ
ΕΙΝΑΙ,
I boast to be of such descent and blood.

And so, *Odyss.* iv. line 611, *Menelaus* says to *Telemachus*,

ΑΙΜΑΤΟΣ ΕΙΣ ΑΓΑΘΟΙΣ,
Thou art of good (i. e. noble or generous) blood.

V. *Σαπξ* και *αιμα*, *Flesh* and *blood*. See under *Σαπξ* IX.

Αιματεκχυσια, ας, ἦ, from *αιμα*, ατος, blood, and *εκχυω* to pour out, which see. A pouring out, or shedding, of blood, bloodshedding. occ. *Heb.* ix. 22.

Αιμορροω, ω, from *αιμα* blood, and *ροος* a flux, from *ρηνω* to flow. To have or labour under a flux of blood. occ. *Mat.* ix. 20. comp. *Lev.* xv. 33, in *LXX* and *Heb.*

Αἰνεσις, ιος, att. *εως*, ἦ, from *αινω*.

Praise. occ. *Heb.* xiii. 15.

In the *LXX* it frequently answers to the *Heb.* *תורה* confession, and to *תהלה* praise.

Αἰνω, ω, from *αινος*, if it should not be rather deduced immediately from the *Heb.* *ענה* in the sense of alternately singing praises to God, as that Hebrew word is used, *Exod.* xv. 21. 1 *Sam.* xxi. 11. *Isa.* xxvii. 2. comp. *Exod.* xxxii. 18. To praise. In the *N. T.* it only refers to praising God. *Luke* ii. 13, 20, & al. This word in the *LXX* most commonly answers to the *Heb.* *הלל* to praise, and to *הודה* to confess, attribute power to.

Αινυμα, ατος, το, from *αινυμαι* perfect. of *αινιστω* to hint, intimate, signify with some degree of obscurity, which perhaps from the *Heb.* *ענה* infinitive of the V. *ענה* to answer, correspond.

An enigma, in which one thing answers or stands in correspondence to, or as the representative of, another, which is in some respects similar to it. occ. 1 *Cor.* xiii. 12. Now (in this life) we see by means of a mirror, reflecting the images of heavenly and spiritual things, *εϋ* *αινυματι*, in an enigmatical manner, invisible things being represented by visible, spiritual by natural, eternal by temporal, but then face to face. The apostle

apostle here seems to allude to Num. xii. 8, which is thus rendered in the LXX, ΣΤΟΜΑ ΚΑΤΑ ΣΤΟΜΑ λαλήσω αὐτῷ ἐν εἰδεί, καὶ οὐκ ἐν ἀνιδρῶνι (אִנִּימָטוֹן, Heb.) καὶ τὴν δόξαν Κυρίου εἶδε. Αἰνός, ε, ὁ, perhaps from the Heb. עָנָה to return, answer.

Praise returned for benefits received or expected. occ. Mat. xxi. 16. Luke xviii. 43.

Ἀίρεσις*, 105, att. εως, ἡ, from αἰREW to choose.

I. *A choice.* It occurs not in the N. T. simply in this sense, but is thus used in the profane † and ecclesiastical writers, in the LXX version of Lev. xxii. 18, 21, and in 1 Mac. viii. 30.

II. *A sect* of heathen philosophers. Thus used by Arrian, Epictet. lib. ii. cap. 19. "Why do you call yourself a Stoic? Confine yourself to what you do, καὶ εὐρησέτε τινας εἶδος ἈΙΠΕΣΕΩΣ, and you will discover of what *sect* you are; most of you Epicureans, &c." So Lucian, in Hermotim. tom. i. p. 580, Εἰ δεκά μόνας θείμεν τὰς ἈΙΠΕΣΕΙΣ ἐν φιλοσοφίᾳ—If we suppose only ten *sects* in philosophy—"Id. Demonax, p. 1004. "One asked Demonax, τίνα ΑΙΠΕΣΙΝ ἀσπάζεται μαλλόν ἐν φιλοσοφίᾳ, What *sect* in philosophy he chiefly embraced?" And Plutarch, de Plac. Philos. lib. i. cap. 3, says, that from Thales ἡ Ἰωνικὴ ΑΙΠΕΣΙΣ προσαγορεύθη, the Ionic *sect* was denominated."

III. *A sect, secta*, that is, a form or mode of religious discipline or opinion which any one chooses, follows, and professes, or the persons who follow such form or mode. occ. Acts v. 17. xv. 5. xxiv. 5, 14. xxvi. 5. xxviii. 22.

Josephus, Ant. lib. xiii. cap. 5. § 9. Vit. § 2, and § 38, calls the several *sects* of the Pharisees and Sadducees, &c. among the Jews, Αἰρεσεις, in the same manner as St. Luke does in the Acts.

IV. *A sect among Christians*, in some measure resembling those among the Jews and Heathen, a religious party or faction among Christians under some human

leader. occ. 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Ἀίρεσιζω, from αἰREW to choose.

To choose. occ. Mat. xii. 18.

In the LXX it most commonly answers to the Heb. בָּחַר to choose. Comp. especially 1 Chron. xxxix. 1, in Heb. and LXX.

Ἀίρεσις, ε, ὁ, from αἰρεσιζω. Comp. Αἰρεσις.

A founder, leader, or promoter of a religious faction or sect among Christians, a man factious in christianity*. occ. Tit. iii. 10. comp. Rom. xvi. 17.

ΑἰREW, ω, Mid. Αἰραμαι, εμαι, from αἰρω to take up.

I. To take, take bold on. It occurs not in this sense in the N. T. but frequently in the profane writers.

II. To choose. occ. Phil. i. 22. 2 Thess. ii. 13. Heb. xi. 25.

ΑΙΡΩ, from the Heb. אָרַם, or in High. אָרַם to raise up.

The general meaning of the word is to lift, raise or take up.

I. To lift up, as the hands, Rev. x. 5.—the eyes, John xi. 41.

II. To lift or take up, Mark vi. 29, 43. Acts xx. 9. Mat. xvii. 27. On Luke xix. 21, comp. under Τίθημι II.

III. Applied to the mind, To suspend, keep in suspense. John x. 24. See Suicer's Thesaurus on the word, who cites from Philostratus II. 4, Κάμει παντ ΑΙΠΕΙ ὁ λόγος ὃν εἰρηκεν, And the discourse which he spake keeps me quite in suspense." The learned Elsnor, Observ. Sacr. (whom see), interprets the phrase ψυχὴν αἰρεῖν, John x. 24, by taking away life, as it plainly signifies, ver. 18. (comp. LXX in Isa. liii. 8.) q. d. How long dost thou kill us, i. e. with doubt and delay?

IV. To take up on one, as a yoke, Mat. xi. 26.

V. To take up, as a cross, Mat. xvi. 24.

VI. To bear or carry, as a burden. Mat. iv. 6. xxvii. 32. Mark xv. 21. John v. 8, 9. comp. Luke xxiii. 26.

VII. To remove, take away. Mat. xxii. 13. John xi. 39, 41. comp. Mat. xxiv. 39; particularly to execution, Luke xxiii. 18. So Philo in Wetstein, comp.

* See Campbell's Preliminary Dissertations to Gospels, p. 434, &c.

* On this much controverted word, and the several texts wherein it occurs, see Dr. George Campbell's 9th Preliminary Dissertation to his Translation of the Four Gospels, Part iv. page 424, &c.

† See Herodotus, lib. i. cap. 11.

Ver. 21, and John xix. 15. Acts xxi. 36.

VIII. *To bear, and so take away or remove.* Thus Christ is said to bear, αἰρεῖν, the sins of the world. John i. 29. 1 John iii. 5. comp. 1 Pet. ii. 24.

IX. *To receive, take.* Mat. xx. 14. Mark vi. 8.

X. *To loose, a ship* namely from shore. Acts xxvii. 13, where it is generally thought that the expression is elliptical, and that ναὺν *the ship*, or, ἀγκυρὰν *the anchor*, ought to be supplied. So *Thucydides*, lib. 1. has οἱ δὲ ΤΑΣ ΜΕΝ ΝΑΥΣ ΑΠΑΝΤΕΣ ἀπο τῆς γῆς, *they loosing the ships from the land*; and *Plutarch* and *Polybius* use the phrase ΑΙΠΕΙΝ ΑΓΚΥΡΑΝ or ΑΓΚΥΡΑΣ. See *Bos Ellips.* and *Wetstein*.

XI. *To lift up or raise the voice.* Luke xvii. 13. Acts iv. 24.

In the LXX this word most commonly answers to the Heb. שָׁאָה, which is applied in nearly the same senses.

Αἰσθάνομαι or αἰσθεομαι, from αἰσθῶ *to perceive*, which seems a derivative from the Chaldee חשׁוּ to *think*, the signification being a little varied.

I. *To perceive*, properly by means of the external senses, as the feeling, &c. It is often thus applied by the Greek writers, but not by the inspired penmen.

II. *To perceive with the mind, understand.* occ. Luke ix. 45.

Αἰσθησις, ἰσ, att. εως, ἦ, from αἰσθεομαι. See the last word.

Perception, properly external, but in the N. T. it is used only for internal. occ. Phil. i. 9.

Αἰσθητηριον, ο, το, from αἰσθεομαι.

An organ or instrument of sensation or perception; so the αἰσθητηριον of seeing is the *eye*—of hearing, the *ear*; but in the N. T. it is used only for the internal senses, or senses of the soul, corresponding to those outward ones of the body. In the *Definitions* ascribed to *Galen*, αἰσθητηριον is defined, το αἰσθησιν τινα πεπιστευμενον οργανον—ἥτοι οφθαλμος, ἡ ρίς, ἡ γλῶττις; *the organ to which any sense is intrusted*—either the eye, or the nose, or the tongue." See *Wetstein*, who also cites from *Galen* the very phrase, ΤΟ ΑΙΣΘΗΤΗΡΙΟΝ ΕΧΕΙ ΓΕΓΥΜΝΑΣΜΕΝΟΝ; and in *Josephus*, De Maccab. § 3, we have ΤΩΝ

ΕΝΔΟΝ ΑΙΣΘΗΤΗΡΙΟΝ, *The internal senses.* occ. Heb. v. 14.

Αἰσχροκερδης, εος, ες, ο, ἦ, from αἰσχος *base, vile*, and κερδος *gain*.

Greedy or desirous of base or vile gain. occ. 1 Tim. iii. 3, 8. Tit. i. 7. See *Wetstein*, *Kypke* and *Doddridge* on 1 Tim. and comp. under Τροπος II.

Αἰσχροκερδως, Adv. from αἰσχροκερδης. *For the sake or love of vile gain.* occ. 1 Pet. v. 2.

Αἰσχρολογία, ας, ἦ, from αἰσχος *vile, filthy*, and λογος *speech, talk*.

Vile, filthy, obscene talk. occ. Col. iii. 8. This word is used in like manner for *obscene or indecent discourse* in *Ephesians*, *Enchirid.* cap. 55.

Αἰσχος, α, ον, from αἰσχος *baseness, vile-ness*; which some derive from α neg. and ἰσχω *to have*, as denoting what one *would not have*, but *reject*; but may it not be more probably deduced from the Heb. יָרָא *an abomination*, with π emphatic prefixed?

Base, vile, indecent, shameful. occ. 1 Cor. xi. 6. xiv. 35. Eph. v. 12. Tit. i. 11.

Αἰσχροτης, τητος, ἦ, from αἰσχος. *Filthiness, obscenity.* occ. Eph. v. 4.

Αἰσχυνη, ης, ἦ, from αἰσχος *vileness*.

I. *Shame, the passion of shame*, arising from some notion of one's own *vileness*. occ. Luke xiv. 9.

II. *Ignominy, disgrace.* occ. Heb. xii. 2.

III. *Cause of shame, somewhat to be ashamed of.* occ. 2 Cor. iv. 2. Phil. iii. 19. Jude ver. 13. Rev. iii. 18.

Αἰσχυνομαι, from αἰσχυνη.

I. *To be ashamed, affected with the passion of shame.* occ. Luke xvi. 3.

II. *To be ashamed, or confounded.* occ. 2 Cor. x. 8. Phil. i. 20. 1 Pet. iv. 16. 1 John ii. 28.

Αἰσχυνομαι in the LXX generally answers to the Heb. חָבַח.

ΑΙΤΕΩ, ω, and Mid. αἰτεομαι, εμαι, perhaps from Heb. שָׁעַר, the Hiph. (if used) of שָׁעַר, whose signification might be *to impel, incite*, or the like, for in Kal the V. denotes *to move swiftly, rush impetuously*.

I. *To ask, request, beg.* Mat. v. 42. vii. 7, 8, 9. xviii. 19. xxvii. 20. Mark xv. 43. & al. freq.

II. *To ask, require.* Luke i. 63. Acts xiii. 21. xvi. 29. xxv. 8. 1 Pet. iii. 15.

This verb in the LXX generally answers to the Heb. שאל, which has the same meanings.

Αἰτημα, ατος, το, from αἰτεω to ask.

A petition, a request, a thing required or asked. occ. Luke xxiii. 24. 1 John v. 15.

ΑΙΤΙΑ, ας, ἡ, perhaps from the Heb. שאל (Hiph. of שאל) to impel, incite, (comp. under αἰτεω) or rather from ירא or יראש (whence plur. יראש, or יראש) a cause, motive. See Heb. and Eng. Lexicon under ירא X.

I. A cause, reason, incitement. Mat. xix. 3. Luke viii. 47. Acts x. 21, & al.

II. An accusation, crime, or fault. Mat. xxvii. 37. Mark xv. 26. John xviii. 38. & al. In this sense the word seems an immediate derivative from the verb αἰτεω to ask, require; because an accusation or crime is that for which any one is required to appear before the judges and questioned. On Mat. xxvii. 37, see Wetstein and Suicer Thesaur. in Αἰτία III.

III. A condition, a case. occ. Mat. xix. 10. Αἰτιαμα, ατος, το, from αἰτιαω to accuse, which from αἰτια.

An accusation. occ. Acts xxv. 7.

Αἰτιον, το, from αἰτια, which see.

I. A cause, reason. occ. Acts xix. 40.

II. A crime, fault. occ. Luke xxiii. 4, 14. comp. ver. 22.

Αἰτιος, ας, ὁ, ἡ, from αἰτια.

An author, causer. occ. Heb. v. 9.

Αἰφνιδιος, ας, ὁ, ἡ, from αἰφνης unexpectedly, suddenly, which from αἰνω the same, a derivative from α neg. and αἰνω to appear, q. d. quicker than sight.

Sudden, unexpected, unforeseen. occ. Luke xxi. 34. 1 Theff. v. 3.

Αἰχμαλωσια, ας, ἡ, from the same as αἰχμαλωτος, which see.

I. Captivity, state of being captive. occ. Rev. xiii. 10.

II. A captive multitude. occ. Eph. iv. 8, which is a citation from Psal. lxxviii. 18, nearly according to the LXX version, wherein αἰχμαλωσιαν answers to the Heb. שבו, which, as Rivetus hath well observed, always denotes the captives themselves, so שבי שבה signifies * to carry away captive, and the expression ηχμαλωτευσεν αἰχμαλωσιαν must be interpreted accordingly.

* See Heb. and Eng. Lexicon under שבה.

Αἰχμαλωτεω, from αἰχμαλωτος.

To lead or carry away captive. occ. Eph. iv. 8. 2 Tim. iii. 6, where sixteen MSS, of which six ancient, the old commentators, and several printed editions, read αἰχμαλωτιζοντες. See Wetstein and Grigbach.

Αἰχμαλωτιζω, from αἰχμαλωτος.

I. To carry away captive, or into captivity. occ. Luke xxi. 24.

II. Figuratively, To bring into captivity, or subjection. occ. Rom. vii. 23. 2 Cor. x. 5.

Αἰχμαλωτος, ας, ὁ, ἡ, from αἰχμη a spear (from αἰω, which see) and αλωτος taken, (from the obsol. V. αλωω to take, which see.)

A captive, a prisoner taken in war, applied to spiritual captives. occ. Luke iv. 18.

Αἰων, ωνος, ὁ, q. αἰ ων, always being.

It denotes duration, or continuance of time, but with great variety. Comp. Suicer Thesaur. in Αἰων.

I. Both in the singular and plural it signifies eternity, whether past or to come. See Luke i. 55. Acts xv. 18. Mat. vi. 13. Mark iii. 29. Luke i. 33. John iv. 14. vi. 51. Eph. iii. 11. 1 Tim. i. 17.

Εἰς τας αἰωνας των αἰωνων, For ages of ages, for ever and ever. Gal. i. 5. Rev. i. 6, 18. v. 14. x. 6. xiv. 11. xv. 7. xx. 10.

Εἰς ἡμεραν αἰωνος, 2 Pet. iii. 18, "literally, Until the day of eternity. Bengelius on this expression remarks, that it teaches us that eternity is a day without any night, a real and perpetual day." Macknight.

II. The duration of this world. Mat. xxviii. 20. Comp. Mat. xiii. 39.

Απ' αἰωνος, Since the duration, i. e. the beginning, of the world, Luke i. 70. Acts iii. 21. So εκ τῶ αἰωνος, John ix. 32.

III. Αἰωνες, οἱ, The ages of the world. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. 1 Tim. i. 17. Heb. ix. 26.

IV. Ο Αἰων ὅτος, This present life, this world, as we say. Luke xvi. 8. xx. 34. Comp. Mat. xiii. 22. Luke xvi. 8. Gal. i. 4. 1 Tim. vi. 17. 2 Tim. iv. 10. Tit. ii. 12. 1 Cor. i. 20. ii. 6. viii. 13. 2 Cor. iv. 4. Eph. i. 21. ii. 2, Κατα τον αἰωνα τῶ κοσμου τῶτου, According to the course, or manner, of this world. Comp. Rom. xii. 2. Gal. i. 4.

V. Ο Αἰων ὁ ερχομενος, The world to come,

come, the next life. Mark x. 30. Luke xviii. 30. Comp. Luke xx. 35. So Ὁ Αἰων ὁ μελλών. Eph. i. 21.

- VI. *An age, period, or periodical dispensation of Divine Providence.* In Mat. xxiv. 3, it evidently refers to the Jewish age, or age under the Mosaic law. (See Whitby, Doddridge, and Macknight on that Text.) But in Mat. xxviii. 20, it seems plainly to denote the age under the Messiah, for Christ had just before declared, that all power was given unto him both in heaven and in earth. Comp. Acts ii. 33;—36; and for this use of Αἰων see Mat. xii. 32. 1 Cor. x. 11, (where consult Bp. Pearce) Heb. vi. 5. ix. 26, & LXX in Isa. ix. 26. Συντελείας τοῦ αἰῶνος, then, in Mat. xxviii. 20, though it does not precisely signify the end of the world, is equivalent to it. See 1 Cor. xv. 24.

- VII. Αἰῶνες, ὅι, seems, in Heb. xi. 3, to denote the various revolutions and grand occurrences which have happened to this created system, including also the system or world itself. Comp. Heb. i. 2, and Macknight on both texts.

Αἰων in the LXX generally answers to the Heb. עוֹלָם, which denotes time bidden from man, whether indefinite or definite, whether past or future.

- Αἰῶνος, α, ἐ, ἡ, and αἰωνιος, α, ον, from αἰων.

- I. *Eternal, having neither beginning nor end,* Rom. xvi. 26. (comp. 1 Tim. i. 17.) Heb. ix. 14.

- II. *Eternal, without end.* Mat. xxv. 41, 46. 2 Thess. i. 9, & al. freq. Philem. ver. 15. Αἰωνιον (Adj.) For ever, not only during the term of his natural life (comp. עוֹלָם Exod. xxi. 6.) but through endless ages of eternal life and blessedness.

- III. It is spoken, Jude ver. 7, of the miraculous fire from heaven, which destroyed the cities of Sodom and Gomorrah, not only because the effect thereof shall be of equal duration with the world (comp. Αἰων II.), but also because the burning of those cities is a dreadful emblem of that everlasting fire (τοῦ πυρὸς τοῦ αἰωνίου, Mat. xxv. 41.) which awaits the ungodly and unclean. Comp. Jude ver. 15. 2 Pet. ii. 6; and see Whitby's note on Jude ver. 7, and comp. Heb. vi. 2.

- IV. Χρόνοι αἰῶνιοι, The ages of the world,

the times since the beginning of its existence. occ. Rom. xvi. 25. 2 Tim. i. 9. Tit. i. 2. Comp. Eph. i. 4. 1 Pet. i. 20. and Αἰων II.

The LXX frequently use this Adj. for the Heb. עוֹלָם.

Ακαθαρσία, ας, ἡ, from α neg. and καθα-
θαίρειν, 2d person sing. pret. pass. of
καθαίρειν to cleanse.

- I. *Uncleannefs, filth, in a natural or physical sense.* occ. Mat. xxii. 27.

- II. *Moral uncleanness, lewdness, incontinence in general.* Rom. vi. 19. Eph. iv. 19. 1 Thess. ii. 3. iv. 7.

- III. *Any kind of uncleanness different from whoredom, as 2 Cor. xii. 21; any unnatural pollution, whether acted by oneself, as Gal. v. 19. Col. iii. 5; or with any other, Rom. i. 24. comp. ver. 26, 27.* This word in the LXX usually answers to the Heb. פִּגְמוֹת or מִצְוֹת pollution.

Ακαθαρτης, τητος, ἡ, by Syncope for ακα-
θαροτης, from α neg. and καθαροτης;
cleanness.

Uncleanness, filibinefs. occ. Rev. xvii. 4. according to the common editions: but observe, that the Alexandrian, and twenty one later MSS, and some printed editions, for ακαθαρτης read τα ακα-
θαρτα της, which reading is embraced by Mill, Wolfius, Weisstein, and other learned men, and by Griesbach received into the text; and indeed ακαθαρτης does not seem to be a Greek word.

Ακαθαρτος, α, δ, ἡ, και το—ον, from α neg. and καθαίρειν to cleanse.

- I. *Unclean by legal or ceremonial uncleanness.* Acts x. 14, 28. xi. 8. Comp. Lev. v. 2. xi. 25. xiii. 45, &c. where the LXX ακαθαρτος. Comp. 2 Cor. vi. 17, in which passage ακαθαρτα seems ultimately to refer to all idolatrous worship, and beaten impurity. See ch. vii. i.

- II. *Unclean, unfit to be admitted to the peculiar rights and privileges of the church, and particularly to baptism.* occ. 1 Cor. vii. 14; where see Doddridge's note.

- III. *Unclean by unnatural pollution,* Eph. v. 5.

- IV. *Unclean.* It is applied to the devils, who are frequently in the N. T. called unclean spirits; because, having lost their original purity, they are become unclean themselves, and have through their solicitations filled mankind with all

uncleanneſs, and every abomination which Jehovah hateth. Mark v. 2, 8, 13, & al. freq. Comp. Zech. xiii. 2. Heb. and LXX.

In the LXX this word answers moſt commonly to the Heb. *מזב*.

Ἀκαίρεμαί, ἐμαί, from *α* neg. and *καίρος* opportunity.

To want, or be deſtitute of, opportunity. occ. Phil. iv. 10.

Ἀκαίρως, Adv. from *ακαίρος* unſeaſonable, which from *α* neg. and *καίρος* opportunity. Inopportu- nely, unſeaſonably, out of ſeaſon. occ. 2 Tim. iv. 2.

Ἀκακός, from *α* neg. and *κακός* evil.

I. Free from evil, or ſin. occ. Heb. vii. 26.

II. Simple, undeſigning, artleſs. occ. Rom. xvi. 18. *Demofthenes* and *Polybius*, cited by *Wetſtein*, apply the word in this latter ſenſe.

In the LXX *ακακός* answers to *כח* perfect, upright, Job viii. 20, and to *חפ* ſimple, Prov. i. 4. viii. 5, & al.

Ἀκανθα, ἡς, ἡ, from *ακη* a point or prickle, and *ανθω*, to flouriſh, abound.

A thorn or brier, which abounds with prickles, Mat. vii. 16. xiii. 7. xxvii. 29. & al. *Galen*, De Curat. has a paſſage very ſimilar to Mat. vii. 16, 'Ο γεωργός ουκ αν ποτε δυναſται ποιησαι τον βατον εκφερειν βοτρυν. The huſbandman would never be able to make the thorn produce grapes." See *Wetſtein*. "The *Naba* or *Nabka* of the Arabians, ſays *Hafſelquiſt*, Travels, p. 288, is in all probability the tree which afforded the crown of thorns put on the head of Chriſt; it grows very common in the Eaſt. This plant was very fit for the purpoſe, for it has many ſmall and ſharp ſpines, which are well adapted to give pain; the crown might be eaſily made of theſe ſoft, round, and pliant branches: and what, in my opinion, ſeems to be the greateſt proof is, that the leaves much reſemble thoſe of ivy, as they are of a very deep green. Perhaps the enemies of Chriſt would have a plant ſomewhat reſembling that with which emperors and generals were uſed to be crowned, that there might be calumny even in the puniſhment."

Ἀκανθίνος, ἡ, ον, from *ακανθα*.

Thorny, made of thorns. occ. Mark xv.

17. John xix. 5; ſo LXX in *Iſa.* xxxiv.

23, *Ἀκανθίνα ξύλα*, Thorny ſhrubs.

Ἀκαρπός, ος, ὁ, ἡ, και το—ον, from *α* neg. and *καρπός* fruit.

I. Unfruitful, bearing no fruit, Jude ver. 12. Comp. Mat. xiii. 22. Mark iv. 19.

Tit. iii. 14. 2 Pet. i. 8.

II. Unprofitable, 1 Cor. xiv. 14. Eph. v. 11; on which laſt text comp. *ἄλυσ- τελης*.

Ἀκατάλιντος, ος, ὁ, ἡ, και το—ον, from *α* neg. and *κατάλιντος* blamed, which from *καταγινωσκω* to condemn.

Irreprehenſible, not to be condemned or blamed. occ. Tit. ii. 8.

Ἀκατακάλυπτος, ος, ὁ, ἡ, και το—ον from *α* neg. and *κατακάλυπτος* veiled, which from *κατακαλύπτω* to cover, bide, veil.

Uncovered, unveiled. occ. 1 Cor. xi. 5, 13.

The LXX uſe this word, Lev. xiii. 45, for the Heb. *מרת* ſtrip of covering.

Ἀκατακρίτος, ος, ὁ, ἡ, και το—ον, from *α* neg. and *κατακρίτος* condemned, which from *κατακρίνω* to condemn, which ſee.

Uncondemned. occ. Acts xvi. 37. xxii. 25.

Ἀκατάλυτος, ος, ὁ, ἡ, και το—ον, from *α* neg. and *κατάλυτος* diſſolved, which from *κατάλυω* to diſſolve.

Not to be diſſolved, indiffoluble. occ. Heb. vii. 16.

Ἀκαταπαυſτος, ος, ὁ, ἡ, και το—ον, from *α* neg. and *καταπαυω* to cauſe to ceaſe, to reſtrain.

That does not ceaſe, unceaſing, as the word is uſed in the Greek writers cited by *Wetſtein* and *Kypke*. occ. 2 Pet. ii. 14.

Ἀκατάſτασις, ας, ἡ, from *α* neg. and *κατά- ſτασις* a ſetting in its place, from *καθις-ημι* to place, ſet in its place.

Commotion, tumult. occ. Luke xxi. 9.

1 Cor. xiv. 33. 2 Cor. vi. 5. xii. 20.

James iii. 16. *Clement* uſes the word in the ſame ſenſe, 1 Ep. to Corinthians, § 3; and ſo does *Dionyſius Halicarn.* cited by *Kypke*, whom ſee on Luke xxi. 9.

Ἀκατάſτατος, ος, ὁ, ἡ, και το—ον, from *α* neg. and *καθις-ημι* to ſettle.

Unſettled, unſteady, unſtable. occ. James i. 8.

Ἀκαταſχετος, ος, ὁ, ἡ, και το—ον, from *α* neg. and *κατεſχω* or *καταſχω* (2d Aorift. *κατεſχον*) to reſtrain.

Not to be reſtrained, unruly. occ. James iii. 8; where ſee *Alberti* and *Wetſtein*.

ΑΚΕΛΔΑΜΑ, Heb.

Ακeldαμα, Heb. *חמל קלח* a field of blood. It is compounded of the Heb. or Syriac

Syriac ܩܪܝܐ *a field*, and ܕܡܐ *blood*. ܩܪܝܐ is used both in Chaldee and Syriac for *a field*, (see *Castell's Hept. Lex.*); probably by transposition, from the Heb. ܩܪܝܐ *a portion*; but it occurs not in the O. T. in this sense, any more than ܕܡܐ from Heb. ܕܡܐ doth for *blood*. This word ἀκλῶμα therefore must, I think, be acknowledged an instance wherein the Hebrew spoken in our Saviour's time had deviated from its ancient purity. Comp. Ἐβραῖς. occ. Acts i. 19, where ἀκλῶμα cannot be considered as Syriac, i. e. as a name in that language wherein the ancient Syriac version is written; because that version, after saying, Acts i. 19, that *the field in the language, בלשון, of the country was called ܩܪܝܐ*, adds, *whose interpretation (in Syriac, namely) is ܩܪܝܐ*. So in Mat. xxvii. 8, the same version renders ἀγρός *ἀγματος* not by ܕܡܐ ܩܪܝܐ, but by ܕܡܐ ܩܪܝܐ.

Ἀκεραῖος, α, ο, ῆ, και το—ος, from α neg. and κεραω *to mix*.

Simple, sincere, barmless, without any mixture of deceit or guile. occ. Mat. x. 16. Rom. xvi. 19. Phil. ii. 15. See *Alberti, Elser, Wetstein* and *Kypke* in *Mat.*

Ἀκλινης, εος, ες, ο, ῆ, και το—ες, from α neg. and κλινω *to incline*.

Without inclining or giving way, steady. occ. Heb. x. 23.

Symmachus uses this word, Job xli. 14, or 23, for the Heb. בל ימוש *cannot slip asunder*.

Ἀκμαζω, from ακμη, properly, *the point or edge of a sharp instrument*; thence the *flower, vigour, or maturity, of age*, as it is often used in the profane writers. Comp. Ὑπερακμος.

To be come to maturity, to be ripe. occ. Rev. xiv. 18.

Thucydides and *Xenophon* apply this V. in the same sense *to corn, Dioscorides* to *apples*. See *Wetstein*.

Ἀκμη, ης, ῆ, from ακη the same, which perhaps from the Heb. קצב *to contract, compress*.

I. *The point or edge of a sharp instrument.* It occurs not, however, in the N. T. in this sense, but is thus used 2 Mac. xii. 22.

II. *A point of time.* Thus applied by the profane writers; and hence,

III. Ἀκμη the *Accus. case used adverbially* for κατ' ακμη, *at this point of time, Yet, still.* occ. Mat. xv. 16. On which passage *Rapheus* cites *Polybius* applying ακμη in the same manner. See also *Wetstein* and *Kypke*.

Ἀκοη, ης, ῆ, from 2d Aorist. ηκουσθαι *of ακουω to hear*.

I. *The act of bearing.* Rom. x. 17. comp. Mat. xiii. 14. Acts xviii. 26.

II. *The sense of bearing,* 1 Cor. xii. 17. Heb. v. 11.

III. *The organ or instrument of bearing, the ear.* Mark vii. 35. Acts xvii. 20. 2 Tim. iv. 4.

IV. *Something which is, or may be, heard; a rumour, report, relation.* Mat. iv. 24. xiv. 1. John xii. 38. Rom. x. 16. 1 Thess. ii. 13. Heb. iv. 2; in which two last texts Λογος ακοης denotes the word of the gospel preached or published. See *Macknight*. This IVth sense is by some supposed to be merely *hebraical or hellenistical*, taken from the like application of the Heb. שמיעה (see 2 K. xix. 7. Isa. liii. 1, in Heb. and LXX.) In *Euripides* however, Phœniss. line 826, we have βαρβαρον ὡς ΑΚΟΑΝ εδαν, where the Scholiast explains ακοαν by το ακουμενον, *what is heard*.

V. *A bearing effectually so as to obey, obedience.* Gal. iii. 2, 5. So LXX in 1 Sam. xv. 22. Thus *Macknight*. Comp. Ακου V.

Ἀκολουθεω, ω, from α together, and κωλεθω *a way, which from κελω to move quick, (from Heb. קל light, quick,) and ευθως straight*.

I. *To follow, attend.* Mat. iv. 25. viii. 10, 19. xxi. 9. & al. freq. On Luke ix. 49, *Kypke* shews that the phrase ακολουθειν μετα τινος, which occurs also Rev. xiv. 13, is common in the Attic writers.

II. *To follow, imitate, be conformed to, in mind, affection, and demeanour.* Mat. x. 38. xv. 24. Mark viii. 32. Luke ix. 23. John viii. 12. xii. 26.

III. *To reach in a continued train.* occ. Rev. xviii. 5, *Her sins, ηκολαθησαν, have followed one after another till they reach even to Heaven.* But in this text the *Alexandrian MS.* and eighteen later ones, with several printed editions, read εκολαθησαν; which reading is embraced by *Crotius, Mills, and Wetstein*, and by

Griesbach received into the text; but comp. *Wolffius*.

AKOTΩ, derived, according to some, from ακη a sharp point, on account of the acuteness of this sense; but rather from the Heb. קָרָא to bearken, obey; so Onkelos explains קָרָא, Gen. xlix. 10, by שְׂמַעְתָּ shall bearken, obey.

It governs either a Genitive both of the person and thing, or more usually an Accusative of the thing.

I. To bear, in general. Mat. ii. 3, 18. xi. 5, 7, 24, 26. xii. 19. Mark xiv. 64, & al. freq. Acts i. 4. ἡν ἤκουσάτε με, which ye have heard from me. This phraseology is not uncommon in the best Greek writers. *Rapbelius* has produced an instance of it from *Xenophon*. I add from *Herodotus*, lib. ii. cap. 104, ΑΚΟΥΣΑΣ ΑΛΛΩΝ, *Hearing from others;* and from *Plato*, *Apol. Socrat.* § 29. p. 114, edit. *Forster*, Οἷα δὲ καὶ εἰσέθε ὑμεῖς ΑΚΟΥΕΙΝ ΤΩΝ ΑΛΛΩΝ, Such things as ye have been used to bear from others." *Pseudo*, § 1, Η ΑΛΛΟΥ ΤΟΥ ΑΚΟΥΣΑΣ, Or having heard (it) from any one else." § 2. ΑΛΛΟΥ ΑΚΟΤΟΝΤΑ, *Hearing (of him) from another.*" See other instances in *Kypke*.

II. To bear, bearken, or listen to. Mat. xii. 37. Luke v. 1. x. 39. xi. 31. Acts xv. 12.

III. To understand, bear with the ear of the mind. Mat. xi. 15. 1 Cor. xiv. 2. John viii. 43; where observe, that *Arrian* uses ΑΚΟΥΣΑΙ ΔΥΝΑΣΑΙ, *Epictet.* lib. ii. cap. 24. On 1 Cor. xiv. 2, *Kypke* shews that the Greek writers likewise use ακεειν for understanding.

IV. To bear effectually, or so as to perform or grant what is spoken. Mat. xviii. 15. John ix. 31. xi. 41. 1 John v. 14, 15.

V. To obey. Luke x. 16. xvi. 29, 31. Comp. John viii. 47. 1 John iv. 6. On Acts iv. 19, see *Wetstein*.

This word in the LXX commonly answers to the Heb. שָׁמַע, which is used in the same senses.

Ακραια, ας, ἡ, from α neg. and κρατος strength.

Want of power to regulate one's appetites, intemperance, incontinence. occ. Mat. xxiii. 25. (where, however, the true reading seems to be ἀδυνας. See *Wetstein* and *Campbell*.) 1 Cor. vii. 5.

Ακρατης, εος, ες, ὁ, ἡ, καὶ το—ες, from α neg. and κρατος strength.

Unable to govern his appetites, intemperance, incontinent. occ. 2 Tim. iii. 3.

Ακρατον, ε, το, from α neg. and κρατω to mix.

Pure wine unmixt with water, in a figurative sense. occ. Rev. xiv. 10, where see *Wetstein*.

Ακριβεια, ας, ἡ, from ακριβης.

Accuracy, exactness. occ. Acts xxii. 3;

Comp. under Ακριβεστος.

Ακριβεστος, η, ον, Superlative of ακριβης.

Most accurate or exact. occ. Acts xxvi;

5. *Josephus*, in his *Life*, § 38, speaks in a very similar manner of the Pharisees, ΤΗΣ ΦΑΡΙΣΑΙΩΝ ΑΙΡΕΣΕΩΣ, διὰ περὶ τα πατρια νομιμα δοκασι των αλλων ΑΚΡΙΒΕΙΑ ΔΙΑΦΕΡΕΙΝ, The sect of the Pharisees, who are thought to excel others in their exactness about their national institutions." Comp. *De Bel. lib. i. cap. 5. § 2, & lib. ii. cap. 8. § 14.*

Ακριβεστος, α, ον, Comparative of ακριβης.

More accurate or exact. Hence ακριβεστον, Neut. used adverbially, More accurately or exactly. occ. Acts xviii. 26. xxiii. 15, 20, 24.

ΑΚΡΙΒΗΣ, εος, ες, ὁ, ἡ, καὶ το—ες, derived, according to some, from εἰς ακρον βεβαι, going up to the top, or summit, which requires great pains and diligence; but rather perhaps from the Heb. קָרָא to search, and בְּרַב very much, or בְּרַב the utmost part of any thing.

Accurate, exact. It occurs not in the positive form in the N. T.

Ακριβω, ω, from ακριβης.

To learn, or know, by accurate or diligent enquiry. So *Vulg.* diligenter didicit, and exquisierat; and Syriac ܩܪܝܐ, occ. Mat. ii. 7, 16. See *Campbell*.

Ακριβως, Adv. from ακριβης.

Diligently, accurately, exactly, occ. Mat. ii. 8. Luke i. 3. Acts xviii. 25. 1 Theff. v. 2. Eph. v. 15.

Ακρις, ιδος, ἡ, from ακρα the top or summit, because it adheres to the top of herbs and plants, and * feeds upon them.

The locust, which the learned *Bochart* hath shewn, by a cloud of witnesses, was commonly eaten by many nations of Asia and Africa, both in ancient and

* So *Etymol. Mag.* ΑΚΡΙΣ, παρὰ τὸ ΑΚΡΑΣ τῶν ἀσταχυῶν καὶ τῶν φυτῶν ΝΕΜΕΣΘΑΙ.

modern times, and the eating of several species of which was permitted by the divine law, Lev. xi. 21, 22; whence we may be certain they were an usual food in Judea also. See Bochart, vol. iii. 488, & seq. *Wolffii* Cur. Phil. Dr. *Sbarro's* Travels, p. 188, 2d edit. and *Heb. and Eng. Lexicon*, 2d and 3d edit. under רבה IV.

The LXX generally render the Heb. ארבה a locust, by *Akris*.

Ἀκροατήριον, α, το, from ακροαομαι to bear, which from ακρω 2d fut. of ακουω to bear, ρ being inserted, as in ακρος (which see) from ακη.

A place of bearing, or audience, an audience-chamber. occ. Acts xxv. 23.

Ἀκροατής, τς, δ, from ακροαομαι to bear. See the preceding word.

A bearer. occ. Rom. ii. 13. James i. 22, 23, 25.

Ἀκροῦσις, ας, ῆ, from ακρον the extremity, and βωω to cover, which perhaps from Heb. בוא to come, come upon, or over.

I. The foreskin, or prepuce, covering the extremity of the glans. Acts xi. 3.

II. Uncircumcision, either the state of being uncircumcised, occ. Rom. vi. 10. 1 Cor. vii. 18; or an uncircumcised man or men, Rom. ii. 26, 27. iii. 30. Gal. ii. 7. Eph. ii. 11. Thus also the Heb. ערלה is applied, Jer. ix. 25, the abstract for the concrete.

In the LXX this word answers to the Heb. ערלה the superfluous foreskin. See James i. 12. The Adj. Ἀκροῦσις, Uncircumcised, is used by Ignatius, Epist. ad Philadelph. § 6. edit. Russell.

Ἀκρογωνιαίος, α, ον, from ακρος extreme (here the lower extreme or bottom), and γωνία a corner.

The foundation-corner stone, applied figuratively to Christ, who not only sustains the whole structure of the church, but also unites the Jews and Gentiles into one mystical building. occ. Eph. ii. 20. 1 Pet. ii. 6. The LXX once use this word for the Heb. פנה a corner-stone, in Isa. xxviii. 16, the passage cited by St. Peter; and in the version of Symmachus, ακρογωνιαίος answers to the Heb. פנה ראש at the head of the corner. Psal. cxviii. 22; but comp. under Γωνία I.

Ἀκροβύτιον, α, το, from ακρος the top, and βίς or βιν, Gen. δις, which seems pro-

perly to mean a heap of sand on the sea-shore, or in general the sea-shore, from βεινω to strike or smite, because it is continually smitten or beaten upon by the waves. (Comp. Ἀγιαλος.) In this sense the word is used by Homer, and is thence applied to denote a heap of any thing, particularly of corn.

I. The top of a heap of corn; hence the first fruits of corn; because these were usually taken from the top of the heap. It occurs in the N. T. in this sense. But see Wetstein.

II. The top of the heap of warlike spoils, the chief and best of those spoils. occ. Heb. vii. 4; where Dr. Hammond remarks, that the sense is not, that Abraham gave Melchisedec a tenth of the chief spoils only (for he gave him tythes of all, ver. 2. Gen. xiv. 20.) but that what he gave for a tenth of all was of the chief and best of the spoils. The Apostle doth not say, δεκατην των ακροβυτιων, a tenth of the chief spoils, but δεκατην ΕΚ των ακροβυτιων a tenth (namely of all, taken) from the chief spoils. Thus the Doctor.—Raphelius on this passage observes, that the profane writers Herodotus, Thucydides and Xenophon call that part of the spoil which was dedicated to the gods ακροβυτια, but that the Apostle by this word means all the spoils universally. So Kypke; and thus Chrysostom and Theophylact explain ακροβυτια by λαφυρα spoils, Ecumenius by λαφυρα και σκυλα spoils and plunder, Theodoret by λεια prey. On this latter interpretation δεκατην εκ των ακροβυτιων will mean just the same as δεκατην απο παντων ver. 2, and εκ in one expression will answer to απο in the other. And if it be considered that the Apostle is here arguing from the history in the O. T. which says indeed that Abraham gave Melchisedec tythes of all (מעשר מכל, Gen. xiv. 20.), but mentions nothing of his doing this from the best or chief spoils; this, together with the authority of the Greek commentators, may incline one to Raphelius's opinion. But let the Reader judge for himself.

Ἀκρός, α, δ, ῆ, και το—ον, from ακη (which see under ακη) a sharp point, which is the top, extremity, or termination of many things.

I. *Ακρον*, το, used as a substantive, *The top, or tip.* occ. Luke xvi. 24. Heb. xi. 21.

II. *Extreme, extremity, end.* occ. Mat. xxiv. 31. Mark xiii. 27.

In the LXX this word is frequently used for Heb. קֵץ *the end*, and סֵוֶם *the termination, extremity*; and what is remarkable, that version, for the Heb. בֶּדֶן *the thumb or great toe*, always uses *ακρον*, as in Exod. xxix. 20. Judg. i. 6, 7.

Ακυρω, ω, from α neg. and *κυρω* to confirm; so Appian in *Wetstein* on Mat. Εκυρε τον νομον, *He ratified the law.* "To make of no effect or authority, to abrogate or annul." occ. Mat. xv. 6. Mark vii. 13. Gal. iii. 17.

This verb occurs not in the LXX; but in that version, *ακυρες ποιειν*, to make of none effect, answers to the Heb. פָּרַע to reject, Prov. i. 25.

Ακωλυτως, Adv. from *ακωλυτος* not hindered, which from α neg. and *κωλυτος* hindered, which from *κωλυω* to hinder. *Without binderance, prohibition, or impediment.* occ. Acts xxviii. 31.

Ακων, εσα, ον, for *ακων*; which latter is used by the Poets, particularly by *Homer*, from α neg. and *εκων* willing. *Unwilling.* occ. 1 Cor. ix. 17.

ΑΛΑΒΑΣΤΡΟΝ, ο, το.

A vessel to hold ointment, or perfume; so called, I think with *Jerome* and the ancients, from its being made of the *alabaster* stone, which is a kind of valuable marble, concerning which *Pliny*, Nat. Hist. lib. 33. cap. 8. treating of the *onyx*, writes thus: "This some call the *alabaster* stone (*alabastriten*) of which they make vessels to hold ointments, which it is said to preserve free from corruption. It is found about Thebes in Egypt, and Damascus in Syria. The latter is the whiter of the two. But the best of all used to be met with in Carmania, afterwards in Italy, and formerly Syria and Asia; but the worst, and that which has no lustre, comes from Cappadocia." The Greek name *αλαβαστρον* is by some derived from α neg. and *λαμβαινειν* or *λαβειν* to bold, because it is difficult to lay bold on this stone by reason of its smoothness. But may it not rather have an oriental derivation from the Hebrew or Arabic article *אל* *el* and *בצר*, or *בצרה*, which in Arabic signifies some

kind of whitish stones? See *Castell. Lex. Heptaglott.* However this be, I apprehend *αλαβαστρον* was used as a name for an ointment-vessel at first, because such were commonly made of the *alabaster* stone, though it is afterwards sometimes applied to ointment-vessels made of other matter. Thus *Kypke* on Mark xiv. 3, cites from *Plutarch* in *Alexandro*, p. 676, a variety of vessels, και ΑΛΑΒΑΣΤΡΟΤΣ, παντα χρυση ησκημενα περιτωσ, and *alabasters*, all curiously wrought of gold;" and in *Theocritus*, Idyll. 15. line 114, we have Συριω δε ΜΥΡΩΙ χρυσει ΑΛΑΒΑΣΤΡΑ, golden *alabasters* full of Syrian ointment. (See *Alberti* on Mat. and *Suicer* Thesaur.) So we call a vessel for holding ink an ink-horn, though made of glass or leather. *Raphelius* on Mat. xxvi. 7, remarks, that *Herodotus*, lib. iii. cap. 20: among the presents sent by *Cambyses* to the king of *Ethiopia*, mentions ΜΥΡΟΤ ΑΛΑΒΑΣΤΡΟΝ; and *Cicero*, *Academ. lib. ij.* (as cited by *Nonnius*) speaks of *alabaster plenus unguenti.* occ. Mat. xxvi. 7, Mark xiv. 3. Luke vii. 37. See *Wetstein* on Mat.

The LXX once use *αλαβαστρος* for the Heb. חֲפֶצֶת a dish or platter. 2 K. xxi. 13.

Αλαζονεια, ας, η, from the following *αλαζων*. I. A boast or boasting. occ. James iv. 16.

II. *Αλαζονεια* τς βιος, *The pride or pomp of life, the ambitious or vain-glorious pursuit of the honours, glories, and splendour of this life.* occ. 1 John ii. 16. On which passage the learned *Raphelius* observes, that *Polybius* uses the phrase *η περι της βιος αλαζονεια* for all kind of luxury in one's manner of living, whether in dress, houses, furniture, servants, eating, &c. *St. John's* expression seems to imply all this, and moreover to include all those other pursuits, whether of ambition or vain-glory, by which men aim at making a figure in the eyes of their fellow-mortals. See *Doddridge*.

Αλαζων, ονος, ο, η, from α intensf. and *λαζομαι* to take, assume, which may be a corruption from Heb. תָּקַח to take. *Self-assuming, insolent, vain-glorious, arrogant, boasting.* occ. Rom. i. 30. 2 Tim. iii. 2.

Αλαλαζω, from *Αλαλα*.

To cry *Alala*. This word *Alala* seems to be

be formed from the Heb. names of God, *יהוה יהוה*, or *יהוה יהוה*. Hence *Ααααα*, the military shout of the Greeks before a battle, was originally an invocation of their gods to assist them. So the Turks, when entering upon action, still cry out, *Allab! Allab!* Hence also the acclamation of the chorus in the hymns to *Apollo* mentioned by *Suidas*, *ΑΑΑΑΑΙ η παίων*; and hence the French and English particles of grief, *Helas! Alas!* are I apprehend to be ultimately deduced.

I. To shout as soldiers beginning a battle *.

It occurs not in this sense in the N. T. but frequently in the profane writers and in the LXX, 1 Sam. xvii. 20, 52, & al.

II. To utter a loud, but mournful sound, to wail, yell. occ. Mark v. 38. Not only the LXX use the word in this sense, Jer. iv. 8. xxv. 34. xlvii. 2, for the Heb. *הלה* to wail; but *Elfner* and *Kypke* on Mark have shewn, that the profane writers apply the V. *ααααζω* and the N. *ααααγμος* to the same meaning.

III. To make a disagreeable, inharmonious noise; spoken of a cymbal, to tinkle, clank. occ. 1 Cor. xiii. 1.

This word in the LXX answers to the Heb. *ערה* to break out into a loud sound, *לה* to yell, and once to *עשה* to cause to be heard.

Αααλητός, ε, ό, ή, και το—ον, from α neg. and ααλω to speak, utter.

Unspeakable, unutterable. occ. Rom. viii. 26.

Αααλος, ε, ό, ή, from α neg. and ααλος speaking, which from ααλω to speak.

I. Not speaking, unable to speak, dumb. occ. Mark vii. 37.

II. Making dumb, making unable to speak. occ. Mark ix. 17, 25. So *Plutarch*, De Orac. Dialect. p. 438, B. cited by *Wetstein*, speaks of the *Pythian* priests being on a certain occasion *ΑΑΑΑΟΥ και κακα ΠΙΝΕΤΜΑΤΟΣ*—*ωληρης*, Full of a dumb and malignant spirit." Comp. *Κωφος* III.

Αλας, ατος, το, from αλς the same.

I. Salt natural, which eminently purifies, cleanses, and preserves from corruption. Luke xiv. 34. Hence

II. Applied spiritually,

1st, to the disciples of *Christ*, who were to mix with and purify the corrupted mass of mankind, by their heavenly doctrines and holy examples. Mat. v. 13. Mark ix. 50. 2dly, to purifying faith and hope. Mark ix. 50. comp. Col. iv. 6. Acts xv. 9. 2 Pet. i. 4. 1 John iii. 3. 1 Cor. xiii. 12, and see Heb. and Eng. Lexicon in *ηλν* II. The above cited are all the passages of the N. T. wherein *αλας* occurs.

This word in the LXX is used only for the Heb. *הלל*.

ΑΛΕΙΦΩ, either from the Heb. *הלל* to cover over, or from α collect. and λιπος fat, which see under *Λιπαρος*.

To anoint with oil or ointment. Luke vii. 46. & al. On Mat. vi. 17, *Doddridge* justly observes, that it was usual among the Jews to anoint their heads, not only at feasts, but at other times. This he proves from Ruth iii. 3. 2 Sam. xiv. 2. Judith xvi. 8, which see, and comp. 2 Sam. xii. 10. Eccles. ix. 8. Dan. x. 3.; and on Luke vii. 38, *Wetstein* and *Kypke* cite passages from the Greek and Latin writers, to shew that anointing the feet with perfumed ointment was sometimes, though rarely, practised by the ancients. In the LXX this word answers to the Heb. *משח* to anoint, *חש* or *חש* to cover or daub over, and to *חש* to anoint.

Αλεκτοροφωνια, ας, ή, from αλεκτω a cock, and φωνη a voice.

Cock-crowing, the time of cock-crowing, "that is, the time from twelve at night till three in the morning, which last hour was usually called the second cock-crowing, as is observed by *Bochart* and others." Dr. *Clarke's* note on Mat. xxvi. 34. occ. Mark xiii. 35. See *Bochart*, vol. iii. 119, and comp. under *Αλεκτωρ*.

ΑΛΕΚΤΩΡ, ορος, ό, from α neg. and λεκτρον a bed, according to some, because by crowing cocks rouse men from their beds. But may not this name be as probably deduced from the Heb. *אור* הדרת the coming of the light, of which this bird of dawn (as *Shakespeare* calls him) gives such remarkable notice, and for doing which he was, among the heathen, sacred to the *Sun*, who, in *Homer*, Il. vi. line 513, and Il. xix. line 398, is himself called *ΗΑΕΚΤΩΡ*? Comp. Heb. and Eng.

* See *Hutchinson's* Note 1. on *Xenophon's* *Cyropæd.* p. 151, 8vo.

Eng. Lexicon under גרנל. *The male of a species of birds, the bouse-cock.* Mat. xxvi. 34. & al. freq. In Mat. xxvi. 34, our Lord is represented as saying, that, *before the cock crow*, Peter should deny him thrice; so Luke xxii. 34. John xiii. 39. But according to Mark xiv. 30, he says, *Before the cock crow twice, thou shalt deny me thrice.* How are these texts to be reconciled? Very satisfactorily I think, by observing, after many learned Christians, that ancient Authors, both Greek and Latin, mention *two* cock-crowings; the one of which was soon after midnight, the other about three o'clock in the morning; and this latter, being most noticed by men as the signal of their apostrophising labours, was called, by way of eminence, *THE Cock-crowing*, (Comp. Αλεξιορρωγια); and to this alone Matthew, giving the *general sense* of our Saviour's warning to Peter, refers; but Mark, more accurately recording *his very words*, mentions the *two* cock-crowings. See *Wetstein* on Mark xiv. 30; *Scheuchzer*, *Phys. Sacr.* on Mark xiii. 35; and *Whitby's* note on Mat. xxvi. 34.

Αλευρον, α, το, from αλεω to grind, which perhaps from Heb. מלח a pestle, with which things are brayed or ground in a mortar. "For the first instruments used (for bruising or grinding corn) were only pestles and mortars of wood or stone. The Greeks, Romans, and almost all nations were a long time before they discovered any other method of making corn into meal. Many nations even in our days have no other machine for this purpose*."

Meal of corn. occ. Luke xiii. 21.

Αληθεια, ας, η, from αληθης true.

I. *Truth*, as opposed to falsehood, error, or insincerity. Mat. xxii. 16. Mark v. 33. xii. 14, 32. Eph. iv. 25. i. 13. Col. i. 5. Gal. ii. 5, 14. Phil. i. 18. 1 John iii. 8. & al. freq. On Mark v. 33, observe, that πασαν αληθειαν ειπειν is a pure Greek phrase used by the best writers.

* Thus says the learned *Coguet*, in his admirable work intitled, *The Origin of Laws, Arts, and Sciences*, vol. i. page 99. Edinburgh Edit. These observations he confirms from *Hesiod*, Op. ver. 443. *Pliny*, lib. 18. § 3, and 23. *Serv.* ad *Æneid*, ix. ver. 4. *Hist. Génér. des Voyages*, tom. iii. 81. & 431. To whom add *Niebbuhr*, *Description de l'Arabie*, p. 45, & note.

II. *Truth*, as opposed to types, emblems or shadows. John i. 14, 17. (comp. Col. ii. 17.) John iv. 23, 24. comp. John xiv. 6.

III. *Integrity, rectitude* of nature. John viii. 44. Comp. Jude ver. 6, and Eph. iv. 24.

IV. *Righteousness, what is right.* John iii. 21; where it is opposed to φαντα evil deeds, in the preceding verse.

Αληθεω, from αληθης true.

To speak, or maintain, the truth. occ. Gal. iv. 16. Eph. iv. 15.

Αληθης, εος, ες, ο, και η, και το αληθες, from α neg. and ληθω to lie hid, because truth cannot be finally suppressed and hidden, or rather perhaps from the Heb. חלם an oath, and חן (Greek θεω) to put.

I. *True*, as opposed to false. John iv. 18. v. 32. & al.—or to unjust. John viii. 16.—or to visionary. Acts xii. 9.

II. *True*, as opposed to lying or fraudulent. Mat. xxii. 16. John iii. 33. Rom. iii. 4. 2 Cor. vi. 8.

III. *Valid, legally conclusive, or decisive, competent.* John v. 31. viii. 13, 17.

In the LXX this word and its derivatives most commonly answer to the Heb. ימא firm, stable, true; or to ימא stability, truth.

Αληθινος, η, ον, from αληθης true.

I. *True*, as opposed to false. John xix. 35. Rev. iii. 14. xix. 9. & al.—to pretended or reputed. John xvii. 3. 1 Thes. i. 9.—to deceitful. Luke xvi. 11.

II. *True, real, essential*, as opposed to types or emblems. John i. 9. vi. 32. xv. 1. Heb. viii. 2. ix. 24.

III. *True, sincere*, as opposed to hypocritical or insincere. Heb. x. 22.

Αληθω, from αλεω to grind, which see under Αλευρον.

To grind. occ. Mat. xxiv. 41. Luke xvii. 35.

The ancient custom of women's being employed in grinding corn, is not only mentioned in the O. T. Exod. xi. 5. (comp. Isa. xlvii. 2.), but we find the same in *Homer*, *Odys.* vii. line 104, where, speaking of *Alcinous's* fifty maid-servants, he says,

ΑΙ ΜΕΝ ΑΛΕΤΡΕΥΟΥΣΙ ΜΥΑΗΣ ΕΠΙ ΜΗΛΑΓΓΕΙ ΚΑΡΠΟΥ,
Some at the mill grind the well-favour'd grain.

Comp. *Odys.* xx. line 105, and *Heb.* and *Eng. Lexicon*, under מלח I.

Αληθω

Ἀληθῶς in the LXX answers to the Heb. *יָשׁוּב* of the same import.

Ἀληθῶς, Adv. from ἀληθής.

I. Truly, really, as opposed to *pretendedly*.
Mat. xiv. 33. xxvi. 73.

II. Truly, of a truth, certainly. Mat. xxvi. 73. John vii. 26. xvii. 8. Acts xii. 11. Observe, that the second ἀληθῶς, John vii. 26, is not found in nineteen MSS, three of which ancient, nor in several ancient versions, nor in three old printed editions, and is accordingly rejected from the text by Griesbach. See also Wetstein, Bp. Pearce, and Campbell, on the text.

III. Truly, veraciously, as opposed to *falsely*.
Luke ix. 27. xii. 44. xxi. 3.

IV. Truly, spiritually, as opposed to *naturally or externally*. John i. 47. vi. 55.

*Ἀλιεύς, εὖς, ὅ, ῆ, from ἀλς the sea.

A fisher. occ. Mat. iv. 18, 19. (comp. Mat. xvi. 18.) Mark i. 16, 17. Luke ii. 5.

*Ἀλιεύω, from ἀλιεύς.

To fish, catch fish. occ. John xxi. 3.

*Ἀλίζω, from ἀλς salt.

To salt. Ἀλίζομαι, pass. To be salted, seasoned, or sprinkled with salt. occ. Mat. v. 13. Mark ix. 49. Πας γὰρ πυρί ἀλισθησέαι. "The proper translation of this passage is, Every one shall be salted for the fire, namely by you my apostles: for πυρί here is the Dative, not the Ablative; as it is likewise 2 Pet. iii. 7, where the same construction is found, πυρί τηρημένοι reserved for the fire. Every one shall be salted for the fire of God's altar, i. e. shall be prepared to be offered a sacrifice to God, holy and acceptable. For though the proposition be general, it must be limited by the nature of the subject thus: Every one who is offered a sacrifice unto God, shall be salted for the fire, as every sacrifice is salted with salt." Note in Macknight's Harmony on the place, where see more. In Mat. v. 13, ἀλισθησέαι refers to the salt itself, as seems evident from comparing Mark ix. 50, —How shall its saltiness be restored?" Campbell.

Ἀλίσθημα, ατος, το, from ἀλίσσω to pollute, and this from the Heb. *יָלַח*, which is used only in Niph. and signifies to be rotten, so in Kal, if used, might denote to corrupt, pollute, or the like.

Pollution by unclean, i. e. forbidden, food. occ. Acts xv. 20; where observe, that what is in this verse expressed by ἀλίσθηματων των ειδωλων pollutions of idols, is, at ver. 29, called ειδωλοθυτων meats offered to idols. See Grotius and Wetstein on ver. 29.

The verb ἀλίσσω is used by the LXX, Mal. i. 7, 12; by Theodotion, Dan. i. 8; and in Eccclus. xl. 33. In the three former texts it answers to the Heb. or Chald. *לָחַל*, and in all refers particularly to pollution by meats or drinks.

*ΑΛΙΣΚΩ. It may be derived from the obsolete ἄλωω, (which see) whence it borrows several of its tenses; or from the Heb. *קָחַל* the Hiph. (if used) of קָחַל to take; or from *לָחַל* force, and קָחַל to take. To take. It occurs not in the N. T. but is inserted on account of its derivatives.

Ἀλλὰ, Neut. plur. of ἄλλος, diverse, other, used as a particle implying in discourse some diversity, or superaddition to what preceded.

1. But. 1 Cor. xv. 39. & al. freq. 1 Cor. x. 20; where "the obscurity of the place is owing to an ellipsis of the word εἰ, before ἀλλ'." This is usual in the best writers, but I do not know that it has been yet observed." Markland in Bowyer's Conjectures.

2. After εἰ in the former member of the sentence, Yet. Mark xiv. 29. 2 Cor. iv. 16. xi. 6. Col. ii. 5. & al. Comp. 1 Cor. viii. 6.

3. But, except, unless. Mark ix. 8. (comp. Mat. xvii. 8.) So Mat. xx. 23, —εἰ ἐσιν ἐμὸν δούναι, ἀλλ' οὐκ ἔστι μοι δοῦναι, —is not mine to give, except, or unless, to those for whom it is prepared by my father.

4. Nevertheless, notwithstanding. Mark xiv. 36. John xi. 15. 1 Cor. ix. 12. Gal. iv. 30. Rom. v. 14. comp. Phil. ii. 7, and Doddridge's note on Phil. ii. 6.

5. After μονος either expressed or understood in the former member of the sentence, it is used for Ἀλλὰ καὶ, But also. Mat. iv. 4. Mark ix. 37; or for Ἀλλὰ μάλλον, But rather. John vi. 27. vii. 16.

6. Yea. John xvi. 2. Rom. vii. 7. 2 Cor. vii. 11, six times. Yea more, yea further. Acts xix. 2, where there is an Ellipsis of the Particle εἰ or εἰ καὶ before ἀλλὰ.

αλλα: So we may, with Doddridge and Worsley, render it, *Nay*.

Αλλα και, *Yea also, yea moreover*. Luke xxiv. 22. comp. Luke xvi. 21.

Αλλα και, after *et* in the preceding member of the sentence,—*Then also, or then surely also*; ergo etiam, nimirum etiam. Rom. vi. 5; where see *Rapbelius*. It is evident that αλλα, in these last applications, implies a *superaddition* to what was before affirmed or intimated.

7. It is used in *supplication*, and denotes a peculiar earnestness of desire. Mark ix. 22. On which passages *Rapbelius* and *Elfner* have shewn, that it is applied by the best Greek writers in the same manner. To their citations may be added *Homer*, Il. i. lin. 393. Il. xvii. lin. 645.

The *British Critic* for December 1795, p. 613, accounts for this use of αλλα by an Ellipsis, as in the last citation from *Homer*, Ζευ Πατερ, ΑΛΛΑ συ ρυσαι υπ' ημερος υιας Αχαιων." "O *Jupiter*, (we ask not to live if thou deniest it) but deliver the Greeks from this darkness." (See the next sense) Persons in earnestness are apt to speak elliptically.

8. It is rendered *therefore*. Acts x. 20. comp. Acts xxvi. 16. But in such instances both in the profane (see *Elfner* and *Wolffius* on Acts x.) and sacred there seems an Ellipsis of something understood, ex. gr. in the former text, *Three men seek thee*; (Do not therefore hesitate) but arise, &c. So Acts xxvi. 16, (Do not delay in speaking to me) but arise, &c.

9. Αλλα γε, *But indeed*. Luke xxiv. 21. Yet indeed, yet at least. 1 Cor. ix. 2.

10. Αλλ' η, *But only*. Luke xii. 51. (where see *Wetstein*) 1 Cor. iii. 5. 2 Cor. i. 13.

Αλλασσω, Attic.—τιω, from αλλος other, different.

To change, alter. occ. Acts vi. 14. Rom. i. 23. 1 Cor. xv. 51. Gal. iv. 20. Heb. i. 12.

Αλλαχθεν, Adv. from αλλαχθ elsewhere (which from αλλος other), and —θεν denoting from a place.

From elsewhere. occ. John x. i.

Αλληγορεω, ω, from αλλος other, and αγορεω to speak.

To allegorize, or speak allegorically, where one thing is spoken, and somewhat different is meant, of which the thing spoken is

the emblem or representative. occ. Gal. iv. 24. See *Elfner* and *Kypke*, the latter of whom shews that this Verb is not so uncommon in the Greek writers as *Elfner* thought it.

ΑΛΛΗΛΟΤΙΑ, Heb.

Alleluia, Heb. תְּהִלָּה, *Praise ye Jah or Jehovab*. occ. Rev. xix. 1, 3, 4, 6.

No doubt this sacred form of praise was well known among the heathen. Hence the Greeks plainly had their ΕΛΕΛΕΥ ΙΗ *, that solemn acclamation with which they both began and ended their pæans or hymns in honour of *Apollo*.

Where the Hebrew תְּהִלָּה occurs, as it very frequently does in the Psalms, the LXX, when they do not omit, give it untranslated, Αλληληστια.

Αλληλων, των; Dat. αλληλοις, αις, οις; Accus. αλληλους, ας, α. A defective N. which occurs in the N. T. only in the Genitive, Dative, and Accusative plural. It seems to be formed from αλλος repeated, αλλος—αλλον one—another.

One—another, each other mutually or reciprocally. Luke xxiii. 12. Mark ix. 50. Matt. xxiv. 10. & al. freq.

Αλλοθεν, εος, υς, ο, η, from αλλος other, and γενος a nation, race.

One of another nation, a stranger, foreigner. occ. Luke xvii. 18.

ΑΛΛΟΜΑΙ, perhaps from the Heb. תָּלַע to ascend, or דָּלַע to sport, juvenari.

- I. To leap, leap up, as a man. occ. Acts iii. 8. xiv. 10.

- II. To spring, bubble up, as water from a spring. occ. John iv. 14.

ΑΛΛΟΣ, αλλη, αλλο.

I. Another, or in the plur. other; and that whether in an inclusive sense, as Mat. iv. 21. Mark vii. 3. & al. freq.; or in an exclusive one, as Mat. ii. 12. x. 23. & al. freq.

- II. With the prepositive article ο, η, το,

* We are told in Lord Oxford's collection of Travels, vol. ii. page 861, that the Virginians (in North America) used the word *Allelujab* in their sacred hymns. "I attentively hearkened (says my Author) upon this word *Allelujab* repeated sundry times, and could never hear any other thing." He adds, "All the other nations of these countries do the like." See also *Jenkin* on the Christian Religion, vol. i. p. 101, 3d edit.; *Gale's* Court of the Gentiles, part 1. book 2. chap. 4. § 3. and book 3, chap. 1. § 11; and *Dickenson's* Delphi Phœnicistæ, page 50, —52.

prefixed, *The other* of two. Mat. v. 39. xii. 13. John xix. 32.

III. *Οἱ ἄλλοι*, *The others, the rest*. John xi. 25. xxi. 8. 1 Cor. xiv. 24.

IV. *Ἄλλος* and *ἄλλος* repeated in different members of a sentence, *One, and another*. John iv. 37; and in the plur. *Ἄλλοι* and *ἄλλοι*, *Some, and some; or Some, and others*. Mark vi. 15. So *הֵם* and *הֵם* in Heb. are used for *these* and *these*, or *these* and *those*. Psal. xx. 8. And the like application of *ἄλλος* repeated in the plur. may incline one to derive it from the Heb. Pronoun *הם*, or *הֵם*.

V. *Belonging to another, another's*. occ. 1 Cor. x. 29.

Ἀλλοτριεπισκοπος, *ε*, *ὁ*, from *ἄλλοτριος* *another's*, and *επισκοπεω* *to inspect, observe*.

*A curious inspector, or meddler, in other people's affairs, * a busy body in other men's matters*. occ. 1 Pet. iv. 15, where it seems particularly to refer to the public affairs of other people, *a busy and insolent meddling* with which was a vice whereto the Jews of this time were remarkably addicted †.

Ἀλλοτριος, *α*, *ον*, from *ἄλλος* *other*.

Belonging to other, foreign, or strange to oneself.

I. *Another's, belonging to another*. Heb. ix. 25. Rom. iv. 14. comp. Luke xvi. 12.

II. Spoken of a country, *Strange, foreign, belonging to other people*. Acts vii. 6. Heb. xi. 9.

III. Spoken of men or nations, *A stranger, foreigner, alien*. occ. Heb. xi. 34.

This word is often used in the LXX, and answers to the Heb. *נָכְרִי*, *נָכְרִי*, and *נָכְרִי*.

Ἀλλοφυλος, *ε*, *ὁ*, *ῆς*, from *ἄλλος* *other*, *different*, and *φυλη* *a tribe or race*.

A foreigner, one of another race or nation. occ. Acts x. 28.

Ἀλλως, Adv. from *ἄλλος* *other*. *Otherwise*. occ. 1 Tim. v. 25.

* *"Tantumne est abs re tuâ oculi tibi,*

Aliena ut cures, eaque nihil quæ ad te attinent?

Have you so much leisure from your own business that you can take care of other people's, which does not at all belong to you?" Says the old man in Terence, Heautont. Act i. Scene 1. line 22. What an excellent hint, by the way, may this afford to Christians!

† See *Lardner's Credibility of the Gospel History*, vol. i. page 425.

Ἀλοω, *ω*, from *αλωῖς* *a threshing-floor*. See *αλων* below.

To tread out corn, to force corn from the husks by treading. occ. 1 Tim. v. 18. 1 Cor. ix. 9, 10, in which passages it is transferred from the ox, who, according to the * custom of the East, *trode out the corn from the husks*, to the christian minister, who from the *involving letter* brings forth and dispenses the *spirit* of the divine law. Comp. 2 Cor. iii. 6. Rom. ii. 27, 29.

This word in the LXX generally answers to the Heb. *טָרַף*; and in Deut. xxv. 4, the passage referred to by the Apostle, the N. *טָרַף* occurs.

Ἀλοφος, *ε*, *ὁ*, *ῆς*, και *τα—ον*, from *α* neg. and *λοφος* *reason*.

I. *Unendued with reason, irrational, brute*. occ. 2 Pet. ii. 12. Jude ver. 10. The word is applied in the same sense, Wild. xi. 15. So *ζῶον* and *αλοφον* are in like manner joined together by *Josephus*, De Bel. lib. iv. cap. 3. § 10. & *Cont. Apion*. lib. i. § 25. & lib. ii. § 29.

II. *Unreasonable, absurd*. occ. Acts xxv. 27.

ἈΛΟΗ, *ης*, *ῆς*, from the Heb. *אֶלֶה* or *אֶלֶהֶם*, which *Aquila* renders by *αλων*, Cant. iv. 14.

The aloe, that is the xyl-aloes, lignum-aloes, or aloe-wood. The finest sort of "this † is the most *refinous* of all the woods we are acquainted with—Its scent, while in the mass, is very *fragrant* and *agreeable*—The smell of the common aloe-wood is also very *agreeable*, but not so strongly perfumed as the former." occ.

* See Deut. xxv. 4. Hof. x. 11. *Bochari*, vol. ii. 311, and *Wetstein* on 1 Cor. ix. 9. *Homer* draws a comparison from this method of threshing corn by the feet of oxen, as practised in his time and country. Il. 20. line 495, &c.

Ὡς δ' ὅτε τις ζυγῇ βοᾷς ἀρσενας κυρμίσπας
ΤΡΙΒΕΜΕΝΑΙ ΚΡΙ λευκον εὐτροχελω εν αλωνι,
ΡΙμφα τε λεπ' ἐγενετο βοῶν ΤΗΟ ΠΟΣΣ' ἐριμω-
κων.—

As with autumnal harvests cover'd o'er
And thick bestrown lies Ceres' sacred floor,
When round and round, with never-weary'd pain,
The trampling steers beat out th' unnumbr'd grain.—
POPE.

Dr. *Shaw* (Travels, page 128-9, 2d edit.) informs us, that the Arabs and Moors still tread out their corn after the primitive custom of the East. Comp. *Heb. and Eng. Lexicon*, in *טָרַף* and *טָרַף*.

† New and Complete Dictionary of Arts, in *Xylo-aloes*, where see more.

John

John xix. 39. comp. Psal. xlv. 8. Prov. vii. 17. Cant. iv. 14. It is evident that the *resinous* and *aromatic* qualities of this wood rendered it very proper in *embalming* dead bodies.

*ΑΛΟΩ and ΑΛΩΜΙ, perhaps from Heb. *אָהַר* to cast off, remove.

To take, an obsolete V. which occurs not in the N. T. but is inserted on account of its derivatives.

*Αλς, ἄλος, ὅ, from ἄλς, ἡ, the sea, which may be derived either from the Greek V. αλλομαι to leap, on account of the impetuous motion of its waters, or rather from the Heb. *רָחַץ* to urge, molest, because continually urged by winds and tides. So its Heb. name *תִּי* implies tumultuous motion.

Salt. occ. Mark ix. 49.

*Αλυκος, ἡ, ον, from ἄλς salt.

Impregnated with salt, brackish, salt. occ. James iii. 12. This word is used in the same sense by Aristotle, Theophrastus, and Antigonus Carysius. See Wolfius and Weistein, to whom, concerning the true reading of the latter part of the verse, add Griesbach and Macknight.

Αλυπτοσ, α, ον, Comparat. of αλυπος free from grief, which from α neg. and λυπη grief, sorrow.

More free from grief or sorrow. occ. Phil. ii. 28.

*Αλυσις, ιος, att. εως, ἡ, from α neg. and λυω to loose.

A chain. Mark v. 3, 4, & al. Eph. vi. 20, Προσδευν εν ἄλυσει, I discharge my embassy in a chain. The Apostle in these words alludes to the custom of the Romans, among whom it was usual, as we learn from Josephus, Seneca, and Athenæus, to confine prisoners not only by shutting them up in prison, but also by chaining their right arm to the left arm of a soldier who guarded them. Comp. Acts xxviii. 16, 20. xii. 6, and see Grotius on those passages, and Lardner's Cred. of Gosp. Hist. vol. i. book i. chap. x. § 9. and Macknight's note on Eph.

Αλυσίτης, εως, ὅ, ἡ, και το αλυσίτης, from α neg. and λυσιέτης profitable. See under Αλυσίτης.

Unprofitable, q. d. that will not quit the cost. occ. Heb. xiii. 17, where however the word is used by a Litotes, and im-

ports exceedingly hurtful, or dangerous. So in Homer, Il. ii. line 269, ἀχρεῖον ἰδὼν, looking unprofitably, means looking most miserably; and Dr. Clarke, in his note on that passage, shews that the best Roman writers in like manner use inutilis unprofitable, in the sense of extremely wicked, hurtful or pernicious. Comp. Philem. ver. 11. Eph. v. 11. See Blackwall's Sacred Classics, vol. i. page 172.

*Αλων, υνος, ἡ, from ἄλως the same, which may be derived either from the Heb. *עָרָב* to agitate, or from the Heb. or Syriac *רָחַץ* to urge, force.

A threshing-floor, where corn is threshed and winnowed. occ. Mat. iii. 12. Luke iii. 17.

Αλωπηξ, εκος, ἡ. The Greek Etymologists derive it from αλωπος cunning, or from ἄλαν πωας deceiving or escaping the eyes, because it is a solitary animal wandering about by itself, and biding itself in holes; but, like the Latin name vulpes, it may be derived from the Heb. *עָרָב* to cover. Our English name fox, and the German fuchs, from the V. fova; which in the Islandic signifies to deceive, will correspond to either of the above derivations of the Greek αλωπηξ.

I. A fox, a well-known animal. occ. Mat. viii. 20. Luke ix. 58.

II. A fox, a crafty, cunning, malicious person. Τι γαρ εστιν ἄλλο λοιδορος και κακοηθής ανθρωπος ἡ ΑΛΩΠΗΞ; For what is an opprobrious and malicious man, but a fox? says Epictetus in Arrian, lib. i. cap. 3. So Shakespeare,

—————This holy Fox,

Or Wolf, or both. —————

HENRY VIII. Act i. Scene 1.

Hog in Sloth, Fox in Stealth. —————

K. LEAR, Act iii. Scene 4.

Comp. Suicer Thesaur. in Αλωπηξ, and Γεννημα II. occ. Luke xiii. 32. The name Αλωπηξ in Greek is only feminine, and is therefore applied even to Herod the Tetrarch in that gender. See Weistein.

*Αλωσις, ιος, att. εως, ἡ, from the obsolete ἄλω to take, which see.

A taking, catching. occ. 2 Pet. ii. 12.

† Whence Eustathius and Bochart deduce the name αλωπηξ from αλασθαι to wander.

*ΑΜΑ,

'AMA, an Adv. from the Heb. *עם* with, together with.

1. With a Dative following, *With, together with*. occ. Mat. xiii. 29. Hitherto should be referred *ἀμα* *πρωὶ* together with the morning, i. e. early in the morning. occ. Mat. xx. 1. In the profane writers * *ἀμα* often occurs in this sense with a Dative following it, as *ἀμα τῷ πρωὶ* early in the morning, *ἀμα τῇ ἑσπερᾷ* at the beginning of the evening, *ἀμα τῷ κατῶ* as soon as opportunity serves. So 1 Mac. iv. 6, *ἀμα τῇ ἡμέρᾳ* as soon as it was day. Comp. Neh. vii. 3, in the LXX, and see Kypke on Mat. It is evident that *ἀμα* in this first sense should be considered rather as a preposition than an adverb.

2. *Together*. Rom. iii. 12. followed by the preposition *συν* with. 1 Theil. iv. 17. v. 10.

3. Moreover, also, withal, at the same time. Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. Philem. ver. 22.

The above cited are all the passages of the N. T. wherein *ἀμα* occurs.

Ἀμαθής, εὐς, εὐς, ὁ, ἡ, from *α* neg. and *μαθῶ*, or obsol. *μαθῶ* to learn.

Unlearned. occ. 2 Pet. iii. 16.

Ἀμαράνθος, ε, ὁ, ἡ, from *α* neg. and *μαραίνειν*, to fade, wither, which see. *That cannot fade away, not capable of fading*. So Hesychius explains *ἀμαράνθους* by *ἀσφύλον* incorruptible. occ. 1 Pet. v. 4, where the Apostle seems to allude to those fading garlands of leaves, which crowned the victors in the heathen games, and were consequently in high esteem among them. Comp. 1 Cor. ix. 25. 1 Pet. i. 4. But observe, that the learned Henry Stephens, in his Greek Thesaurus, thinks it improbable that Peter, in 1 Ep. v. 4, should use *ἀμαράνθους* for *ἀμαραντος*, since *ἀμαράνθους* is not formed from the Adj. *ἀμαράνθος* as signifying *unfading*, but from the Subst. *ἀμαραντος* the proper name of a flower, *Amaranth*, so called from its not speedily fading. *Ἀμαράνθους*, therefore, will properly signify *Amaranthine*, but will be equivalent to *unfading*. See Wolf. and Wetstein on 1 Pet. v. 4.

Ἀμαράνθος, ε, ὁ, ἡ, from *α* neg. and *μαραίνειν* to fade.

That fades not away, unfading. occ. 1 Pet. i. 4.

Ἀμαράντων, from obsolete *ἀμαρῆν*, from which also it borrows most of its tenses.

I. To miss a mark; so Homer frequently, as

see *Ἰλιάδης* 3. 16

τῷ μὲν 'ΑΜΑΡΩ'—

Him he miss.

IL. iv. line 491.

τῷ μὲν ἑ' ἀπο τῶν 'ΑΜΑΡΤΕΝ

Him he scarcely miss.

IL. xvii. line 609.

ὄρνιθος μὲν 'ΑΜΑΡΤΕ—

The bird he miss.

IL. xxiii. line 865.

The LXX use *ἐξαμαρῆναι*, or according to some copies *διαμαρῆναι*, in this sense. Judg. xx. 16.

II. To miss, deviate from a way. So Isocrates *ἀμαρῆναι τῆς ὁδοῦ* to miss the way.

III. In the N. T. it is used only in a figurative or spiritual sense, To sin in general, to deviate from the will or law of God, as 1 John iii. 8. 2 Pet. ii. 4. 1 John ii. 1. v. 16. & al. freq.; by apostasy, Heb. x. 26, comp. ver. 28, 29, and see Doddridge and Macknight;—or of man, as Acts xxv. 8.

IV. With *εἰς* following, To sin in respect of or against, as heaven (God.) Luke xv. 18, 21.—or man. Mat. xviii. 15, 21. Luke xvii. 3, 4. Wetstein on Mat. shews that the Greek writers use the phrase in the same sense.

In the LXX this word most usually answers to the Heb. *חטא*, to which it very exactly corresponds both in a natural and spiritual sense. See Heb. and Eng. Lexicon, under *חטא*.

Ἀμαρῆν, ω, from *α* neg. and *μαρῆν* to hit the mark, or from *α* neg. and *μαρῆν* to follow, accompany, which from *μαρῆν* together; or perhaps *ἀμαρῆν* is derived from the Heb. *יָרַח* to change, alter.

To miss a mark, to deviate, to sin, an obsolete Verb, whence in the N. T. we have the 1st Fut. *ἀμαρῆσω*, 1st Aor. Particp. *ἀμαρῆσας*, Perf. *ἡμαρῆκα*, 2d Aor. *ἡμαρῆον*. See under *Ἀμαρῆτων*.

Ἀμαρῆματα, ατος, το, from *ἀμαρῆν* to deviate, sin.

A deviation from the divine law, a sin. occ. Mark iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18.

Ἀμαρῆτα,

* See Higer. Idiotism. cap. 7. § 2. reg. 4.

* *Ἀμαρτία*, ας, ἡ, from *ἀμαρτῆω* to deviate, *sin*.

I. *Sin*, or deviation from the divine law in general. See 1 John iii. 4. comp. Rom. iv. 15.

II. *Original sin*, with which all mankind, descended from fallen Adam by natural generation, are universally infected from their conception and birth, Rom. v. 12. vi. 12. vii. 8, 9. comp. Gen. v. 3. Eph. iv. 22. 1 Cor. xv. 49. Gen. viii. 21. Psal. lvi. 3, 4. Prov. xxii. 15. Job. xi. 12. xiv. 4.

III. *Actual sin*. James i. 15. ii. 15. 1 John iii. 8. & al. freq.

IV. *Original and actual sin* considered together. 2 Cor. v. 21. John i. 29. comp. Rom. v. 16. On Rom. vii. 13. comp. Hof. x. 15, in Heb. and Eng. Marg.

V. *A sacrifice for sin*, a *sin-offering*, on which the *sin* was put, or to which it was imputed. (See Lev. iv. 4, 15. comp. Lev. i. 4. xvi. 21.) occ. 2 Cor. v. 21. comp. Heb. ix. 28. Isa. liii. 6, 10, 12. 1 Pet. ii. 24. **Ἀμαρτία* is used in the same sense by the LXX. Lev. iv. 21, 25, 34. comp. ver. 8, 20, 29.) Lev. v. 9. 12. vi. 25, as *ἀμαρτήμα* likewise is Lev. iv. 29. And this manner of expression exactly corresponds to the Heb. where both the *sin* and the *sin-offering* is denoted by the same word חטאת or חטאת. On Rom. viii. 3. comp. Heb. x. 6, 8, and LXX in Psal. xl. 6; and see *Witby's* note on Rom.

VI. *Punishment of sin*. Rev. xviii. 24, where see *Vitring's* Comment, and comp. Zech. xiv. 19. Gen. xix. 15.

VII. *A deviating from truth, falsehood*. John viii. 46; where see *Campbell*. The LXX generally use *ἀμαρτία* for the Heb. פשע.

Ἀμαρτυρος, ας, ὁ, ἡ, from α neg. and *μαρτυρ* a witness.

Without witness. occ. Acts xiv. 17; where see *Wetstein*.

* *Ἀμαρτωλός*, ας, ὁ, ἡ, from *ἀμαρτῆω* to deviate, *sin*.

I. *A sinner in general*. Mat. ix. 13. Heb. vii. 26. 1 Tim. i. 15; but it frequently denotes a *beinous* and *habitual* sinner, Mat. xi. 19. Mark ii. 15. Luke vii. 37. & al. Comp. *Macknight* on Gal. ii. 15.

II. *Sinful*. occ. Rom. vii. 13.

Ἀμαχος, ας, ὁ, ἡ, from α neg. and *μαχομαι* to fight, contend.

Not contentious, not quarrelsome. occ. 1 Tim. iii. 3. Tit. iii. 2.

Ἀμαω, ω, either from the Greek *ἀμα* together, or immediately from the Heb. *אָמַץ* to collect; because corn, &c. when reaped or mown, is collected together. To reap, mow, or cut down. occ. Jam. v. 4. In the LXX it constantly answers to the Heb. *קָצַף* to cut off, cut down.

Ἀμεθυστός, ας, ὁ, from α neg. and *μεθυ* wine. The *amethyst*, a species of precious stones. occ. Rev. xxi. 20. *Pliny** says, "the reason assigned for its name is because though it approaches to the colour of wine it falls short of it, and stops at a violet colour."

† Others think it is called *Amethyst*, because its colour resembles wine mixed with water, and in this view also derive its name from α neg. and *μεθυ* wine, which see under *Μεθυσκω*.

In the LXX it answers to the Heb. *אֶמֶתֶשֶׁת*.

Ἀμελειω, ω, from α neg. and *μελει* to be cared for, *cura* esse.

With a Genit. or Infin. following, *Not to care for, to neglect*. occ. Mat. xxii. 5. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. 2 Pet. i. 12.

Ἀμεμπλος, ας, ὁ, ἡ, from α neg. and *μεμπλος* blameable, which from *μεμερπλαι* 3d perf. perf. of *μεμφομαι* to blame.

Blameless, unblameable. occ. Luke i. 6. Phil. ii. 15. iii. 6. 1 Thess. iii. 13. Heb. viii. 7.

Ἀμεμπλως, Adv. from *ἀμεμπλος*.

Unblameably. occ. 1 Thess. ii. 10. v. 23.

Ἀμεριμνος, ας, ὁ, ἡ, from α neg. and *μεριμνα* care. Free from care, carefulness, or solicitude; secure, easy. occ. Mat. xxviii. 14. 1 Cor. vii. 32.

Ἀμεταβέλος, ας, ὁ, ἡ, και το—ον, from α neg. and *μεταβινημι* to change, which see.

Unchangeable, immutable. occ. Heb. vi. 18. *Ἀμεταβέλον*, το, Neut. is used as a Substantive, *Unchangeableness, immutability*, occ. Heb. vi. 17; where see *Wetstein*.

Ἀμετακινητός, ας, ὁ, ἡ, from α neg. and *μετακινεω* to move away, which see.

Unmoveable, or rather "unmoved, be-

* Nat. Hist. lib. xxxiii. cap. 9.

† See New and Complete Dictionary of Arts, in *Amethyst*.

cause *unmoveable* is a quality not competent to men in this present life." *Mac-knight*. Comp. ἀρετανότητος, Rom. ii. 5. occ. 1 Cor. xv. 58.

Ἀμεταμελήτος, ε, ό, ή, from α neg. and μεταμελομαι to repent, which see.

I. Not to be repented of, or regretted. occ. 2 Cor. vii. 10.

II. Not subject to repentance or change of mind, irrevocable. occ. Rom. xi. 29. See *Campbell's Prelim.* Dissertat. to Gospels, p. 248. This word is used also by the profane writers, as may be seen in *Elfner and Wetstein*.

Ἀμετανοήτος, ε, ό, ή, from α neg. and μετανοεω to repent, change one's mind, which see.

Unrepenting, impenitent, irreclaimable. occ. Rom. ii. 5.

Ἀμετρος, ε, ό, ή, και το—ον, from α neg. and μετρον measure.

Beyond one's measure or appointed bounds. occ. 2 Cor. x. 13, 15.

AMHN, a Heb. word, אמן, signifying truth, firmness, stability. Hence in the N. T. as in the Old, it denotes

I. Affirmation, *In truth, verily, it is so*. Mat. v. 18; 26. vi. 2. & al. freq. comp. 2 Cor. i. 20. By comparing Mat. xvi. 28, with Luke ix. 27; and Mark xii. 43, with Luke xxi. 3, it is evident that Ἀμην is equivalent to αληθως truly, in truth; and so the LXX render the Heb. אמן by αληθως, Jer. xxviii. 6.

It is remarkable that in the N. T. no one but our blessed Lord himself uses Ἀμην at the beginning of a sentence, as a word of affirmation. It seems however in this sense to conclude all the four Gospels. Throughout St. John's Gospel, and in that only, our Lord uses the word Ἀμην doubled, as being more emphatical, after the Hebrew manner. Comp. Num. v. 22. Neh. viii. 6. Psal. xli. 14. lxxii. 19. lxxix. 53.

II. Consent or desire, *So be it*; and in this sense it concludes prayers. Mat. vi. 13. Rom. xv. 33. 2 Cor. xiii. 13. & al. freq. —and thanksgivings. Rom. xi. 36. xvi. 27. comp. 1 Cor. xiv. 16. In some passages it seems both affirmative and eucharistical, as Rom. i. 25. ix. 5; and in others, both affirmative and supplicatory, as Rev. i. 7. xxii. 20.

III. Applied as a N. to our Blessed Lord,

Ὁ Ἀμην The Amen, the faithful and true witness. occ. Rev. iii. 14. comp. Isa. lxx. 16.

Ἀμηλως, ορος, ό, from α neg. and μητηρ a mother. Without mother. occ. Heb. vii. 3. Ἀμιανος, ε, ό, ή, from α neg. and μαινω to defile.

Undefiled, unpolluted. occ. Heb. vii. 26. xiii. 4. James i. 27. 1 Pet. i. 4.

AMMOΣ, ε, ή, perhaps from the Heb. אסף to collect, gather together. Sand which is usually collected together in particles innumerable,

—Ὅσα φαρμακος τε κωνις τε.

HOMER, II. ix. line 385.

Rom. ix. 27. Heb. xi. 12. & al. See *Wetstein* on Rom.

AMNOS, ε, ό, perhaps from α neg. and μενος anger, on account of its mild disposition. If this as well as the feminine AMNH be not rather derived from the Heb. אמת truth, either on account of the truth or simplicity of the animal itself, or of its being anciently the usual* truth—or faith-offering (as the Heb. אמת seems used, Neh. ix. 38,) among both believers and heathen. So in the treaty between the Greeks and Trojans, in *Homer*, II. iii. line 245-6,

Κηρυκες δ' ἀνα αἶψα Τρωι φερον ΟΡΚΙΑ ΠΙΣΤΑ,
APNE θυω, και αιων—&c.

"The heralds carried through the city the faithful oath-offerings of the gods, two lambs and wine," &c.; and thus *Virgil* makes one of the sacrifices at the treaty between *Latinus* and *Aeneas* to be *intonsam bidentem, a young sheep unshorn*. *Æn.* xii. line 170.

A lamb, which English name seems a derivative from the Heb. לרך to be mild, gentle. occ. John i. 29, 36. Acts viii. 32.

1 Pet. i. 19.

Ἀμοιδη, ης, ή, from ημοιζα perf. mid. of

* Thus likewise the Etruscan *capere*, and Latin *caper*, a goat, may not improbably be derived from the Heb. כפר to make atonement, expiate; because this animal was in ancient times an usual expiatory victim, as in Lev. iv. 26, 31. v. 6. xvi. 20; in all which passages the word כפר is used, and in the last particularly applied to the scape-goat. Comp. *Homer*, II. i. line 66; and see *Vossii* Etymolog. Latin. in CAPER.

D

αμειδω

αμείβω to requite, which perhaps from Heb. כָּפַל as, likeas, and נָתַן to give.

Requitat, retribution, recompense. occ. 1 Tim. v. 4. *Josephus* applies αμειβεσθαι in the same sense as the Apostle does αμοιβας αποδιδοναι, Cont. *Apion*. lib. ii. § 27, where he speaks of one τον εκ ΑΜΕΙΒΟΜΕΝΟΝ τας παρ' αυτων (γονεων scil.) χαριτας, who does not requite the favours he has received from his parents."

ΑΜΙΕΛΟΣ, ε, η, perhaps from the Heb. פָּנָה to send forth shoots, as the vine remarkably does, or from פָּנָה a shoot, and עלה to ascend. See Ezek. xvii. 8. xix. 10, where פָּנָה is particularly applied to the vine.

A vine-tree. Mark xiv. 25. John xv. 1. & al.

Αμπελειςλος, ε, ο, from αμπελος a vine, and ερσον work.

A wine-dresser, a dresser of a vineyard. occ. Luke xiii. 7.

Αμπελων, ωνος, ο, from αμπελος a vine.

I. A vineyard, a place planted with vines. See Mat. xx. 1, 2. *Kypke* on Mark xii. 1, produces a number of instances of the Greek writers using this word, because it's purity has been doubted.

II. Figuratively, The vineyard of God's church. Why so called, see Mat. xxi. 33, &c. Mark xii. 1, &c. Isa. v. 1, &c.

Αμυνομαι, Mid. from αμυνω to assist, defend, which from Heb. נָסַח to support. To defend. occ. Acts vii. 24.

ΑΜΦΙ, a Preposition, which perhaps from the Heb. חָפַס to surround, compass, (μ being inserted before another labial, as usual in the Chaldee and Greek derivatives from the Hebrew;) or from αμφω both (which see under αμφότερος), q. d. on both sides.

About, round about. It occurs not separately in the N. T. but frequently in the profane writers.

Αμφιβλητρον, ε, το, q. * αμφιβλητρον, from αμφιβεβληται, 3d perf. perf. pass. of αμφιβαλλω, to cast round, surround, which from αμφι round about, and βαλλω to cast.

A large kind of fishing-net, whose ex-

tremities sinking equally in the water, inclose whatever is within its compass, perhaps not unlike a casting net, but of a larger dimension. occ. Mat. iv. 18. Mark i. 16. *Menander* in Ἀλιευς (page 12, edit. *Cleric*.) has ΑΜΦΙΒΑΛΗΣΤΡΩΝ ΠΕΡΙΒΑΛΛΕΤΑΙ, is surrounded by an Αμφιβλητρον; and in the LXX this word answers to חָרֶם, Hab. i. 15, 17, and to מַצְוֵה, Ecclef. ix. 12. See *Wetstein* on Mat.

Αμφιεννυμι, from αμφι about, and εννυμι to put on, which from ενω the same, and this perhaps from Heb. הָדַח (Hiph. of הָדַח, if used) to cause to be, on namely. To clothe, invest. occ. Mat. vi. 30. xi. 8. Luke vii. 25. xii. 28.

Αμφοδον, ε, το, from αμφω both, the two, and οδος a way.

A place where two ways meet, say our translators; but *Hesychius* and *Suidas* explain it by ῥυμην, διόδον, a street, a thorough-fare. *Pollux* likewise observes, that αμφοδα are used, in the Greek writers, for streets. See more in *Wetstein*. occ. Mark xi. 4.

Αμφοτερος, ε, ον, from αμφω both, which perhaps from Heb. כָּעַ to associate, or rather from Chald. עָנַב to conjoin.

Both, of two. In the N. T. it is used only in the plural, Mat. ix. 17. xv. 14. & al. On Acts xxiii. 8, *Cbrysostom* (see *Wetstein* and *Gregory's Gr. Test.*) remarks, "Here are three things mentioned: Why then does the Historian say αμφοτερά? Either as reckoning angel and spirit for one, or because that word is catachrestically and improperly used, not only for two, but for three."

Αμωμηςλος, ε, ο, η, και το—ον, from α neg. and μωμηςλος blameable, which from μωμος a blemish, infamy, which see.

Spotless, unblameable, blameless. occ. Phil. ii. 15. 2 Pet. iii. 14.

Αμωμος, ε, ο, η, from α neg. and μωμος a blemish, spot.

I. Without blemish. 1 Pet. i. 19.

II. Blameless. Eph. i. 4. v. 27. Heb. ix. 14. & al.

ΑΝ, perhaps from the Heb. אִם if, &c. See Heb. and Eng. Lexicon.

I. A conjunction conditional, If. In this sense it is used in the profane writers, for εαν; but not, as I can find, in the N. T. See John xx. 23. 1 Theff. ii. 7.

Indefinite

* See the learned *Duport* on *Theophrastus Ethic. Char.* page 280, who gives several other instances of the names of instruments ending in τρον, which are derived in like manner from the 3d perf. perf. pass. by inserting a ρ.

2. Indefinite, answering to the Latin *cunque*, and English *soever*. See inter al. Mat. iii. 2, 8. v. 19. x. 33. Mark iii. 28. Rev. xiv. 4.
3. Potential. Thus it is added to verbs of the Indicative, and sometimes of the Optative moods, which must then in English have the potential signs *may*, *might*, *would*, *could*, or *should* put before them. See Mat. xi. 21, 23. xliii. 30. xxv. 27. John xi. 21. xviii. 30. Acts ii. 12. v. 24.
4. *Εως* *av*, *Until*. Mat. ii. 13. v. 18, 19. xvi. 28. & al.
5. *Οπως* *av*, *That, to the end that*. Mat. vi. 5. Rom. iii. 4. Comp. Acts iii. 19.
6. *Ως* *av*, *Even as*. 1 Theff. ii. 7. Comp. under *Ως* I. 1.

ΑΝΑ.

- I. A Preposition governing an Accusative case.
 1. *In, through*. Mat. xiii. 25. Mark vii. 31. Rev. vii. 17. *Ανα* *μερος*, *In course, in turn*. 1 Cor. xiv. 27. *Ανα* *μεσον*, *Between*, q. d. *in the midst*, 1 Cor. vi. 5; *Among*, Mat. xiii. 25.
 2. In the Greek Poets, joined with a Dative or an Accus. it signifies *upon*, *super*, (see *Scapula*); but is not thus used in the N. T. In both the above senses it may perhaps be best derived from the Heb. *בין*, which denotes the *presence of an object*, also *bitber*. Comp. Ev.
- II. An Adverb importing *distribution*. It may be rendered *apiece*. Mat. xx. 9, 10. Luke ix. 3.—or *by*, i. e. *distributed into*. Mark vi. 40. Luke ix. 14. x. 1. In this sense I would deduce it from the Heb. *בין* *to answer, correspond*. *Ανα*, with a Nominative, seems *redundant*. Rev. xxi. 21. See *Wolfius* and *Scapula's* *Lexicon*.
- III. In composition it denotes,
 1. *Acent*, as in *αναβαινω* *to go up*.
 2. *Back again, in return*, as in *αναβαλλω* *to cast back, reject*; *αναγισσω* *to bring word back again*; *αναχωρω* *to go back or away, depart*.
 3. *Repetition, which implies correspondency*, as in *αναζω* *to revive, live again*, *ανασταυρω* *to crucify again or afresh*. Hence,
 4. It adds an emphasis to the simple word, as in *ανεζητη*, Luke ii. 44, *they sought diligently*, i. e. *again and again*.

Αναβαθμος, *ε, ε*, from *ανα* *up*, and *βαθμος* *a step*, which from *βαινω* *to go*.

A stair. occ. Acts xxi. 35, 40. *Josephus*, *De Bel. lib. v. cap. 5. § 8.* (whom see), particularly mentions the *καλαβασεις*, or *stair-cases*, by which the castle, *Antonia*, communicated with the porticoes of the temple.

Αναβαινω, from *ανα* *up*, and *βαινω* *to go*.

I. *To go or come up, to ascend*, in whatever manner. Mat. iii. 16. v. 1. xiv. 23. Luke v. 19, xviii. 10. xix. 4. Acts i. 13. ii. 34. viii. 31. & al. freq. On Mat. xx. 17, *Wetstein* shews that *Josephus* often uses the phrase *ΑΝΑΒΑΙΝΕΙΝ ΕΙΣ 'ΙΕΡΟΣΟΛΥΜΑ*; and on Acts viii. 31, it may perhaps be worth remarking, that in like manner *Ptolemy Evergetes*, king of Egypt, invited the Jew *Josephus*, the son of *Tobias*, *to come up into his chariot to him*, *ΑΝΑΒΗΝΑΙ ΕΠΙ ΤΟ ΟΧΗΜΑ ΠΑΡΕΚΑΛΕΣΕΝ*. *Joseph. Ant. lib. xii. cap. 4. § 3.*

II. *To go on board*, a ship namely; the word for *ship* being either expressed or understood. See Mark vi. 51. John xxi. 11.

III. *To spring or grow up*, as vegetables. Mat. xiii. 7. Mark iv. 7, 8, 32.

IV. *Αναβαινειν* *επι την καρδιαν*, or *εν τη καρδια*, *To come into, or arise in, one's heart*. Spoken of thoughts, Acts vii. 23. 1 Cor. ii. 9. Luke xxiv. 38. These phrases answer to the Heb. *בין לץ הלב*, which the LXX accordingly render by *αναβαινειν επι καρδιαν*. 2 K. xii. 4. Jer. iii. 16. Ezek. xxxviii. 10.

Αναβαλλω, from *ανα* *back*, and *βαλλω* *to cast*.

To cast back. *Αναβαλλομαι*, *Mid. To put off, defer*. occ. Acts xxiv. 22, where *Wetstein* shews that this *V. Mid.* is thus used by the best Greek writers,

Αναβημι, from *ανα* *up*, and *οβσολ. βημι*, from *βαιω*, *to go*.

To go up, an *οβσολ. V.* Whence in the N. T. we have, perf. act. *αναβεηκα*, 2 aor. *ανεβην*, imper. Attic. *αναβα*, particip. *αναβας*, 1st fut. mid. *αναβησομαι*. See under *Αναβαινω*.

Αναβιβαζω, from *ανα* *up*, and *βιβαζω* *to make to come*.

To draw, or bring, up. occ. Mat. xiii. 48.

Αναβλεπω, from *ανα* *up* or *again*, and *βλεπω* *to see or look*.

I. *To look up or upwards.* Mat. xiv. 19. Mark vii. 34. viii. 24. (where see *Campbell*). Comp. Acts xxii. 13.

II. *To see again, to receive fight again.* Mat. xi. 5. xx. 34. Luke xviii. 41, 42, 43.

III. *To see or receive fight*, which one never had before. John ix. 11, 15, 18. comp. ver. 1, 2.

IV. *To look again or attentively.* Mark xvi. 4. Comp. Mark viii. 25.

So in the LXX ἀναβλεπω several times answers to the Heb. שׁוּבַר.

Αναβλεψις, 105, att. εως, ἥ, from ἀναβλεπω, *to receive fight.*

Recovery of fight. occ. Luke iv. 18.

Αναβοαω, ω, from ἀνα emphatic, and βοαω to cry out.

To cry out aloud, to exclaim. occ. Mat. xxvii. 46. Mark xv. 8. Luke ix. 38.

Αναβολη, ης, ἥ, from ἀναβεβολα perf. mid. of ἀναβαλλω *to defer.*

Delay. occ. Acts xxv. 17.; where *Wetstein* shews that the phrase ἀναβολην ποιησθαι is used in like manner for *making delay*, by *Thucydides*, *Plutarch*, and *Dionysius Halicarn.*

Αναγελλω, from ἀνα in return, or emphatic, and αγγελω to tell, declare.

I. *To tell in return, bring back word.* John v. 15. comp. Acts xiv. 27. xvi. 38. 2 Cor. vii. 7.

II. And most generally, *To tell, declare freely, openly, or eminently.* Mark v. 14, 19. John iv. 25. xvi. 13, 14, 15. Acts xx. 20, 27.

Αναγενναω, ω, from ἀνα again, and γενναω to beget.

To beget again, regenerate. occ. 1 Pet. i. 3. Pass. Αναγενναομαι, *To be begotten again, regenerated.* occ. 1 Pet. i. 23.

Αναγνωσκω, from ἀνα again, or emphatic, and γινωσκω to know, take knowledge of.

I. *To recognise, know, understand, agnoscere, nosse, intelligere.* Thus used in the profane writers, and in this sense *Kypke* understands it Mat. xxiv. 15, taking away the parenthesis, and considering the words ὁ ἀναγινωσκων νοεῖτο, not as the Evangelist's but as Christ's, *He who recognises this, i. e. the completion of Daniel's Prophecy by the desolating abomination standing on holy ground, let him take notice and reflect:* but in opposition to this interpretation, see *Campbell's Note*, who considers the

words in question as an admonition of the Evangelist to the Reader, seriously to attend to what he was then writing.

II. *To read, as a book, letter, inscription, q. d. to know by reading.* Mat. xii. 3. John xix. 20. Col. iv. 16. & al. freq. In which sense also it is used by the profane writers. On Acts viii. 30, see *Alberti*, and *Wetstein*, for instances of similar *Paronomasias* in the Greek and Latin writers.

Αναγκάζω, from ἀναγκη necessity.

I. *To force, compel*, by external violence. Acts xxvi. 11.

II. *To force, compel*, in a moral sense, as by authoritative command, Mat. xiv. 22. Mark vi. 45.—by importunate persuasion, Luke xiv. 23. Gal. ii. 14. vi. 12.—by injustice, Acts xxviii. 19. See *Elfner*, *Kypke*, *Macknight* on Gal. ii. 14. and *Bp. Pearce* on Luke xiv. 23, and comp. Παραβιαζομαι.

Αναγκαιος, α, ον, from ἀναγκη necessity.

I. *Necessary*, by a physical necessity. 1 Cor. xii. 22. comp. Tit. iii. 14.

II. *Necessary*, by a moral or spiritual necessity. 2 Cor. ix. 5. Phil. ii. 25. Acts xiii. 46. Heb. viii. 3.

III. *Near, intimate, closely connected.* Acts x. 24. The best Greek writers apply the word in this sense, as may be seen in *Wetstein*, who cites from *Euripides* and *Dio Chrys.* the very phrase ΑΝΑΓΚΑΙΟΥΣ ΦΙΛΟΥΣ. Comp. also *Kypke*.

The above are all the texts wherein the word occurs.

Αναγκαιοτερος, α, ον, Comparat. of ἀναγκαιος. *More necessary, more needful.* occ. Phil. i. 24. Comp. Αναγκαιος II.

Αναγκασως, Adv. from ἀναγκαστος forced, which from ἀναγκάζω.

By constraint, or compulsion. occ. 1 Pet. v. 2.

Αναγκη, ης, ἥ, from ἀνα emphatic, and αγκω to constringe, bind hard, compress, which from Heb. כָּשַׁל to encompass.

I. *Necessity, compelling force*, as opposed to willingness. 2 Cor. ix. 7. *Philem.* ver. 14.

II. *Moral necessity.* Mat. xviii. 7. q. d. Considering the depravity and wickedness of men, there is a moral necessity that offences should come.

Εχω ἀναγκην, *I have need, I must needs.* Luke xiv. 18. xxiii. 17. & al. That this

this is a good Greek phrase, used by approved writers, *Wetstein* has abundantly shewn on Luke xiv. 18, where see also *Kypke* and *Schwarz* Lex. N. T.

III. *Spiritual or religious necessity.* Rom. xiii. 5. 1 Cor. ix. 16. Jude ver. 3. comp. Heb. vii. 27. ix. 16, 23.

IV. *Distress, affliction.* Luke xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xii. 10. 1 Theff. iii. 7, where see *Macknight*; also *Wetstein* on Luke xxi. 23, and *Elfner* and *Wetstein* on 2 Cor. vi. 4, for proof that the Greek writers apply both the sing. *Ανασκη*, and the plur. *Ανασκει*, in this sense, in which the word is likewise often used by the LXX, and generally answers to the Heb. מצוקה, מצוקה, צר, צרה, all which signify *distress, oppression*. See Heb. and Eng. Lexicon on these words.

Ανασκειναι, from *ανα* again, and *οβσλ. γνωσκειναι* to know.

To know again, an obsolete V. Whence in the N. T. we have 2 perf. plur. 2 aor. indic. active *απεγνωσκει*, Mat. xii. 3. & al. 3 perf. *απεγνωσκειν*, John xix. 20. infin. 2 aor. *απεγνωσκειν*, Rev. v. 4. particip. 2 aor. *απεγνωσκειν*, Acts xxiii. 34. plur. *απεγνωσκειν*, Acts xv. 31. 3 perf. sing. 1 aor. subj. pass. *απεγνωσκειν*, Col. iv. 16. 1 aor. infin. pass. *απεγνωσκειν*, 1 Theff. v. 27. See under *Ανασκειναι*.

Ανασκειναι, from *ανα* again, and *γνωσκειναι* to know.

To know again, whence in the pass. *απεγνωσκειναι* to be, or be made, known again. occ. Acts vii. 13.

Ανασκειναι, 105, att. *εως, η*, from *απεγνωσκειναι* to read.

A reading. occ. Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

In the LXX it is once used for the Heb. בקרא, Neh. viii. 8.

Ανασκειναι, from *ανα* up, again, or away, and *αγω* to bring, or lead.

I. To bring, lead, carry, or take up. Acts ix. 39. Luke iv. 5. & al. Comp. Mat. iv. 1. Luke xxii. 6. Acts xii. 4.

II. To bring or offer up, as a sacrifice. Acts vii. 41. On which passage *Elfner* remarks, that *Herodotus*, *Heliodorus*, and *Philo*, use the same phrase *ΑΝΑΓΕΙΝ ΘΥΣΙΑΣ* for offering sacrifices.

III. *Ανασκειναι*, Pass. literally, To be carried up, i. e. as a ship appears to be, that

puts out to sea; so to put out to sea, to set sail. Luke viii. 22. Acts xiii. 13. xviii. 21. & al. *Wetstein* on Luke viii. 22, and *Alberti* on Acts xxvii. 2, 3, shew that the Greek writers use *απεσθαι* in the same sense. Comp. under *Καταγω* II.

IV. To bring back. Rom. x. 7. Heb. xiii. 20. *Ανασκειναι*, or obfol. *απεσθαι*, from *ανα* emphatic, and *δενναι* or *δενναι* to shew.

I. To shew plainly or openly. occ. Acts i. 24. II. To mark out, appoint, to an office by some outward sign. occ. Luke x. 1. In this latter sense, as well as in the former, the word is often used by the profane writers, and in the apocryphal books.

Απεσθαι, 105, att. *εως, η*, from *απεσθαι* to shew forth.

A shewing forth, or openly, a being made manifest. occ. Luke i. 80, where it is applied with peculiar propriety to *John the Baptist's* being manifested, in his prophetic office, as the forerunner of the *Messiah*. See *Elfner* and *Wetstein*.

Απεσθαι, from *ανα* emphatic, and *δενναι* to receive.

I. To receive hospitably and kindly. occ. Acts xxviii. 7.

II. To receive. occ. Heb. xi. 17.

Απεσθαι, from *ανα* emphatic, and *δενναι* to give, present.

To present, deliver, occ. Acts xxiii. 33.

Απεσθαι, *ω*, from *ανα* again, and *ζω* to live.

To live again, to revive. occ. Luke xv. 24, 32. Rom. vii. 9. xiv. 9. Rev. xx. 5.

But in Rom. xiv. 9, the *Alexandrian*, and another ancient MS, with very many later ones, and some printed editions, read *εζησεν*; and this reading is approved by *Mill*, *Wetstein*, and *Griesbach*.

Απεσθαι, *ω*, from *ανα* emphatic, and *ζησεν* to seek.

To seek, or seek diligently. occ. Acts xi. 25. Luke ii. 44.

Απεσθαι, from *ανα* up, and *ζωνναι* to gird.

To gird up. occ. 1 Pet. i. 13; where it is applied to the mind by a figure taken from the custom of the eastern nations, who, when they had occasion to exert themselves, as in journeying, running, &c. used to bind up their long flowing garments by a girdle about their loins.

Thus in *Herodotus*, lib. i. cap. 72. & al. we have *εὐζωνῶ ἀνδρὶ* a well-girded man, for a nimble, expeditious, active one. Comp. *Scapula's* Lexicon, in *Εὐζωνος*. So *Horace*, Sat. v. lib. i. line 5, 6, since the Roman toga also was a loose flowing garment, uses *altius præcinctis*, literally, girded up higher, for more expeditious or active. Comp. *Exod.* xii. 11. *2 K.* iv. 29. ix. 1. xviii. 46, and *Περίζωννυμι*. This verb is once used by the LXX, *Prov.* xxxi. 17, for the Heb. *גָּדַר* to gird.

Αναζωπυρεω, ω, from *ανα* again, and *ζωπυρεω* to revive a fire which is almost dead, and bidden under the ashes, and this from *ζαω* to live, and *πυρ* a fire.

To revive, stir up, as a fire. occ. *2 Tim.* i. 6. *Clemens Romanus* has this verb in his 1 Ep. to the Corinthians, § 27. edit. *Russel.* *ΑΝΑΖΩΠΥΡΗΣΑΤΟ* οὐν ἡ ψις αὐτῆς ἐν ἡμῖν, Let the faith of God revive or be stirred up, in us." So *Ignatius* to the Ephesians, § 1, *ΑΝΑΖΩΠΥΡΗΣΑΝΤΕΣ* ἐν αἵματι Θεοῦ, stirring up yourselves by the blood of God." *Josephus*, speaking of *Herod's* affection for *Marionne*, *De Bel.* lib. i. cap. 22. § 5, uses the V. in the passive. *Ὁ ἐρως πάλιν ΑΝΕΖΩΠΥΡΕΙΤΟ*. His love was revived." *Wetstein* on *2 Tim.* i. 6, shews that this V. both act. and pass. is likewise applied figuratively by others of the best Greek writers. Comp. under *Σεβννυμι* II.

The LXX have once used this verb in the active. *Gen.* xlv. 27, for *חַיָּה* to live, revive. See *Heb.* and *Eng. Lexicon*, in *חַיָּה*. It occurs also in *1 Mac.* xiii. 7.

Αναβαλλω, from *ανα* again, and *βαλλω* to thrive, flourish, which may be either from the Heb. Verb *בָּלַל* to send forth, or from the N. *בָּל* dew, which is frequently mentioned in S. S. as a principal instrument in vegetation, and is well known to be so, especially in Judea and the neighbouring countries. So *Homer*, *Odys.* xiii. line 245, mentions *ΤΕΘΑΛΥΙΑ* ἔρση, the vegetative dew. Comp. *Heb.* and *Eng. Lexicon*, in *בָּל* II. To thrive or flourish again, to reflower, as trees or plants, which, though they seem dead in the winter, revive and flourish again at the return of spring. occ. *Phil.* iv. 10; where however the V. is

used transitively, *Ye have caused your care of me to thrive or flourish again*; as it is also in the LXX, *Ezek.* xvii. 24, for the Heb. *וַיַּחַי* to make to flourish. Comp. *Ecclus.* i. 15, xi. 22. l. 11. *Swicer* says the V. is thus used actively in imitation of the Heb. conjugation (*Hipbil* he means), but I would not be too positive of this. We have just seen that *Homer* uses *τεθαλυια* the particip. mid. of the simple V. *βαλλω* for causing to vegetate. Comp. also under *Αναβαλλω*. And so *Pindar* applies the simple V. *βαλλω* transitively, *Olymp.* iii. line 40. *Δενδρὲ ΕΘΑΛΛΕ* χωρος, The place produced trees."

Αναθεμα, αλος, το, from *ανατινυμι* to separate.

I. An *anathema*, a person or thing accursed, or separated to destruction. occ. *1 Cor.* xii. 3. xvi. 22. *Gal.* i. 8, 9. *Rom.* ix. 3, for I could wish myself *αναθεμα* εἶναι *ΑΠΟ* τοῦ *Χριστοῦ* to be devoted BY Christ, namely to temporal destruction, as the Jews then were. See *Mat.* xxiii. 37, 38. *Luke* xiii. 34, 35. *Mat.* xxiv. 21. *Luke* xxi. 21, 23. xix. 42, 44, and *Wetstein*, in *Rom.* The preposition *απο* is used in like manner to denote the efficient cause, *Mat.* xii. 38. xvi. 21. Comp. *Απο* I. 8.

It is observable, that in the old Greek writers, *αναθεμα* is used for a person who, on occasion of a plague or some public calamity, devoted himself as an expiatory sacrifice to the infernal gods*.

II. A curse or execration, by which one is bound to certain conditions. occ. *Acts* xxiii. 14.

This word in the LXX always answers to the Heb. *וָחַר*, which in like manner denotes, in general, total separation from a former state or condition, and particularly either things or persons devoted to destruction, as *Deut.* vii. 25, 26. *Josh.* vi. 17, 18. vii. 12.

Αναθεματιζω, from *αναθεμα* a curse.

I. To bind by a curse or execration. occ. *Acts* xxiii. 12, 14, 21.

II. To curse. occ. *Mark* xiv. 71.

In the LXX it answers to the Heb. verb. *וָחַר* to devote.

* See *Scapula's* Lexicon, and *Wolffius* in *Rom.* ix. 3, page 171.

Αναθεωρεω, ω, from *ana* emphatic, and θεωρεω to view.

I. To view, behold attentively. occ. Acts xvii. 23.

II. To consider attentively, contemplate. occ. Heb. xiii. 7.

Αναθημα, αλος, το, from αναθημι to separate, lay up.

A consecrated gift, bung or laid up in a temple. occ. Luke xxi. 5. Josephus expressly tells us, Ant. lib. xv. cap. 11. § 3. page 702, that after the reparation of the temple by Herod the Great, τὸ δ' ἱερὸν πάντως ἦν ἐν κυκλῷ πεπηγμένα σκυλα βαρβαρικά, καὶ ταῦτα πάντα βασιλεὺς Ἡρώδης ΑΝΕΘΗΚΕ, προσθεὶς ὅσα καὶ τῶν Ἀραβῶν ελαβεν. Barbaric spoils were fixed up all round the temple. All these King Herod dedicated, adding moreover those he had taken from the Arabians." Comp. Wetstein and Kypke on Luke.

The LXX, according to some copies, use this word, Lev. xxvii. 28, 29, for the Heb. *קדש* somewhat devoted; but in 2 Mac. ix. 16, it signifies, as in Luke, a consecrated gift. Comp. Wolf. Cur. Phil. on Rom. ix. 8. page 170, edit. 2d.

Αναίδεια, ας, ἡ, from ἀναίδης impudent, which from α neg. and αἰδώς shame.

I. Shamelessness, impudence. In this sense it is used in the profane writers.

II. In the N. T. Urgent, and, as it were, shameless importunity, which will take no denial. occ. Luke xi. 8.

Αναίρεσις, ιος, att. εως, ἡ, from the following Αναίρεω.

Murder. occ. Acts viii. 1. xxii. 20.

Αναίρεω, ω, from *ana* emphatic or up, and αἵρεω to take.

I. To take away, abolish. occ. Heb. x. 9.

II. To slay, murder, to take off, as we say in this sense. Mat. ii. 16. Acts ii. 23. v. 36. & al.

III. Αναίρεομαι, Mid. To take up to oneself, or to one's own care. occ. Acts vii. 21; where Wetstein shews that αναίρεομαι is in like manner used in opposition to ἐκτιθεμι to expose, by the Greek writers, speaking of children.

Αναίλιος, ος, ὁ, ἡ, from α neg. and αἷλιος a crime. Not criminal, guiltless, innocent. occ. Mat. xii. 5. 7.

Ανακαθίζω, from *ana* up, and καθίζω to sit. To sit up. occ. Luke vii. 15. Acts ix. 40.

Ανακαίνιζω, from *ana* again, and καίνιζω to renew, which from καίνω new.

To renew again. occ. Heb. vi. 6.

Ανακαίνω, ω, from *ana* again, and καίνω new.

To renew. occ. 2 Cor. iv. 16. Col. iii. 10.

Ανακαίνωσις, ιος, att. εως, ἡ, from ανακαίνω to renew.

A renewing, renovation. occ. Rom. xii. 2. Tit. iii. 5.

Ανακαλύπτω, from *ana* back again, and καλύπτω to hide, veil.

To unveil, to take away a veil or covering. occ. 2 Cor. iii. 14-18.

Ανακαμπήω, from *ana* back again, and καμπήω to bend.

I. To bend back. But in this sense it is not used in the N. T.

II. To bend back one's course, to return. occ. Mat. ii. 12. Luke x. 6. Acts xviii. 21. Heb. xi. 15.

Ανακειμαι, from *ana* emphatic, and κειμαι to lie.

I. To lie, as a person dead. Mark v. 40.

II. To lie, lie down, recline, which was the posture used in eating at table by the *latter Jews, Persians (Esth. i. 6. vii. 8.), Greeks, and Romans. Mat. xxvi. 7, 20. John xiii. 23, 28. & al. freq. So when our Saviour ανακειται is reclining at meat in the Pharisee's house, with his face towards the table; and his feet towards the outside of the couch, the penitent woman stands παρα τὰς πόδας αὐτοῦ ὀπίσω at his feet behind him. Luke vii. 37, 38. On which passage see Campbell's Prelim. Dissertat. page 365, &c. And at his last supper one of his disciples ἦν ανακειμένος was reclining in Jesus' bosom. John xiii. 23, where see Wetstein. Hence ανακειμένοι, which properly denotes persons reclining at table (see Luke xxii. 27.), is by our translators very happily rendered guests, Mat. xxii. 10, 11.

Ανακεφαλαίωμα, εμας, from *ana* emphatic or again, and κεφαλαίω to reduce to a sum, from κεφάλαιον a head or sum total, which see.

I. In Mid. To gather together again in one, to reunite under one head. occ. Eph. i. 10. comp. ver. 22; and see Wolfius and Mac-knight.

* See Bechart, vol. ii. 598. Campbell's Prelim. Dissertat. to Gospels, page 361, &c. and Note in Virgil, Delph. Æn. i. lin. 702.

II. In Pass. *To be summed up, to be comprised.* occ. Rom. xiii. 9; where see *Wetstein*.

Ανακλινω, from ανα emphatic, and κλινω to lay down.

I. *To lay down.* occ. Luke ii. 7.

II. In the active voice, *To make to recline, put in a posture of recumbency*, which the Jews in our Saviour's time used in eating. (Comp. under Ανακειμαι II). occ. Mark vi. 39. Luke ix. 15. xii. 37. In the pass. *To lean sideways, recline, or be reclined.* occ. Mat. xiv. 19. Luke vii. 36. comp. Mat. viii. 11. Luke xiii. 29.

The above cited are all the texts of the N. T. wherein the word occurs.

Ανακοπω, from ανα back, and κοπω to strike, impel.

To beat or drive back, to hinder. occ.

Gal. v. 7. "It hath been observed, says Doddridge, that ανεκοψε is an Olympick expression, answerable to ελπεχελε; and it properly signifies coming a-cross the course while a person is running in it, in such a manner as to jostle and throw him out of the way." I cannot, however, find that this V. is ever used as an Olympick term, though Theophrastus, Eth. Char. cap. 25, speaks of τε κυβερνητη ANAKOITONTOS, a steersman interrupting the course of a ship; and in Plutarch, Craff. page 563, τον ιππον ANAKOITEIN denotes stopping a horse, i. e. by laying hold on his bridle. See more in *Elfsner* and *Alberti*. But in Gal. v. 7, very many MSS, among which six ancient, read ενεκοψε; which reading is approved by *Wetstein*, and admitted into the text by *Griesbach*.

Ανακραζω, from ανα emphatic, and κραζω to cry.

To cry out, exclaim. occ. Mark i. 23. vi. 49. Luke iv. 33. viii. 28. xxiii. 18.

In the LXX it commonly answers to the Heb. קרא to cry out, and קריע to shout.

Ανακρινω, from ανα emphatic, and κρινω to judge.

I. *To examine, or question*, in order to pass a judicial sentence. occ. Luke xxiii. 14. Acts iv. 9. xii. 19. xxviii. 18.

II. *To discern, judge.* occ. 1 Cor. ii. 14, 15. iv. 3, 4. xiv. 24.

III. *To examine accurately, or carefully.* occ. Acts xvii. 11,

IV. *To inquire, ask questions, in general.* occ. 1 Cor. x. 25, 27.

The LXX have once used it for the Heb.

חקר to search out, explore.

Ανακρινις, 105, att. εως, η, from ανακρινω.

A judicial examination. occ. Acts xxv. 26.

Ανακυστω, from ανα back again, or up, and κυστω to bend.

I. *To lift, or raise up, oneself from a bending posture.* occ. Luke xiii. 11. John viii. 7, 10. Thus used by Theophrastus, Eth. Char. cap. 11.

II. *To lift up oneself, or look up, as persons in hope.* occ. Luke xxi. 28. Josephus, De Bel. lib. vi. cap. 8. § 5, uses the phrase ολιγον ANAKTYNANTEΣ εκ τῆ δειας, recovering a little from their terror." *Raphelius*, on Luke xxi. 28, shews, that this V. is used likewise by Herodotus, Xenophon, and Polybius, for recovering from a state of dejection and sorrow, resuming hope or courage, recovering one's spirits. See also *Wetstein*, and *Kypke* on Luke, and *Duport* on Theophrast. page 377.

Αναλαμβάνω, from ανα up, and λαμβανω to take.

I. *To take up.* Αναλαμβάνομαι, pass. *To be taken up*, as Christ into heaven. occ. Mark xvi. 19. Acts i. 2. 11, 22. 1 Tim. iii. 16. comp. Acts x. 16.

II. *To take up, and carry.* occ. Acts vii. 43; where the correspondent Heb. word to ανελαβετε of St. Luke, and of the LXX, is נשאו.

III. *To take up, as on board a ship.* occ. Acts xx. 13, 14. The V. is repeatedly thus applied in the *Life of Homer*, ascribed to Herodotus, namely, in cap. vii. viii. xix. cited by *Wetstein*.

IV. *To take up, or set, as upon a beast.* occ. Acts xxiii. 31, comp. ver. 24; or else it may signify no more than to take with one, or in one's company, as it does 2 Tim. iv. 11.

V. *To take up, take, as armour.* occ. Eph. vi. 13, 16. On the former of these verses, *Wetstein* (whom see) cites from Josephus and Herodian, ΑΝΑΛΑΒΟΝΤΕΣ ΤΑΣ ΠΑΝΟΠΛΙΑΣ; from Lucian, ΤΑΣ ΠΑΝΟΠΛΙΑΣ—ΑΝΑΛΗΨΕΣΘΕ; and from Philostratus, ΤΗΝ ΑΣΠΙΔΑ—ΑΝΑΛΑΒΩΜΕΝ, Let us take the shield. The above-cited are all the passages of the N. T. where the V. occurs.

Ανα-

Αναλῆξω, from ἀνα up, and obfol. λῆξω to take.

To take up. An obfol. V. Whence in the N. T. we have 2d aor. aēt. ἀνελάξον; particip. ἀναλάξων; 1st aor. paſſ. ἀνελήφθην. See under Αναλαμβάνω.

Αναλήψις, 1ος, att. εως, ἡ, from ἀναλαμβάνω, or ἀναλῆξω.

A being taken up; or rather, according to Campbell (whom ſee), "a removal;" but perhaps beſt of all, according to Biſhop Pearce (whom alſo ſee), "a retiring, i. e. of Jeſus from Judea, and the parts about Jeruſalem, where he was born. The days of his thus retiring, for he had lived in Galilee, were now completed. occ. Luke ix. 51.

Αναλιςκω, from ἀνα away, and αλιςκω to take.

To take away, deſtroy, conſume. occ. Luke ix. 54. Gal. v. 15. 2 Theſſ. ii. 8. As in the firſt of theſe texts the word is applied to the action of fire, ſo the LXX often uſe it for the ſame, anſwering to the Heb. ~~לֶאֱכֹל~~ to eat, conſume.

Αναλογία, ας, ἡ, from ἀνα denoting diſtribution, and λογος account, proportion.

Proportion. occ. Rom. xii. 6. "The meaſure of faith, ver. 3, and proportion of faith in this verſe, ſignifies the ſame thing, viz. ſo much of that particular gift which God was pleaſed to beſtow on any one." Locke. See alſo Raphelius and Wolfius; the latter of whom embraces the too common interpretation of ἀναλογίαν τῆς πίſτεως by the analogy of faith, or the general and conſiſtent ſcheme or plan of doctrines delivered in the Scriptures. But in oppoſition to this interpretation, ſee Campbell's Prelim. Diſſert. to Goſpels, page 109—114, and comp. Macknight on Rom.

Αναλογίζομαι, from ἀνα denoting diſtribution, diſtinction, or repetition, and λογίζομαι to reckon, think, which ſee.

To conſider accurately and diſtinctly, or again and again. occ. Heb. xii. 3, where Kypke cites Xenophon, Lucian, and Diodorus Sic. uſing the V. in the like ſenſe.

Αναλός, ός, ἡ, καὶ το—ον, from α neg. and αλός ſalt.

Without ſaltneſs, not having the taſte of ſalt. occ. Mark ix. 50.

Αναλω, ω, from ἀνα away, and obſol. αλωω to take.

To take away, deſtroy. An obſol. V. from which in the N. T. we have 1ſt fut. ἀναλωσω; 1ſt aor. aēt. infinit. ἀναλωσαι; 1ſt aor. ſubjunct. paſſ. ἀναλώθω. See under Αναλίσκω.

Αναλυσις, 1ος, att. εως, ἡ, from ἀναλυσω.

Departure. Comp. Αναλυσω III. occ. 2 Tim. iv. 6.

Αναλυσω, from ἀνα back again, or denoting ſeparation, and λυσω to looſe.

I. To looſe. It is particularly applied, by Homer, to looſing the cables of a ſhip, in order to fail from a port. See Odyſſ. ix. line 178. xi. line 636. xii. line 145. xv. line 547. Hence

II. In the N. T. To return, or depart. occ. Luke xii. 36; where Wetſtein ſhews, that this V. followed by ἀπο των δειπνων, εκ συμποσιε, &c. is in the Greek writers likewiſe uſed for returning or departing from ſupper—from a banquet, &c. Comp. Judith xiii. 1.

III. To depart, i. e. out of this life. occ. Phil. i. 23. The V. is uſed for departing, not only 2 Mac. xii. 7, but by Polybius and Philoſtratus, cited by Elſner; ſo Chryſoſtom explains ἀναλυσαι by ἐνλεύθεν προς θρανον μεθιſταſθαι, removing from hence to heaven; and Theodoret by τὴν ἐνλεύθεν ἀπαλλάττειν, a departing hence." Comp. Suicer Theſaur. in Αναλυσω. See alſo Bowyer's Conject. and Kypke in Phil.

Αναμαρτήτος, ες, ός, ἡ, from α neg. and αμαρτήω to ſin, which ſee.

Without ſin, ſinleſs, guiltleſs. occ. John viii. 7.

Αναμενω, from ἀνα emphatic, and μενω to remain, wait.

To wait for, await, expect. occ. 1 Theſſ. i. 10.

Αναμνηνησκω, from ἀνα again, and μνηνησκω to put in mind.

I. Active. To put in mind again, to remind. occ. 1 Cor. iv. 17. 2 Tim. i. 6.

II. Paſſ. To be put in mind again, to recollect, remember. occ. Mark xi. 21. xiv. 72. 2 Cor. vii. 15. Heb. x. 32.

In the LXX this verb anſwers to the Heb. זָכַר to remember, and זָכַרְתִּי to remind.

Αναμναω, from ἀνα again, and obſolete μναω to remind, put in mind or remembrance. Comp. under Μναομαι.

To remind. occ. 1 Cor. iv. 17. Αναμναομαι, paſſ. or depon. To call in mind again, to

to remember. occ. Mark xi. 21. xiv. 72.

Comp. Αναμνησκω.

Αναμνησις, 105, att. εως, ἡ, from αναμναω.

I. A commemoration. occ. Heb. x. 3.

II. A memorial. occ. Luke xxii. 19. 1 Cor. xi. 24, 25. In all which passages it is applied to the celebration of the Lord's Supper; and Christ saith, *Do this eis την εμην αναμνησιν* for a memorial or remembrance of me. In which expression he seems to allude to the correspondent institution of the Passover. Comp. Exod. xii. 14, 17, 25—27. Deut. xvi. i. 3, and see Dr. Bell, On the Lord's Supper, especially § vi, and Appendix, No. II.

Ανανεομαι, εμαι, from ανα again, and νεος new.

To be renewed. occ. Eph. iv. 23. Thus frequently used in the Apocrypha.

Ανανηρω, from ανα again, and νηρω to be sober.

To awake out of a drunken sleep, and become sober. occ. 2 Tim. ii. 26. "This word," says Dodalridge, "refers to an artifice of fowlers, to scatter seeds impregnated with some drugs, intended to lay birds asleep, that they might draw the net over them with the greater security." But the Doctor does not cite any ancient writer who mentions this artifice, nor do I know of any such. Dr. Shaw, however, Travels, pag. 236, takes notice of a method practised by the modern eastern fowlers, of carrying before them a piece of painted canvas of the size of a door, by means of which they stupify or astonish their game, and thus easily destroy them. This V. is applied by Cebes in his Picture (p. 18. edit. Simpson) to one who awakes from the intoxications of intemperance, luxury, avarice, or flattery. For other instances of similar applications, see Elfenor and Wetstein.

Αναντιρρητος, ε, ο, ἡ, from α neg. αντι against, and ρεω to speak.

Not to be spoken against or contradicted, indisputable. occ. Acts xiv. 36.

Αναντιρρητως, Adv. from αναντιρρητος.

Without gainsaying, or disputing. occ. Acts x. 29.

Αναξιος, ε, ο, ἡ, from α neg. and αξιος worthy.

Unworthy. occ. 1 Cor. vi. 2.

Αναξίως, Adv. from αναξιος.

Unworthily, irreverently, in an unbecoming manner. occ. 1 Cor. xi. 27, 29.

Αναπαυσις, 105, att. εως, ἡ, from αναπαυω.

Refreshment, rest. occ. Mat. xi. 29. xii. 43. & al. On Mat. xi. 29, we may remark, that though the expressions in the latter part of the verse are certainly agreeable to the Hebraical and Hellenistical style (see Jer. vi. 16. Psal. cxvi. 7. Eccclus. li. 26, 27.) yet we meet with the like in Xenophon, Cyropæd. lib. vii. (page 413. edit. Hutchinsou, 8vo.) where Cyrus says, "Now since a most laborious war is at an end, δοκει μοι και ἡ εμη ΠΥΧΗ ΑΝΑΠΑΥΣΕΩΣ τινος αξιου ΤΥΓΧΑΝΕΙΝ, my soul also seems to think that she ought to obtain some rest."

Αναπαυω, from ανα again, and παυω to give rest.

I. To give rest again, to quiet, recreate, refresh. occ. Mat. xi. 28. 1 Cor. xvi. 18.

Philem. ver. 20. In pass. To be refreshed. 2 Cor. vii. 13. Philem. ver. 7.

II. Αναπαυομαι, mid. To rest, rest oneself, to take one's rest. occ. Mat. xxvi. 45. Mark vi. 31. xiv. 41. Luke xii. 19, Rev. vi. 11. xiv. 13. 1 Pet. iv. 14. On this last passage comp. Isa. xi. 2, in the LXX, where αναπαυομαι is in like manner applied to the Holy Spirit's resting upon Christ. So επαναπαυομαι is used in the LXX of Num. xi. 25, 26, for the Spirit's resting upon the seventy elders; and 2 K. ii. 16, for his resting on Elisha. The correspondent Heb. word in all which passages is נח or נחה to rest, remain.

Αναπειλω, from ανα back again, and πειλω to persuade.

To dissuade from a former, or persuade to a different, opinion, "Primam persuasionem novis rationibus labefactatam evellere." Wetstein. "Persuadeo,—impello (in aliam opinionem nempe)." Scapula. occ. Acts xviii. 13.

Αναπεινω, from ανα again, lack again, and πεινω to send.

I. To send again or back again. occ. Luke xxiii. 11. Philem. ver. 12.

II. To send, remit. occ. Luke xxiii. 7, 15.

Αναπελω, from ανα emphat. and obfol. πελω to fall.

To fall or lie down. An obfol. V. whence in the N. T. we have 1st aor. mid. imperat. αναπεσαι, Luke xvii. 7; 2d aor. act. ανεπεσον, infin. αναπεσειν, particip. αναπετων.

Αναπηρος, ε, ο, δ, from ανα emphat. and ηρος maimed,

maimed, which may be from the Heb. פֶּרַשׁ *to break*.

Maimed, having lost a limb or some part of the body. occ. Luke xiv. 13, 21.

Αναπτῖσθ, from *ανα* emphat. and *πτῖσθ* *to fall*.

I. *To fall down*. In this sense it is sometimes used in the profane writers, but not in the N. T.

II. *To lie down* in order *to eat*, either upon the ground, as Mat. xv. 35. (where see *Wetstein*). Mark vi. 40. viii. 6; or on beds, as Luke xi. 37. John xxi. 20. & al. Comp. *Ανακειμαι* II.

The LXX have once used it, Gen. xlix. 9, for Heb. כָּרַע *to bend down, crouch*.

Αναπληρω, *ω*, from *ἀνά* *up*, or *emphatic*, and *πληρω* *to fill*, which see.

I. *To fill*, as a seat or place. occ. 1 Cor. xiv. 16; where see *Elfner* and *Wolfius*.

II. *To fill up, complete*. occ. 1 Theff. ii. 16.

III. *To fill up*, or *supply*, a deficiency. occ. 1 Cor. xvi. 17. Phil. ii. 30. On which texts we may observe, that *Clement*, in his 1st Epistle to the Corinthians, § 38, has the like expression, "Let the poor man praise God, because he has given him one, δὲ ἡ ἀναπληρωσὶς τοῦ Ἰστέφῃμα, by whom his want may be supplied." So *Lucian*, *Harmon*. tom. i. page 643, edit. *Bened.* has ἀναπληρωτὸ τοῦ ἐνδεοῦ, *supply what is wanting*."

IV. *To fulfil* a prophecy. occ. Mat. xiii. 14; —a law. occ. Gal. vi. 2.

Αναπολοῖσθ, *ς*, *δ*, *ή*, from *α* neg. and *απολογεομαι* *to apologize, excuse*.

Without apology or excuse, inexcusable. occ. Rom. i. 20. ii. 1. *Wolfius* observes, that this uncommon word is used by *Polybius* and *Cicero ad Attic.* xvi. 7.

Αναπλυσσω, from *ανα* *back again*, and *πλυσσω* *to roll up*.

To roll back, unroll, as a volume or roll of a book. The word refers to the *form* of the books then used among the Jews, which did not, as among us, consist of distinct leaves bound up together, but "were, as * the copies of the *Old Testament* used in the *Jewish Synagogues* now are, *long scrolls of parchment*, that were rolled upon [one or] two sticks," and distinguished into columns. occ. Luke iv. 17.

* Several of these are to be seen in the *British Museum*.

See *Whitby* and *Doddridge* on the place, and *Leigh's Crit. Sacr.* *Rapheius* on the above texts cites from *Herodotus*, lib. i. cap. 125, the very same phrase, ἀναπτῖσθαι τὸ βιβλίον *unrolling the book*." Comp. *Elfner*.

In the LXX this word is several times used for the Heb. פָּרַשׁ *to spread out*, and applied, 2 K. xix. 14, to *Hezekiah's spreading out Rabsakeb's letter before the Lord*. Comp. 1 Mac. iii. 48.

Αναπῖσθ, from *ανα* intens. and *ἀπῖσθ* *to kindle*. *To kindle, light, set on fire*. occ. Luke xii. 49. Acts xxviii. 2. James iii. 5. On which last text *Wetstein* cites from *Phutarch*, *Sympot.* viii. page 730, E. *To ἵππῳ τῇ τὰν ἐξ ἧς ἀνήφθη, μητέρα καὶ πατέρα εἶσαν ἦσθε*, The fire eats up the wood from which it was kindled, and which is both its father and mother."

Αναριθμητός, *ς*, *δ*, *ή*, from *α* neg. and *ἀριθμεῖν* *to number*.

Not to be numbered, innumerable. occ. Heb. xi. 12.

Ανασειω, from *ανα* *emphatic*, and *σειω* *to move*.

To move or stir up. In the N. T. it is used only for *stirring up* the multitude or people; and *Elfner* on Luke xxiii. 5, shews that *Dionysius, Halicarn.* and *Diodorus Siculus* apply it in the same manner. occ. Mark xv. 11. Luke xxiii. 5.

Ανασκευάζω, from *ανα* *back*, and *σκευάζω* *to prepare*, which from *σκευος* *a vessel, furniture*.

To subvert, destroy. occ. Acts xv. 24, where *Kypke* cites *Plutarch* and *Thucydides* using it for the *demolishing* of buildings, and *Polybius*, *Demosthenes*, and *Euripides* applying it to oaths, covenants, common report and men. It seems very nearly to agree in sense with *αναβάλλω*, which is spoken of the same sort of false teachers, Gal. v. 12. See *Αναβάλλω*.

Ανασπῶ, *ω*, from *ανα* *up* or *back again*, and *σπῶ* *to draw*.

To draw up or back again. occ. Luke xiv. 5. Acts xi. 10.

In the LXX of Hab. i. 15, it answers to the Heb. הֶעֱלָה *to cause to ascend, bring up*. *Αναστῆς, ἰός*, att. *εως, ή*, from *ανίστημι* *to rise*.

I. *A standing on the feet again, or rising*, as opposed to falling. It occurs, though figuratively, in this view, Luke ii. 34. comp. Isa. viii. 14, 15.

II. A

II. *Arising or resurrection* of a dead body to life. Heb. xi. 35. Comp. 1 K. xvii. 21. 2 K. iv. 34.

III. *Arising or resurrection* of the body from the grave. Applied both to Christ, and to men in general, whether good or bad. Acts i. 22. ii. 31. John v. 29. (comp. ver. 28.) Acts xxiv. 15. & al. freq. In the LXX it is twice used, Lam. iii. 62. Zeph. iii. 8; in both which texts it answers to the Heb. קום *to stand up, rise*, and in the former is opposed to ישב *sitting*. It also occurs 2 Mac. vii. 14. xii. 43, and in both these places denotes the resurrection of the body from the dead.

Anasalow, ω, from ανασαλος *disturbed, overthrown*, which is from ανισημι in the sense of *disturbing, overthrowing*.

I. *To overthrow, subvert, destroy*. So Hieronymus explains ανασαλεντες by αναρεπωντες, and ανασαλες by καταραμμενους. occ. Acts xvii. 6 (where see Wetstein), Gal. v. 12, where see Kypke, and comp. Ανασνευαλω.

II. *To excite, stir up, to sedition*. occ. Acts xxi. 38.

Anasaurow, ω, from ανα again, or up, and σαιρω *to crucify*, which see.

To crucify again or afresh, or rather, according to Lambert Bos, Alberti, and Raphaelius, simply *to crucify, bang up on a cross*; for these learned Critics observe that the V. is never used by the Greek writers in the former sense, but always in the latter. occ. Heb. vi. 6; where see Wetstein and Wolfius. But comp. Mac-knight.

Anasenaλω, from ανα emphatic, and σναλω *to groan*, which see.

To groan deeply. occ. Mark viii. 12.

The LXX use it, Lam. i. 5, for the Heb. נהן *to sigh, groan*.

Anasewω, from ανα again, and σεωω *to turn*.

I. *To overturn*. occ. John ii. 15.

II. *To turn back, return*; in which sense it is used both by Polybius and Xenophon, as may be seen in Wetstein. occ. Acts v. 22. xv. 16.

III. *Anasewomai*, *To be conversant, have one's conversation, in this sense to live*. Mat. xvii. 22. 2 Cor. i. 12. Eph. ii. 3. Heb. xiii. 18. x. 33; των εως ανασεωμενων, *Of those who were thus conversant, i. e. in reproaches and afflictions*. On Mat. xvii. 22, Wetstein shews that this

V. is joined with a N. of place, in the sense of *being or abiding*, by Polybius, Xenophon, Plutarch, and Josephus; and on Heb. xiii. 18, he cites from Arrian, Epietet. lib. iv. cap. 4, 'Οτι καλως ανεστραφης εν τωδε τω ερωτω, *Because you have behaved well in this affair*."

Anasewomai, ης, η, from ανεστροφω, perf. mid. of αναστρεφω.

Behaviour, manner of life. Gal. i. 13. Eph. iv. 22. & al. freq. Polybius and Arrian, cited by Wetstein, use the N. in the same sense.

Analaasow, from ανα emphatic, and τασσω *to put in order*.

Analaasomai, mid. *To compose*. occ. Luke i. 1.

Analellaw, from ανα up, and ελλaw, obsolete, *to arise*, which may be a derivative either from the Heb. הל denoting elevation, or from the N. הלל *eradication of light*, which from the V. הל *to shine*.

I. *Intransitively, To rise, spring, spring up, as the sun or solar light*. Mat. iv. 16. xiii. 6. & al. Comp. 2 Pet. i. 19.

II. *Transitively, To cause to rise*. occ. Mat. v. 45. Dr. Hammond on Mark xiv. 54, Leigh in the preface to his Supplement, page 2, and Masclef in his Heb. Grammar, page 107, give this as an instance of a Greek Verb being applied in a transitive sense, in imitation of the Hebrew Conjugation Hiphil; yet Homer uses the 1st aor. transitively, Il. v. line 777, where, speaking of Juno's horses, he says,

Τοισιν δ' ἀμειβροσιν Σιμοις ΑΝΕΤΕΙΛΑΕ νημισθαι.

— Simois caused to spring

Ambrosia from his bank, whereon they browsed.

COWPER.

So Anacreon, Ode liii. line 40, where he says the assembly of the gods caused the rose to spring (ΑΝΕΤΕΙΛΑΕΝ) from the thorn-bush that bears it. Pindar also and Philo, quoted by Kypke, use the V. in the like transitive sense. Comp. Εξαναστελλaw.

III. *To rise, spring*, as our Blessed Lord did, like a shoot, from the Tribe of Judah. occ. Heb. vii. 14. Comp. Isa. xi. 1.

IV. *To rise, as a cloud*. occ. Luke xii. 54. This Verb is very frequently used in the LXX version, where it most commonly answers to the Heb. פרו *to spring forth*, or spread upon, as the light; פרו *to bud, germinate*; or to פרוץ *to sprout up*.

Αναβημι,

Αναλθηναι, from *ανα* emphatic, and *τιθηναι* to propose.

Αναλθεμαι, mid. To relate, communicate, declare. occ. Gal. ii. 2. Acts xxv. 14, where see Kypke.

Αναλθη, ης, η, from *ανατελοια*, perf. mid. of the V. *ανατελλω*.

I. The day-spring, or *daunt*. It is used only in a spiritual sense, but applied with the most striking propriety to the dawning of the gospel-day from on high, i. e. from heaven, by the birth of John the Baptist, previous to the rising of the SUN OF RIGHTEOUSNESS. occ. Luke i. 78.

II. Αναλθη, and plur. Αναλθαι, αι, That region, or those parts of the heaven or earth, where the solar light first springs up, and appears, the east. Mat. ii. 1, 2. (where see Campbell.) ii. 9. viii. 11. & al. Comp. Rev. vii. 2.

This word in the LXX very frequently answers to the Heb. מִזְמֶרֶת the rising of the sun, and thence the east.

Αναλτρω, from *ανα* emphatic, or again, and *τρωω* to turn.

To subvert, overturn. occ. 2 Tim. ii. 18. Tit. i. 11.

Αναλτρω, from *ανα* emphatic, and *τρωω* to nourish, nurse.

To nurse, bring up, educate. occ. Acts vii. 20, 21. xxii. 3.

Αναφανω, from *ανα* emphatic, and *φανω* to shew.

I. To shew openly; but it occurs not in the active voice in the N. T.

II. Αναφανομαι, pass. To be shewn, or appear, openly. occ. Luke xix. 11. Acts xxi. 3, Αναφανεις δε την Κυρον ωε appearing as to Cyprus, for αναφανεισης ημιν της Κυρου Cyprus appearing to us. An accusative case is often thus joined with a verb or participle pass. both in the profane and sacred writers. See Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7, and Grammar, § xxi. 44. iv. 2. And as to Acts xxi. 3, Wetstein cites from Theophanes (a Christian writer, however, of a late age) the similar expression, ΑΝΑΦΑΝΕΝΤΩΝ αυτων ΤΗΝ ΓΗΝ; and from Virgil, Æn. iii. line 291, *Aërias Phæacum abscondimus arces*, literally, *We hide the lofty towers of the Phæacians*, i. e. *They are hidden from us, or get out of our sight*," as we sail past them. So the English seaman says,

We opened such a bay, meaning, *It appeared to open to us*. See Kypke, and comp. Προσαλω II.

Αναφερω, from *ανα* up, and *φερω* to carry, bring, bear.

I. To carry or bring up. occ. Mat. xvii. 1. Mark ix. 2. Luke xxiv. 51.

II. To offer sacrifices, i. e. to bring them up on the altar. occ. Heb. vii. 27. comp. James ii. 21, where see Macknight. Hence applied to Christ's offering himself as a propitiatory sacrifice. occ. Heb. vii. 27; and to the spiritual sacrifices, which Christians are to offer in and through him. occ. Heb. xiii. 15.

III. To bear sins by imputation really, as the ancient sacrifices did typically. occ. Heb. ix. 28. 1 Pet. ii. 24. Comp. Lev. xvi. 21, 22. Exod. xxix. 10. Lev. i. 4. Isa. liii. 6. In the LXX, when used in the first sense, it commonly answers to the Heb. הָבִיא to cause to come; in the 2d, to עָלָה to cause to ascend, i. e. in flame and smoke as a burnt-offering; and in the last sense, to נָשָׂא to bear, and סָבַל to bear as a burden, to endure, as in Isa. liii. 11, 12, which see.

Αναφωνω, ω, from *ανα* emphatic, and *φωνω* to cry out.

To cry out aloud. occ. Luke i. 42.

Αναχυσis, ιος, att. εως, η, from *αναχυνω* to pour forth, *ανα* emphatic, and *χυνω* to pour out.

I. A profusion, or pool of water, colluvies, palus. Thus Elsner shews it is applied by Strabo and Philo. Comp. Wetstein and Kypke. Hence

II. In a figurative sense, *A sink or gulf of vice or debauchery*. occ. 1 Pet. iv. 4, where see Macknight.

Αναχωρω, ω, from *ανα* back again, or emphatic, and *χωρω* to go, depart.

I. To go, or return back again. Mat. ii. 12, 13.

II. To depart. Mat. ix. 24. xxvii. 5. Comp. Mat. xv. 21.

III. To withdraw, retire. Mat. ii. 14, 22. John vi. 15. Acts xxiii. 19.

Αναψυξις, ιος, att. εως, η, from *αναψυχω* to refresh.

A refrigeration, refreshing, or rather *a being refreshed*; for I apprehend with Wetstein that the times *αναψυξεως* of refreshing, and the times of the restitution of all things, are to be distinguished from each

each other; that the former relate to Christ's *first* coming, and the comforts of his kingdom of *grace* (comp. Mat. xi. 29.); and the latter to his *second* and last coming, and the commencement of his kingdom of *glory*. occ. Acts iii. 19. The LXX use the word for a *breathing* or *breathing time*, a *respite*, Exod. viii. 15, where it answers to the Heb. נָחַם of the same import.

Αναψυχω, from ανα again, and ψυχος cold.

I. To cool again, refrigerate, refresh with cool air, as the body when over-heated. (Comp. Καταψυχω.) It occurs not in the N. T. in this sense; but

II. Figuratively, To refresh, relieve, when under distress. occ. 2 Tim. i. 16.

In the LXX it is used only in the intransitive sense of *taking breath*, being refreshed, and answers (inter al.) to the Heb. נָשַׁם to take breath, and to נָחַם refreshment.

Ανδραποδιστης, σ, δ, from ανδραποδιζω to reduce to slavery, carry away for a slave, which from ανδραποδον a captive taken in war and enslaved, and this from ανηρ Gen. ανδρος a man's, and πας, Gen. ποδος, a foot, because he follows or waits at his master's foot.

A man-stealer, a kidnapper, one who steals men to make them slaves, or sell them into slavery. The Scholiast on Aristophanes, Plut. lin. 521, says, "An ανδραποδιστης is not only he who by deceit reduces free men to slavery, but also he who seduces slaves from their masters, in order to convey them elsewhere, and sell them. So likewise Pollux, and the Etymologist in Wetstein. No doubt both these enormities are prohibited to Christians. occ. 1 Tim. i. 10.

Ανδριζομαι, from ανηρ, Gen. ανδρος, a man. To behave or acquit oneself with the wisdom and courage of a man, perhaps as opposed to a babe or child in Christ. occ. 1 Cor. xvi. 13. So Josephus De Bel. lib. v. cap. 7. § 3. uses ανδριζεσθαι for behaving courageously, and Homer, ανερες εσε be men, that is, courageous, Il. v. line 529. & al. Comp. Wetstein. This word is often used by the LXX, and most generally answers to the Heb. נָחַם to be strong, or to נָחַם to be robust, valiant.

Ανδραφορος, σ, δ, from ανηρ, Gen. ανδρος,

a man, and φερονα, perf. mid. of φερω to slay, which see under φονος.

A man-slayer, a murderer. occ. 1 Tim. i. 9.

Ανειλλησος, σ, δ, η, from α neg. and εικαλεω to accuse, blame, which see.

Not to be blamed, blameless, irrefragable. occ. 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Tit. i. 6, 7.

Ανεκδιηγησος, σ, δ, η, from α neg. and εκδιηγεομαι, to relate particularly.

Not to be fully or adequately expressed or uttered, inexpressible, unutterable, ineffable. occ. 2 Cor. ix. 15. So Arrian, see Wetstein.

Ανεκκαλησος, σ, δ, η, from α neg. and εκκαλεω to utter.

Unutterable, inexpressible. occ. 1 Pet. i. 8.

Ανεκλειπτος, σ, δ, η, from α neg. and εκλειπω to fail, which see.

Which faileth not, never failing, unfailing. occ. Luke xii. 33.

Ανεκτολεος, α, ου, comparat. of ανεκτος tolerable, which from ανεχω to bear, which see.

More tolerable, more easy to be borne. Mat. x. 15. & al.

Ανελεημων, ονος, δ, η, from α neg. and ελεημων merciful, compassionate, which see. Unmerciful, incompassionate. occ. Rom. i. 31.

Ανελευθω, from ανα up, and the obfol. ελευθω to go.

To go up. An obsolete V. Whence in the N. T. we have 2 aor. ανεληθον by syncope for ανεληθον. occ. John vi. 3. Gal. i. 7, 18.

Ανελω, from ανα up, or away, and the obfol. ελω to take.

To take up, away, or off. An obfol. V. Whence in the N. T. we have 2 aor. ανειλον, 2 aor. mid. ανειλομεν. See under Αναιρεω.

Ανεμιζομαι, from ανεμος the wind.

To be impelled or driven by the wind. occ. James i. 6.

Ανεμος, σ, δ, from αημι to blow, or rather from ανεμμαι perf. pass. of ανημι to loose, set loose, which see.

I. Wind. Mat. vii. 25. xi. 7. John vi. 18. Acts xxvii. 14, 15. & al. freq. Comp. Eph. iv. 14.

II. The four winds are used for the four cardinal points, or the east, west, north, and south. Mat. xxiv. 31. Mark xiii. 27. Comp. Isa. xliii. 5, 6. Dan. vii. 2. Rev.

vii.

vii. 1. ארבע רוחות השמים *the four winds or spirits of the heavens*, is a Heb. phrase, used Dan. viii. 8. xi. 4. Zech. ii. 6, or 10. & al. and denotes the *four cardinal points*, because the *force or action* of the *spirit or gross air* is in strict philosophical truth principally exerted at the * *western and eastern edges* of the earth in supporting its diurnal motion, and from the northern and southern pole in regulating its declination.

In the LXX, this word, except in two passages, always answers to the Heb. רוּחַ.

Ανεδεχλον, ε, το, neut. from. α neg. and ενδεχεται it is possible, which see under Ενδεχομαι.

Impossible. occ. Luke xvii. 1. Comp. Mat. xviii. 7, and εκ ενδεχεται, Luke xiii. 33.

Ανεσχω, from ανα up, and obsol. εσχω to bring.

To bring up, offer, bear. An obsol. V. Whence in the N. T. we have 1st aor. act. ανεσχεα, particip. ανεσχεας; 2d aor. infinit. ανεσχειν. See under Αναφω.

Ανεξερευνητος, ε, ο, η, και το—ον, from α neg. and εξερευνω to search out, which see, and comp. LXX in 1 Chron. xix. 3. Amos ix. 3. Obad. ver. 6. Joel i. 9. Not to be searched out, inscrutable. occ. Rom. xi. 33.

Ανεξικακος, ε, ο, η, from ανεχομαι to bear, and κακος evil.

Enduring evil, either men or things, patient, forbearing. occ. 2 Tim. ii. 24.

Ανεξιχνιασος, ε, ο, η, και το—ον, from α neg. and εξιχνιαω to trace out, which from εξ out, and ιχνος the footstep, which from ικω to come, and this from the Chald. ܩܝܬܐ to come or go.

Not to be traced out, untraceable. occ. Rom. xi. 33. Eph. iii. 8.

The LXX several times use the V. εξιχνιαω for the Heb. ܩܝܬܐ to search out minutely, and the N. ανεξιχνιασος for ܩܝܬܐ there is no searching out.

Ανεπαίσχυλος, ε, ο, η, from α neg. and επαισχυνομαι to be ashamed.

Not ashamed, i. e. of plainly preaching the gospel of Christ. Comp. 2 Tim. i. 8. Rom. i. 16. Or,

Not to be ashamed, that needeth not to be ashamed. Comp. Tit. i. 18. The latter interpretation seems most agreeable to the form of the Greek word. occ. 2 Tim. ii. 15, where see Kypke.

Ανεπιληπτος, ε, ο, η, from α neg. and επιληπτος blameable, which from επιλαμβανομαι to reprobend, blame.

Unblameable, blameless, irreprehensible. occ. 1 Tim. iii. 2. v. 7. vi. 14.

Ανερχομαι, from ανα up, and ερχομαι to go, come.

To go up. See Ανελευθω.

Ανεσις, ιος, att. εως, η, from ανιμι to loose, relax.

I. Liberty, some degree of relaxation from bonds or confinement. occ. Acts xxiv. 23.

II. Remission or relaxation from uneasiness, expence or trouble, ease, rest. occ. 2 Cor. ii. 12. vii. 5. viii. 13. 2 Theff. i. 7.

Ανελαω, from ανα emphatic, and ελαω to examine, which the Etymologist deduces from ελεον, το, the truth, reality, as if it were ελεαω to search out the truth; but ελεος, α, ον, is from εω or ειμι to be.

To examine strictly. occ. Acts xxii. 24, 29.

ANET, an Adv. governing a Genitive, from the Heb. בִּלְעֵזְבֵית without, or בִּלְעֵזְבֵית without him or it.

Without, not with. occ. Mat. x. 29. 1 Pet. iii. 1. iv. 9. Wetstein on Mat. shews that ANET ΘΕΟΥ is an expression used by Homer and Lucian.

In the LXX it twice answers to the Heb. בִּלְעֵזְבֵית.

Ανευθελος, ε, ο, η, from α neg. and ευθελος fit. Unfit, inconvenient, not commodious. occ. Acts xxvii. 12.

Ανευρισκω, from ανα emphatic, and ευρισκω to find.

To find, find out by diligent seeking. occ. Luke ii. 16. Acts xxi. 4. Rapheus, in his Annotation on Luke ii. 16, remarks, that ανευρισκειν in the present tense is to seek diligently, ανευρειν in the 2 aor. to find out by diligent seeking. This he confirms by a passage from Arrian, Epictet. lib. ii. cap. 11, Και διαλι ε ζητημεν αντον, και ΑΝΕΥΡΙΣΚΟΜΕΝ, και ΑΝΕΥΡΟΝΤΕΣ λατρον απαταλως χρωμεθα? Wherefore then do we not enquire and diligently seek after this (rule);

and when by diligent enquiry we have found it, why do we not use it without deviation?"

Ανεχομαι,

* See Catcott's Veteris & Veræ Philosophiæ Principia, page 6,—10; and Catcott, the Son's, Remarks on Creation, page 55—57.

Ἀνεχούαι, Mid: from *ανα* up, and *εχω* to bold, bear.

To bear, bear with, suffer. It is used either without a N. following, as 1 Cor. iv. 12. 2 Cor. xi. 4, 20; or much more frequently with a N. following in the Genitive, as Mat. xvii. 17. Acts xviii. 14. On 1 Cor. xi. 1, see *Wolfius* Cur. Philol. and *Wetstein*.

Ἀνεψιος, ε, ο, probably from *ανησθαι* to be connected, perf. pass. infin. of *ανασσω* to connect, which from *ανα* emphatic, and *ασσω* to tie, which see under Ἀπιομαι.

A cousin-german, or nephew. occ. Col. iv. 10.

Ἀνηθον, ε, το.

Dill, a species of herb, so called perhaps from *ανα* up, and *δαιν* to run, for * its stalk runs up to the height of a cubit and half. If it should not rather be derived from the Heb. *אנהב* to embalm, on account of its fragrant smell, of which *Virgil*, Eclog. ii. line 48, has taken particular notice,

— *et florem jungit bene olentis anethi.*
And adds the flower of the fragrant dill.

occ: Mat. xxiii. 23. Comp. **Ἀνθος**:

Ἀνγω, from *ανα* up, and *ηγω* to come.

I. To come up, come to.

II. To appertain, belong to. Hence

III. **Ἀνηκει**, Imperf. it appertaineth, it becometh, it is fit. occ. Col. iii. 18. Particip. neut. **Ἀνηκον**, οντος, το, What is fit, becoming. occ. Eph. v. 4. Philem. ver. 8. In Eph. v. 4, the expression, *Τα ἡμιν ἀνηκοντα*, Which are not convenient, is a Litotes, for, Which are highly inconvenient, and improper. So *τα μη καθήκοντα*, Rom. i. 28. On which last cited text *Doddridge* remarks, that *Homer*, in like manner, uses *αἰεκεα ερσα* ungentle deeds, for all the barbarous indignities which *Achilles* practised on the corpse of *Hector*, Il. xxii. line 395. Comp. **Ἀλυσίελης**.

Ἀνημερος, ε, ο, η, from α neg. and *ημερος* mild, which see under *Ημερος*.

Not mild, ungentle, fierce. occ. 2 Tim. iii. 3.

ANHP, *ανερος* and *ανδρος*, δ, either from *ανω* upwards (see under *Ανθρωπος*), or perhaps from the Heb. *נר* a lamp, with η emphatic prefixed, according to that of

* See *Brookes's* Nat. Hist. vol. vi. p. 106.

Prov. xx. 27, *The spirit of man is as a lamp of Jehovah*. In which view it is remarkable that the ancient Greek poets, particularly *Homer*, frequently use † *φως*, whose primary sense is *light* (from *φαω* to shine), for a man.

I. *Man*, a name of the species. Luke xi. 31, 32. & al.

II: *A man*, as distinguished from a woman or child. Mat. xiv. 21. xv. 38. 1 Cor. xiii. 11. & al.

III. *A man*, as related to a woman, a husband. Mat. i. 16. (comp. Deut. xxii. 23, 24.) Mark x. 2. John iv. 16, 17, 18. & al. freq.

IV. The vocative plur. **Ἀνδρες** is used in addressing the discourse to men, and is equivalent to *sirs* or *gentlemen* in English. See Acts vii. 26. xiv. 15. xix. 25. xxvii. 10.

V. It is used, as it were, pleonastically:

* And from this revealed truth, which no doubt was well known to the ancient believers long before the time of *Solomon* (see Gen. ii. 7), the heathens seem to have borrowed their accounts of the human soul, impiously attributing to their arch-idol, the heavens, the supporting of its spiritual life, and even making the human spirit or soul a part of their god, the heavens, air, or ether. Thus *Pythagoras*, as we are informed by *Diogenes Laertius* (in *Pythag.*), held that the human soul is a portion of the ether (*αἰθερ* *αἰθερος*), and therefore immortal, because the ether is so: And *Cicero* (in the character of *Cato*) declares that *Pythagoras* and the *Pythagoreans* never doubted “but our souls were portions of the universal mind or god, *quin ex universa mente divina delibatos animos haberemus.*” De Senect. eap. 21. So *Horace*, Lib. ii. Sat. 2. line 79, calls the human soul—

— *Divinae particulam Auræ,*
A particle of Breath divine.

Virgil, *Æn.* vi. line 746,

Æthereum sensum, atque auræ simplicis ignem.
A sentient Ether, pure aerial FIRE.

And *Pliny* the naturalist speaks thus of *Hipparchus*, giving us thereby his own opinion. “The never enough commended *Hipparchus*, as being one than whom no man more fully approved the relation of the stars to man, and the opinion of our souls being a part of the heaven, *Animasque nostras partem esse cæli.*” Nat. Hist. lib. ii. cap. 26. The same doctrine is maintained by the Infidel, in *Wisd.* ii. 2.

— See also *Leland's* Advantage and Necessity of Christian Revelation, Part I. ch. xii. p. 261, &c. 8vo, Of *Pythagoras*; and ch. xiii. p. 293, Note (g); and Mrs. *Carter's* Introduction to her Translation of *Epictetus*, § 19, and 31.

† Others deduce *φως*, when used in this sense, from *ψω* a living or breathing creature (see Gen. iii. 7.), or from *ψω* to speak.

Ανηρ

Ἀνθρ' ἀποφῆτης *a prophet*, Luke xxiv. 19. Ἄνδρες ἀδελφοί *brethren*, Acts i. 16. vii. 2. This manner of expression, it must be confessed, is very agreeable to the Hebrew idiom, and thence to the style of the LXX. (See Jud. vi. 8. xix. 1, 16, 22: in Heb. and LXX.) But then it is no less true that the purest Greek writers use *ανθρ* in the same manner. Thus *Blackwall* (Sacred Classics, vol. i. p. 29. 8vo) produces from *Homer*, II. 3. line 170, ΒΑΣΙΛΗΪ ΑΝΔΡΙ; from *Thucydides*, lib. i. 41, ΑΝΔΡΑ ΣΤΡΑΤΗΓΟΝ; and from *Demosthenes*, ΑΝΔΡΕΣ ΔΙΚΑΣΤΑΙ. To which we may add from *Herodotus*, lib. i. cap. 90, edit. Gale, ΑΝΔΡΟΣ ΒΑΣΙΛΕΩΣ; and cap. 141, ΑΝΔΡΑ ΑΤΑΓΗΤΗΝ; and from *Plato's Phædon*, § 9, ΦΙΛΟΣΟΦΟΥ ΑΝΔΡΟΣ, to § 34.

Ἀνθ', see under Ἀντ' I. 2.

Ἀνθίστημι, from ἀντι *against*, and ἵστημι *to stand*.

To stand against, to resist, whether in deed or word. Mat. v. 39. Eph. vi. 13. James iv. 7. Luke xxi. 15. Acts vi. 10. & al.

Ἀνθομολόγεσθαι, ἐμοί, Mid. from ἀντι *in return*, and ὁμολόγεω *to confess, acknowledge*.

With a Dative of the person, *To confess, return thanks, to*. occ. Luke ii. 38; where *Wetstein* explains this word by *giving thanks to God* ἀντ' ἐυεργεσίας for the benefit bestowed, and cites from *Plutarch Æmil.* (misprinted *Timol.*) p. 260, Β. ΑΝΘΟΜΟΛΟΓΕΙΣΘΑΙ τινα χάριν, *to return thanks for a favour*.

In the LXX the V. is used, Ps. lxxix. 13, for Heb. הוֹדָה *to confess*. Comp. Ezra iii. 11, where LXX render לְהוֹדֹת וּבְהוֹדֹת בְּהִלָּל וּבְעִנּוּ *and they answered* (each other) *in praising and confessing to Jehovah*, by Καὶ ἀπεκριθῆσαν ἐν αἰνῷ καὶ ἀνθομολογήσῃ τῷ Κυρίῳ.

ΑΝΘΟΣ, εὐός, ἔς, το. The Greek Etymologists derive it from ἀνω *up*, and θεῖν *to run*, because while growing it generally tends upwards: But may it not be more probably deduced from the Heb. דִּשְׁנוֹ *to embalm, make sweet*? See Cant. ii. 13. *A flower of an herb*. occ. James i. 10, 11. 1 Pet. i. 24. Comp. Isa. xl. 6, 7. So *Juvenal*, Sat. ix. lin. 126—8,

Ἀνθράκω, ας, ῃ, from ἀνθραξ, ἄνθος.

A heap or fire of live coals. occ. John xviii. 18. xxi. 9. On the former text *Wetstein* shews that this word is used by *Homer, Athenæus, Aristophanes, and Plutarch*. Comp. *Ecclus.* xi. 32.

ΑΝΘΡΑΞ, ἄνθος, ὁ. May it not be compounded of the Heb. דִּשְׁנוֹ *that which keeps or retains*, and אש *fire*?

Aburning, or live, coal. occ. Rom. xii. 20. Ἀνθρωπαρεσκός, σ, ὁ, ῃ, from ἀνθρώπος *a man*, and ἀρεσκω *to please*.

One that is desirous of pleasing men, a man-pleaser. occ. Eph. vi. 6. Col. iii. 2. The V. ἀνθρωπαρεσκω is used by *Ignatius* in the same view. Epist. ad Rom. § 2.

Ἀνθρωπινός, ῃ, ον, from ἀνθρώπος *man*.

Human, belonging to man, his manners, customs, nature, or condition. occ. Rom. vi. 19. 1 Cor. ii. 4, 13. iv. 3. x. 13. James iii. 7, 1 Pet. ii. 13. The word is used in like manner by the profane writers. See *Wetstein*.

Ἀνθρωποκτόνος, σ, ὁ, from ἀνθρώπος *a man*, and κτείνω perf. mid. of κτείνω *to slay*.

A man-slayer, a murderer. occ. John viii. 44. (where comp. *Wisd.* ii. 24, and see *Campbell*.) 1 John iii. 15.

Ἀνθρώπος, σ, ὁ, from ἀνω * ἀθεῖν τῇ ὤμῃ *looking upwards with his countenance*, or from ἀνω τρεπείν ὦπα *turning his view upwards*. *Ovid*, *Metamorph.* lib. i. having observed that † *Prometheus*, lib. i. e. the *divine Counsel* (comp. *Gen.* i. 26.) formed man in the image of the all-ruling Gods, adds in those well-known lines, lin. 85, &c.

Pronaque cum spectent animalia cætera terram,

Os Homini sublime dedit: cælumque tueri

Justit, & erectos ad sidera tollere vultus.

Whilst other creatures tow'ards the earth look down,

He gave to Man a front sublime, and rais'd His nobler view to ken the starry Heav'n.

Nor is this of *Ovid* to be regarded as a mere poetical flight. The most serious and sensible of the philosophical writers among the Heathen urge the same sentiments. Thus *Cicero*, in the character of a *Stoic*, observes, "God raised Men aloft from the ground, and made them up-

* Ἀθεῖν *to look, behold, view attentively*, may be derived from Heb. הִשִּׁיחַ *Hiph.* of הִשִּׁיחַ *to observe*.

† Προμήθευς *from προμηθεύομαι to provide, take thought before-hand*.

E

right,

— Festinat enim decurrere velox
Flosculus angustæ miseræque brevissima vitæ
Portio; —

right, that, by viewing the Heavens, they might receive the knowledge of the Gods. For Men (says he) are upon the earth not merely as inhabitants, but as spectators of things above them in the Heavens (*superarum rerum atque cœlestium*), the view of which belongs to no other animals." De Nat. Deor. lib. ii. cap. 56. edit. Olivet. And again, De Leg. lib. i. cap. 9. "*Cum cæteras animales ad pascum abjecisset, solum hominem erexit, ad cœlique quasi cognationis domiciliique pristini conspectum excitavit.*" When God had made other animals prone to feed on the ground, he made Man alone upright, and raised him to a view of Heaven, as of his native and original habitation." So Agrippa in Dio, Hist. lib. lii. p. 315, Το ἀνθρωπινον παν, ἀντὲ ἐκ τῶν γενομένων καὶ ἐς θεὸς ἀρξέον, ΑΝΘΡΩΠΕΙ: The whole human race, as being sprung from the Gods, and destined to return to them, looks upward."

I. Man, a name of the species without respect to sex, Mat. v. 13, 16. vi. 1. 1 Cor. vii. 26. & al.—or to age, John xvi. 21.

II. A man, as distinguished from a woman. Mat. xix. 3, 5, 10.

III. Every man, every one, any one. 1 Cor. iv. 1. xi. 28. Gal. iii. 12.

IV. In the N. T. ἀνθρώπος is frequently joined, as it were pleonastically, with another N. See Mat. xi. 19. xiii. 28, 45, 52. Luke ii. 15. & al. Comp. Gen. ix. 5, 20. xiii. 8. xlii. 30, 33, in Heb. and LXX, and Ἀνθρ. V.—So Rabbelius on Luke ii. 15, cites from Arrian, ΔΟΥΛΟΙΣ ΑΝΘΡΩΠΟΙΣ for slaves, ΝΟΜΑΔΕΣ ΑΝΘΡΩΠΟΙ for shepherds. See Campbell's Preliminary Dissert. to Gospels, p. 613.

Ανθυπατευω, from ανθυπατος.

To be proconsul, to have proconsular authority. occ. Acts xviii. 12.

Ανθυπατος, α, ο, from αντι for, instead of, and υπατος, superlat. of υπερ q. ὑπεροστος, the supreme, highest; also, a consul, so called by the Greek writers, because, after the expulsion of the kings, the consuls had the supreme or highest authority in the Roman government.

A proconsul, a person sent as governour into a Roman province with consular power. In the time of the common-

wealth, the authority, both civil and military, of the proconsuls was very extensive. But Augustus, at the beginning of his reign, divided the provinces into two parts; one of which he gave wholly over to the senate and people, and reserved the other for himself. After which time, those governours only who were sent into the former division bore the name of proconsuls; though they were denied the whole military power, and so fell short of the old proconsuls*. That this title of proconsul is with great accuracy given by St. Luke to Sergius Paulus, Acts xiii. and to Gallio, Acts xviii. 12, may be seen in Doddridge's notes on those texts, and in the authors there quoted by him. occ. Acts xiii. 7, 8, 12. xix. 38. The latter Greek writers use the N. Ανθυπατος, and the V. ανθυπατευω in the same sense as St. Luke. See Wetstein on Acts xiii. 7.

Ανιμι, from ανα back, and ιμι to send.

I. To send back; but it occurs not strictly in this sense in the N. T.

II. To loosen, unloose. occ. Acts xvi. 26. xxvii. 40; where comp. under Πηδalion.

III. To lessen, moderate. occ. Eph. vi. 9. So Epictetus, Enchirid. cap. 54, cited by Alberti and Wetstein, την αιδω—ΑΝΙΕΝΑΙ, to lessen the respect."

IV. To dismiss, leave. occ. Heb. xiii. 5.

Ανιλεως, ω, ο, η, att. for ανιλαος, from α neg. and ιλεως (att. for ιλαος) merciful. Without mercy. occ. James ii. 13.

Ανιπλος, α, ο, η, from α neg. and νιπω to wash.

Not washed, unwashed. occ. Mat. xv. 20. Mark vii. 2, 5.

Ανιστημι, from ανα again, and ιστημι to place, stand. See the remark under Ιστημι I.

I. In the 2d aor. active, intransitively, To stand again, to rise from a sitting or recumbent posture. Mat. ix. 9. Mark i. 35. ii. 14. xiv. 60. & al. freq. Acts xii. 7, Ανασα rise up, 2d aor. imperat. 2d pers. active, for ανασησι. So Eph. v. 14.

II. In the 2d aor. act. and 1st fut. mid. intransitively, To rise, or arise from the dead, applied to Christ, Mat. xvii. 9.

* See Kenner's Antiquities of Rome, p. 125, 6. Lardner's Credibility of Gospel Hist. Vol. I. Book i. ch. 1. § 11. and Crevier, Hist. des Empereurs, Tom. I. p. 25, 26, 49. 12mo.

xx. 19. & al. freq.—and to men in general, Mark xii. 23, 25. Luke xvi. 31. John xi. 23, 24: 1 Theff. iv. 16. See 2 Mac. vii. 14. *Homer* Il. 21. line 56. But in the 1st fut. and 1st aor. active, transitively, *To raise, cause to rise* from the dead. Acts ii. 24, 32. John vi. 39, 40. See 2 Mac. vii. 9. *Homer* Il. 24. line 551.

III. *To rise from the spiritual death* of sin. occ. Eph. v. 14. comp. John v. 25. Eph. ii. 5, 6. Col. iii. 1.

IV. In the 2d aor. act. intransitively, *To rise, arise, appear, begin to act*. Acts v. 36, 37. vii. 18. *Ανίσταμαι* pass. The same. Rom. xv. 12: Heb. vii. 11, 12. In the 1st fut. act. transitively, *To raise up, cause to appear*. Mat. xxii. 24. Acts iii. 22, 26. xiii. 32. & al. On Acts ii. 30, observe that the words *κατα σαρκά αναστησει τον Χριστον* are omitted in the *Alexandrian* and *Epbrem* MSS, and in the *Cambridge* one by correction, as also in the Vulg. Syriac, and other ancient versions, and that *Griesbach* accordingly rejects them from the text.

V. In the 2d aor. act. intransitively, it imports *hostility* or *opposition*: *To rise up, commence hostilities or opposition*. Mark iii. 26. Acts vi. 9.

VI. *To depart*. Mark vii. 24. x. i. comp. Mat. xix. On Mark x. 1, *Kypke* cites the best Greek writers using the V. in this sense. In the LXX it most frequently answers to the Heb. *קם* to *stand up, arise*. *Ανοητος*, σ, δ, η, from α neg. and νοηω to *consider*. *Inconsiderate, thoughtless, foolish*. occ. Luke xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3.

Ανοια, ας, η, from ανοος, *mad, foolish*, which from α neg. and νοος *mind, understanding*. *Madness, folly, want of understanding*. occ. Luke vi. 11. 2 Tim. iii. 9.

Ανοιω, from ανα, and οιω *to open*, which is perhaps from the Heb. *הרה* to *remove*. From ανοιω we have in the N. T. not only several tenses formed regularly, but also several after the attic dialect, as the 1st aor. *ανεωξα*, John ix. 14. perf. pass. particip. *ανεωσμενος*, Acts xvi. 27. & al. freq. 1st aor. pass. *ανεωχθην*, Luke i. 64. & al. and (with a triple augment)

ηνεωχθη and *ηνεωχθησαν*. Rev. xx. 12. infin. *ανεωχθηναι*. Luke iii. 21. perf. mid. *ανεωγα*. 1 Cor. xvi. 9. 2 Cor. vi. 11.

I. *To open*, as a door or gate, &c. Mat. ii. 11. Acts v. 19, 23. xii. 14. Comp. Acts xiv. 27.

II. *To open*, as the mouth or eyes. See Mat. v. 2: 2 Cor. vi. 11. Mat. ix. 30. John ix. 14, 17. comp. Num. xxii. 28. Psal. lxxviii. 2. Gen. xxi. 19. 2 K. vi. 20. Isa. xlii. 7. in the LXX and Heb. *Elshen* in like manner cites from *Æschylus* ΟΙΦΕΙΝ ΣΤΟΜΑ. To which we may add from *Lucian*, Rhet. Præc. tom. ii. p. 448. edit. *Bened.* ΑΝΟΙΞΑΣ ΣΤΟΜΑ, and *Ad Indoct.* p. 537. ΑΝΕΩΜΕΝΟΙΣ—ΤΟΙΣ ΟΦΘΑΛΜΟΙΣ. On Luke i. 64, comp. Luke xii. 54, 55. 1 Cor. iii. 2, and Heb. and Eng. Lexicon, under *הרה* V.

III. In the mid. and passive, *To be opened*, as the heavens at the descent of the Holy Spirit on Christ. Mat. iii. 16. Luke iii. 21. comp. Ezek. i. 1. Acts vii. 56. Rev. xix. 11. and under *Σχιζω* I. See *Kypke* on 1 Cor. xvi. 9.

Ανοικοδομεω, ω, from ανα again, and οικοδομεω *to build a house*, which see. *To build up again*. occ. Acts xv. 16. The Heb. words answering to this in the LXX of Amos ix. 11, are, *גדר* to *fence, wall up*, and *בנה* to *build*.

Ανοιξις, ιος, att. εως, η, from ανοιω *to open*. *An opening*, as of the mouth. occ. Eph. vi. 19.

Ανομια, ας, η, from αννομος *lawless*. *Transgression of a law, iniquity*. Mat. vii. 23. 1 John iii. 4. & al. freq.

Ανομος, σ, δ, η, from α neg. and νομος *law*.

I. *Lawless, not having, knowing, or acknowledging a law*. occ. 1 Cor. ix. 21. where observe the paronomasia.

II. *Lawless, transgressing the law, a transgressor, wicked*. Mark xv. 28. Acts ii. 23. 1 Pet. ii. 8, & al.

Ανομως, Adv. from αννομος. *Without having the law*. occ. Rom. ii. 12; where *Alberti* observes, that *Isocrates* likewise applies αννομως in this unusual sense, Paneg. p. m. 94. Τας Ελληνας ΑΝΟΜΩΣ ζωντας, και σποραδην οικου- ρας; The Greeks living without laws, and in scattered dwellings."

Ανορθω, ω, from ανα again, and ορθω *to erect*.

I. To make straight, or upright, again. occ.

Luke xiii. 13. comp. Heb. xii. 12.

II. To erect again. occ. Acts xv. 16.

Ανοσιος, σ, ό, ή, from α neg. and σιος holy.

Unholy, impious. occ. 1 Tim. i. 9. 2 Tim.

iii. 2. Comp. Ezek. xxii. 9, in LXX,

and Wisd. xii. 4. 2 Mac. vii. 34. viii. 32.

Ανοχη, ης, ή, from ανεχομαι to bear.

Forbearance. occ. Rom. ii. 4. iii. 26.

Ανταγωνιζομαι, from αντι against, and αγωνιζομαι to strive.

To strive against. occ. Heb. xii. 4. Lu-

cian uses this compound V. De Mort.

Pereg. tom. ii. p. 759. edit. Bened. Τον

ΟΛΥΜΠΙΚΩΝ ΔΥΝΑΜΕΝΟΝ, Who was able to con-

tend or engage with even the Olympian

Jove himself. So Josephus, p. 1335, edit.

Hudson.

Ανταλλαγμα, ατος, το, from ανταλλαμαι

perf. pass. of ανταλλάσσω to exchange,

which from ανι instead of, and αλλάσσω

to change.

I. A thing given in exchange for another, a

compensation, price. In this sense the

word is used by the LXX, 1 K. xxi. 2.

(Alex.) Job xxviii. 15. So in Josephus

[Ant. lib. 14. cap. 16. § 3, edit. Hudson,

cited by Kypke, Herod, having taken Je-

rusalem, prevented the massacre of the

inhabitants, saying, ως επι τοσούτω πολι-

των φονω, βραχυ και την της οικουμένης

ήγεμονίαν ΑΝΤΑΛΛΑΓΜΑ, that he

should esteem even the empire of the

world but a small compensation for such a

slaughter of the citizens."

II. A ransom, a price paid to redeem from

punishment or evil. occ. Mat. xvi. 26.

Mark viii. 37. comp. Psal. xlix. 8.

This word in the LXX answers to the

Heb. מחיר a price, הליכה change or ex-

change, חמרה exchange, commutation, &c.

Αναναπληρω, ω, from ανι in turn or cor-

respondency, and αναπληρωω to fulfil.

To fill up, or complete in turn, or in cor-

respondency. occ. Col. i. 24, Αναναπληρω

τα υστερηματα των θλιψεων τε Χριστου εν

τη σαρκι μου, I in my turn fill up what

is wanting of the afflictions of Christ (in

his members, comp. Acts ix. 4, 5.) in

my own flesh, i. e. as Christ once suf-

fered for believers, and for myself in par-

ticular; and declared, that in this world

his disciples or members should have tri-

bulation, so I in my turn fill up, &c. Or

rather, as Christ once suffered in the flesh many afflictions, so I, in conformity to his example (ανι), am filling up in my own flesh what is wanting of such-like sufferings as he endured. See Wolfius and Macknight on the text, and comp. 2 Cor. i. 5. This decomposed V. is used by Onofander, Dio and Demosthenes, cited by Wetstein.

Αναποδιδωμι, from ανι in turn, and αποδιδωμι to render.

To recompense, repay, return, whether

good or evil. occ. Luke xiv. 14. Rom.

xi. 35. xii. 19. 1 Theff. iii. 9. 2 Theff.

i. 6. Heb. x. 30. Comp. Eccclus. iii. 31.

This verb in the LXX most commonly

answers to the Heb. נמל to requite, דשיב

to return, שלם to repay.

Αναποδομα, ατος, το, from αναποδιδωμι.

I. Recompense, retribution, of good. occ.

Luke xiv. 12.

II. Recompense, retaliation, of evil. occ.

Rom. xi. 9.

Αναποδοσις, ιος, Att. εως, ή, from ανα-

ποδιδωμι.

Recompense, reward. occ. Col. iii. 24.

Αναποκρινομαι, from ανι against, and απο-

κρινομαι to answer.

To answer in opposition, to reply against.

occ. Luke xiv. 6. Rom. ix. 20.

This word in the LXX is used for the

Heb. דשיב to return, and ענה to answer.

Ανταω, ω, from αντα over against, in the

presence of, which from ανι against.

To meet, q. d. to come over against, ob-

viam eo, obvius fio. This simple verb

occurs not in the N. T. but is inserted

on account of its compounds and deri-

vatives.

Αντεπω, from ανι against, and επω to say.

To gainsay, contradict. occ. Luke xxi. 15.

Acts iv. 14.

Αντεχομαι, Mid. from ανι against, and

εχω to hold, adhere.

It is construed with a Genitive.

I. To hold any thing against some resisting

force.

II. To hold fast, adhere to, notwithstanding

resistance or opposite force. occ. Mat.

vi. 24, (where see Wetstein) Luke xvi.

13. Tit. i. 9. Thus Josephus, describ-

ing the miseries of the famine during the

siege of Jerusalem, and how the seditious

forced from the people whatever food

they found, says, Ετυπτοντο δε γεροντες

ANTE-

ANTEXOMENOI των σιλιων, Old men were beaten while they held fast their victuals." De Bel. lib. v. cap. 10. § 3.

III. To succour, support, as an infirm body by the hand from falling. occ. 1 Theff. v. 14. And in the same view the LXX appear to have used the word, Job xxxiii. 24, ΑΝΘΕΞΕΤΑΙ τε μη πεσειν εις θανατον, *He shall sustain him from falling to death.*" Comp. Acts xx. 35.

ANTI, perhaps from the Heb. ענה or ענה infin. ענה, to act upon, return, answer. A preposition which denotes answering, correlation, or correspondency to, or return for somewhat else.

I. Governing a Genitive,

1. For, in return for, for the sake of. Rom. xii. 17. Heb. xii. 16. & al.

2. For, upon account of, answerable to. Mat. v. 38. xvii. 27. John i. 16; χαριν αντι χαριτος grace, for, answerable to (his) grace; for "the pronoun αυτε, which occurs after πληρωματος, must be understood as repeated after χαριτος.—*The Word incarnate, says the Apostle, resided among us, full of grace and truth; and of his fulness we all have received, even grace for his grace; that is, of every grace or celestial gift conferred above measure upon him, his disciples have received a portion according to their measure.*" Campbell's Note, where see more; and comp. Fortin's Tracts, vol. i. p. 402. edit. 1790.

Ανθ' ων, an elliptical Attic expression for αντι των ων, literally, *On account of these things that, i. e. On this account that, because that, because.* Luke i. 20. xix. 44. Acts xii. 23.

3. In the stead, or place, of. Mat. ii. 22. xx. 28. Mark x. 45. Luke xi. 11. comp. 1 Cor. xi. 15. James iv. 15. Heb. xii. 2; where see Wolfius and Wetstein.

II. In Composition it denotes,

1. Contrariety, opposition, as in αντιστημι to stand against, oppose.

2. Acting in turn, return, or reciprocally, as in ανιμετρεωμαι to measure back again, ανιλοιδωρω to revile in return, or again.

3. Answerableness, or correspondency, as ανιλυτρον a correspondent ransom.

4. In the place or stead of, as in ανθυπατος a proconsul.

Αντιβαλλω, from αντι reciprocally, and βαλλω to cast.

To cast, or toss from one to the other by turns, as a ball, or &c. Hence it is applied to discourse or mutual discussion of a subject by speech. occ. Luke xxiv. 17. Comp. 2 Mac. xi. 13.

Αντιδιατιθημι, from αντι against, and διατιθημι to dispose.

To oppose, or indispose. occ. 2 Tim. ii. 25, where αντιδιατιθεμενους means either those who directly oppose the Gospel, or those who are indisposed or disaffected towards it; the latter sense seems preferable, because the Apostle directs Timothy to treat the αντιδιατιθεμενους in a very different manner from the ανθισταμενους opposers, mentioned ch. iii. 8, from whom he was to turn away, ver. 5.

Αντιδικος, ο, ο, η, from αντι against, and δικη a cause or suit at law.

I. An adversary, or opponent in a lawsuit. So Herodian, lib. vii. cap. 17, has ΑΝΤΙΔΙΚΟΥΣ εν πρασιναισιν αλορανοισ, adversaries in law-suits. occ. Mat. v. 25. Luke xii. 58. xviii. 3.

II. It is applied to the Devil, the great adversary of man, and the accuser of our brethren. occ. 1 Pet. v. 8. comp. Rev. xii. 10. Job i. 9. ii. 5. Zech. iii. 1. and Heb. and Eng. Lexicon in πω.

Αντιθεσις, ιος, Att. εως, η, from αντιτιθημι to oppose, which from αντι against, and τιθημι to place.

Opposition. occ. 1 Tim. vi. 20.

Αντικαθιστημι, from αντι against, and καθιστημι to place.

To place against, or in opposition to; but in 2d aor. to stand against, resist. occ. Heb. xii. 4.

Αντικαλεω, ω, from αντι, in return, and καλεω to call.

To call or invite in return. occ. Luke xiv. 12. Thus applied by Xenophon in Wetstein.

Αντικειμαι, from αντι against, and κειμαι to be placed, to lie.

To be placed against, or in opposition; to be opposite, to oppose, be an adversary to. Luke xiii. 17. Gal. v. 17. 1 Tim. i. 10. & al.

Αντιμεν, An Adv. governing a Genitive, from αντι against, compounded with καρα the head, or Heb. פה to meet.

Opposite to, over against. occ. Acts xx. 15.

Αντιλαμβάνομαι, Mid. from ἀντί *mutually or against*, and λαμβάνω *to take bold*.

I. With a Genitive following, *To take bold on another mutually*, as by the hand: hence figuratively, *to support*, as by the hand, from falling; *to support, help, assist.* occ. Luke i. 54. Acts xx. 35. Comp. Lev. xxv. 35, LXX, and Heb. and Eccles. ii. 6.

II. *To take bold*, as it were, *on the opposite side.* occ. 1 Tim. vi. 2, οἱ τῆς ενεργεσίας ἀντιλαμβάνομενοι *taking bold on the glorious benefit of Christ's redemption on the other side*; for ἀντιλαμβάνεσθαι, says Piscator, properly denotes, *to support a burden with another person*, and, as it were, *on the other side*. In this view the expression beautifully represents the *masters as laying bold on the benefit of the Gospel on one side*, while their slaves also, who are now the Lord's freemen, *have bold on it*, in like manner, *on the other*.

Elphinstone however observes, that ἀντιλαμβάνεσθαι often signifies, in the Greek writers, *to partake of, receive, enjoy*, and would explain the passage, *but rather let them do service*, because οἱ τῆς ενεργεσίας ἀντιλαμβάνομενοι *they who receive the benefit (of their service) are believers, and beloved*. The structure of the Greek words seems greatly to favour this latter interpretation; and I do not think Doddridge's objection to it ("that ενεργεσία signifies *a benefit freely conferred*, and therefore is hardly fit to express even the cheerful and exact obedience of *slaves*") sufficient to overturn it. Such a way of speaking seems to me highly agreeable to the *mild and equitable* genius of Christianity. Comp. Eph. vi. 8. Philem. ver. 16, and Macknight on 1 Tim. vi. 2,

In the LXX, where this verb very frequently occurs, it answers inter al. to Heb. --- בָּרַחַץ *to lay fast bold on*, חָסַר *to support*, עָזַר *to prop*, and to עָזַר *to help*. Αντιλέγω, from ἀντί *against*, and λέγω *to speak*.

I. *To speak against.* John xix. 12. Acts xxviii. 22. Comp. Rom. x. 21. Luke ii. 34, and under Κολάζω.

II. *To contradict, gainsay.* Luke xx. 27. Acts xiii. 45. xxviii. 19. Tit. i. 9. ii. 9;

in which last passage our translation renders it in the text *not answering again*, which includes the sense of *gainsaying*, which they have given in the margin, and seems the more spirited and comprehensive version. Comp. 1 Pet. ii. 18. The above cited are all the passages of the N. T. wherein the Verb occurs.

Αντιληψις, ιος, att. εως, ἡ, from ἀντιλαμβάνομαι *to support, help*.

A help. occ. 1 Cor. xii. 28. After examining various opinions concerning the sense of the word in this passage (of which see Suicer, Thesaur. and Wolfius), I find myself obliged to acquiesce in that of Theophylact, who explains ἀντιληψις by ἀντὶχεσθαι τῶν ασθενῶν *helping or supporting the infirm*. So Gennadius in Ecumenius interprets ἀντιληψις by τὸ ἀντὶχεσθαι τῶν ασθενῶν καὶ προσελεῖν αὐτῶν *helping the infirm, and taking care of them*; for which difficult and self-denying office, it is probable, persons were, in the Apostolic times, extraordinarily qualified by the Holy Spirit, Comp. Acts xx. 35. 1 Thess. v. 14. Vitringa, De Synagog. Vet. lib. ii. p. 509, from a comparison of the 28th and 29th verses of 1 Cor. xii. thinks that ἀντιληψις denote *them who had the gift of interpreting foreign languages*. But to express these, the word seems *strangely obscure*. Macknight, whom see, explains it by "*Helpers, who, speaking by inspiration to the edification of the Church, are fitted to assist the superior teachers, and to help the faith and joy of others.*"

Αντιλογία, ας, ἡ, from ἀντιλέγω *to contradict*. Contradiction, opposition. occ. Heb. vi. 16. vii. 7. xii. 3. Jude ver. 11.

Αντιλοιδόρεω, ω, from ἀντί *in return*, and λοιδόρεω *to revile*.

To revile again, or in return, occ. 1 Pet. ii. 23.

Αντιλutron, α, τα, from ἀντί *in return or correspondency*, and λutron *a ransom*.

A ransom, price of redemption, or rather *a correspondent ransom*. "It properly signifies *a price* by which captives are redeemed from the enemy, and that kind of exchange in which the life of one is redeemed by the life of another *." So Aristotle uses the verb ἀντιλutron *for redeeming life by life*. See Scapula. occ. 1 Tim.

* Hyperius in Leigh's Crit. Sacra.

ii. 6. comp. Mat. xx. 28. Gal. iii. 13. *Cæsar* informs us, that the ancient Gauls practised human sacrifices on this very remarkable principle, that “* the anger of the immortal Gods could be no otherwise appeased than by paying the life of one man for that of another.”

What is this but a corruption of the true tradition, that the Seed of the Woman was to give himself, or his life, a ransom for all? And was it not principally from a like perversion of the same blessed truth, that the heathen world in general offered human victims, and that the Canaanites, Moabites, &c. had that horrid rite of sacrificing their own children, especially their first-born? See 2 K. iii. 27. Mic. vi. 7. and comp. under *Μολοχ*, and *Heb.* and *Eng.* Lexicon under *לחם* I.

Αντιμετρεω, *ω*, from *αντι* in return, and *μετρεω* to measure.

To measure, or mete, back again, or in return. occ. Mat. vii. 2. Luke vi. 38. But in Mat. very many MSS, four of which ancient, read *μετεγθησεται*, which reading is adopted by *Wetstein* and *Griesbach*.

Αντιμισθια, *ας*, *η*, from *αντι* in return, and *μισθος* a reward.

A recompense, either in a good or bad sense. occ. Rom. i. 27. 2 Cor. vi. 13.

Αντιπαρελθω, An obsolete Verb, from *αντι* over against, and *παρελθω* to pass by, whence in the N. T. we have 2 aor. act. 3d perf. sing. *αντιπαρηλθεν*.

To pass by on the opposite side, to turn out of the way, and so pass by. occ. Luke x. 31, 32; where the Priest and Levite are represented by our blessed Saviour as turning out of the way at the sight of the poor wounded and half-dead man, and so passing by, for fear, it should seem, of being legally polluted by touching a dead carcase. See instances of similar hypocrisy among the Jews, Mat. xxvii. 6. John xviii. 28.

Αντιπαρερχομαι. See the preceding *αντιπαρελθω*.

Αντιπεραν, Adv. joined with a Genitive Case, from *αντι* against, and *περαν* beyond, on the further side.

* *Quod pro vitâ hominis, nisi vita hominis redatur, non posse aliter deorum immortalium numen placari arbitrantur. Cæsar. Comment. lib. vi. § 15.*

Over against, on the opposite shore. occ. Luke viii. 26.

Αντιπιπτω, from *αντι* against, and *πιπτω* to fall.

To rush against, to assault, to resist, as it were, by force and violence; literally, to fall against. occ. Acts vii. 51.

Αντιστρεφουμαι, from *αντι* against, and *στρεφω* to war.

To war, or make war, against. occ. Rom. vii. 23.

Αντιτασσομαι, from *αντι* against, and *τασσω* to set in array.

Mid. To set oneself in opposition to, and, as it were, in array against. occ. Acts xviii. 6. Rom. xiii. 2. James iv. 6. v. 6. 1 Pet. v. 5.

Αντιτυπος, *η*, *ον*, from *αντι* denoting correspondence, and *τυπος* a form, or figure.

I. Corresponding in form, like, similar. So *Hesychius*, *αντιτυπος*, *ισος*, *ομοιος*, and in *Nonnus* *αντιτυπα* *ηθη* similar manners. Hence in the N. T.

II. Figurative, typical, correspondent to and representing a higher reality. occ. Heb. ix. 24. On which passage *Chrysostom*, *Ου γαρ εις χειροποιητα αγια εισηλθεν ο Χριστος, ανιτυπα των αληθινων. Αρα εκεινα εστιν αληθινα, ταυτα δε ΤΥΠΟΙ*. For Christ is not entered into the holy places made with hands, which are the *ανιτυπα* of the true. These latter, then, are the true; the former are types.” So the * ancient Christians used to call the bread and wine in the communion, the *ανιτυπα* of Christ's body and blood. But they who speak thus plainly reject the novel and monstrous doctrine of Transubstantiation.

III. *Αντιτυπον*, *το*, Antitypical, or an anti-type, somewhat answering to, and represented by, a type, or emblem. occ. 1 Pet. iii. 21.

Αντιχριστος, *ς*, *ο*, from *αντι* against, and *Χριστος* Christ.

An opposer of Christ, an anticrist; and with *Ο* prefixed, *την anticrist*. occ. 1 John ii. 18, 22. iv. 3. 2 John, ver. 7. On all which texts see *Macknight*.

Ανιλειω, *ω*, from *ανιλος*, *ς*, *ο*, a sink, which may be from the Heb. *לַנַּי*, infin. of *לַנַּי* †

* See *Suicer's* Thesaurus in *Αντιτυπον* I.

† It seems worth remarking on this occasion, that the sea is called, both by *Homer* and *Euripides*, *ανιλος*. Comp. *Eccles.* i. 7.

to return, compounded perhaps with *to cast down*, because it returns the moisture, &c. downwards to the earth whence it came.

I. Properly, *To empty a sink*. In this sense the word is used in the profane writers, as for instance by *Lucian*, *Cataplus*, tom. i. p. 444, but not in the N. T.

II. *To draw out*, as water out of a well. occ. John ii. 9. iv. 7, 15.—as liquor from a vessel. occ. John ii. 8. See *Heb.* and *Eng. Lexic.* under *משך*.

This verb in the LXX answers thrice to the Heb. *משך* to draw water, once to *דלל* to draw out.

Ανιλημα, ατος, το, from *ηντλημαι* perf. pass. of *ανιλεω*.

Something to draw water with, a pitcher. See Gen. xxiv. 15—20, and *Heb.* and *Eng. Lexicon* in *משך*. occ. John iv. 11.

Ανιοφθαλμειω, ω, from *ανι* against, and *οφθαλμος* the eye.

I. *To direct the eye against* another who looks at one, *to look a person in the face*. In this sense it occurs not in the N. T. but is thus used by *Clement* in his 1st Epist. to the Corinthians, § 34. edit. *Russel*. Comp. *Wisd.* xii. 14. and *Wetstein* on Acts xvii. 15.

II. Applied to a ship, *To bear* (or, in the sailor's phrase, *to loof*) *up against the wind, to look the storm in the face*, as it were. occ. Acts xxvii. 15. It is a very accurate term, the propriety of which is strongly illustrated by remarking, that " * on the prow of the ancient ships was placed a round piece of wood, called sometimes *οφθαλμος* the eye of the ship, because fixed in its fore-deck."

Ανυδρος, ς, δ, η, from α neg. and *υδωρ* water.

Without water, dry. occ. Mat. xii. 43.

Luke xi. 24. 2 Pet. ii. 17. Jude, ver. 12.

Ανυποκριτος, ς, δ, η, from α neg. and *υποκρινομαι* to pretend, feign, which see.

Without hypocrisy or simulation, unfeigned.

Rom. xi. 9. James iii. 17.

Ανυποτακτος, ς, δ, η, from α neg. and *υποτακτος* subject, which from *υποτασσω* to sub-

ject.

I. *Not subject, not put in subjection*. occ. Heb. ii. 8.

II. *Not subject, disobedient to authority, refractory, disorderly*, occ. 1 Tim. i. 9. Tit. i. 6, 10.

Ανω, An Adv. from the Prep. *ανω*, in the sense of *ascend, upwards*.

1. *Up, upwards*. John xi. 41. Heb. xii. 15.

2. *Above*. Acts xii. 19.

3. With the article *ο*, it is used as a N. denoting *what is above, high, exalted*, John viii. 23. Gal. iv. 26. Phil. iii. 14. Col. iii. 2. It is once applied in this sense without the article, John ii. 7, *And they filled them εως ανω up to the higher part, or brim*. Comp. *Κατω* II.

Ανωθεν, ς, το, so called because *ανω της γης* above the ground.

An upper room, or chamber. occ. Mark xiv. 15. Luke xxii. 12.

Ανωθεν, An Adv. of place or time, from *ανω* above, and the syllable *θεν* denoting from.

1. *From above*. John iii. 31. James i. 17. & al.

2. *From the beginning, or first rise*, occ. Luke i. 3. Acts xxvi. 5. So *Josephus*, Ant. lib. xv, cap. 7. § 8. *φιλοι γαρ ΑΝΩΘΕΝ ησαν*, for they were his old friends." See *Wetstein* in Luke.

3. *Again, anew, as before*. occ. Gal. iv. 9. John iii. 3, 7. It is plain that *again*, and not from *above*, is nearly the true meaning of *ανωθεν* in the two last-cited texts, because it appears from ver. 4, that *Nicodemus* understood our Saviour in this sense; and though there is an ambiguity in the Greek word *ανωθεν*, there is no reason to think there was the same ambiguity in the language wherein our Lord spake to *Nicodemus*. But *Κυρκε*, whom see, remarks that *ανωθεν* is a much more emphatical word than *δευτερον*, ver. 4, and signifies "Denuo, inde à primis initiis, à primo veluti flamine," *anew, from the very first beginning, from the first rudiments of being*; and in Gal. iv. 9, where it is joined with *παλιν* again, *Macknight*, whom also see, renders *ανωθεν* from the first, of their conversion namely. So *Galen*, cited by *Wetstein*, ηδη — ΠΑΛΙΝ ΑΝΩΘΕΝ αρχαμενος, now beginning again from the very first;" and, *γραφας ΠΑΛΙΝ ΑΝΩΘΕΝ υπερ των αυτων*, writing again from the beginning, on the same things. Comp. *Wisd.* xix. 6, in the Greek. The Syriac version in all the

* See *Potter's Antiquities of Greece*, vol. ii. p. 140, 1st edit. and *Beza* on Acts xxvii. 15.

the three texts has *מן דריש* *anew*, from the beginning.

4. With a preposition it is used in the sense of a N. *The top*, or *upper part*. Mat. xxvii. 51. Mark xv. 38. Comp. *Ανω* 3.

Ανωτεριος, η, ον, from *ανωτερος* upper, higher; Comparative from *ανω* up, upwards.

Upper, higher: oce. Acts xix. 1, where it means *higher up in the country, further or more distant from the sea*, as the districts of *Phrygia* and *Galatia* here intended (comp. Acts xviii. 23.) were. So *Josephus*, Contr. Apion. lib. i. § 12. *Οι δε ταυτης (θαλασσης) namely) ΑΝΩΤΕΡΩ τας οικησεις εχοντες*, Those who had their habitations further up from sea." And *De Bel. lib. i. Procem. § 1*, he uses *τοις ΑΝΩ βαρβαροις* for the inland barbarians." See more instances of the like expression in the learned *Hudson's* Note on this place. To what he has adduced I add, that in *Herodotus*, lib. i. cap. 95, we have likewise *της ΑΝΩ Ασιης* the higher Asia, for that part of it which was further from the sea. Comp. *Wetstein* on Acts.

Ανωτερος, α, ον. Comparat. of *ανω* above.

The higher, the upper; hence

Ανωτερον, Neut. used adverbially,

- I. *Higher, to a higher place*. occ. Luke xiv. 10.

- II. *Above, before*. occ. Heb. x. 8.

Ανωφελης, εος, ες, ο και η, και το—ες, from α neg. and *ωφελω* to profit.

Unprofitable, occ. Tit. iii. 9. *Ανωφελες, το*, *Unprofitableness*, the Neut. being used for a Substantive, as usual. occ. Heb. vii. 18.

In the LXX it answers to the Heb. *לֹא יוֹעִיל*, and *לֹא יוֹעִיל* it doth not profit.

Αξινη, ης, η, from *αγω* or *αγνυμι*, 1st fut. *αξω*, to break, say the Greek Etymologists; but may it not rather be from the Heb. *אָסַף* to urge, hasten; or from *פָּרַץ* to divide, cut off?

An axe. occ. Mat. iii. 10. Luke iii. 9.

Αξιος, α, ον, from *αγω*, either as it signifies to estimate, value, or rather as it refers to a pair of scales, in which, when the weights on each side are equal, they *αἰσθῶσι* bring or draw down the beam to a level or horizontal position. Comp. under Sense IV.

- I. *Worthy, deserving, meriting*, whether absolutely, as Mat. x. 11, (see *Alberti* and

Elfner), or with a genitive or infin. following, Mat. x. 10. Luke xii. 48. John i. 27. 1 Tim. i. 15. Rev. iv. 11. & al. freq. So it should be rendered, Luke xxiii. 15, *And lo! nothing worthy of, or deserving death, has* (in *Herod's* opinion) been done by him, *ΕΣΤΙ ΠΕΠΡΑΓΜΕΝΟΝ ΑΤΤΩ*. *Raphelins*, in his Notes on this place, has produced so many instances of a similar construction from the Greek writers, that I think he has set this interpretation of the text beyond dispute. Comp. *Wetstein*.

- II. In a passive sense, *Deserved, due*. Luke xxiii. 41.

- III. *Worthy, fit, suitable*. Mat. iii. 8. x. 37. Luke iii. 8. Acts xxvi. 20. comp. 1 Cor. xvi. 4. 2 Theff. i. 3.

- IV. *Worthy to be compared, comparable, such as being put in the opposite scale*, as it were, *may draw down* (* *αγειν*) *the beam*. Thus *Homer*, II. viii. lin. 234, 5.

— Nun δ' οὐδ' ἑνος ΑΞΙΟΙ εἰμεν
'Εκτορος, —

But now we're not a poize
To Hector single. —

Comp. Eccus. xxvi. 15.

Ουκ αξια—*πος*, *Not comparable to, not to be compared with*. occ. Rom. viii. 18.

Raphelins shews, that in *Herodotus* the phrase *ουκ αξιος*, joined with a genitive, or with the verb *συμψηθησθαι* to be compared, followed by a dative, signifies *not comparable to, not worthy to be compared with*, or sometimes with a genitive, *not worth*; and that both *Herodotus* and *Polybius* use the preposition *προς* in comparisons. But I have not yet met with an instance, in any Greek writer, of *αξιος* being construed with *προς* in the same sense as in this text of St. Paul. *Wetstein*, however, cites from *Plato's* *Protag.* the similar phrase *ΑΝΑΞΙΑ ἡδονη ΠΡΟΣ λυτην*, pleasure *not comparable to* sorrow." The modern Greek version in Rom. viii. 18, has *εδεν ειναι ΑΞΙΑ ΠΡΟΣ*.

The LXX use *αργυριον αξιον* (answering to the Heb. *מָלֵא כֶּסֶף* full money) for the

* "Αξιον enim *προς* το *αξιν* est autem *αγειν* vox της *σαλμικης*, & idem valet quod *ἐκκλιν* pendere; *αγω*, *αξω*, *αξιος*. Illud igitur est *αξιον*, quod *αξιν*, b. e. *καθελκει*, τον *ζυγον*, lancem, in qua ponitur, trahit ac deprimit." *Duport* in *Theophrasti*, Char. Ethic. cap. iii. p. 242, 3.

money any thing is worth, Gen. xxiii. 9. 1 Chron. xxi. 22, 24; and αξιος followed by a genitive in that version, denotes comparable to, Prov. iii. 15. viii. 11.

Αξιω, ω, from αξιος worthy.

I. To esteem, count, or reckon worthy or deserving. occ. Luke vii. 7. 1 Tim. v. 17. Heb. iii. 3. x. 29.

II. To think fit or proper. occ. Acts xv. 38. Comp. Acts xxviii. 22.

III. To count worthy or fit, to account, or accept, as worthy. occ. 2 Theff. i. 11.

Αξιως, Adv. from αξιος worthy.

Worthily, suitably, as it becometh. Rom. xvi. 2. Col. i. 10. & al.

Αορατος, ε, ο, η, και το—ον, from α neg. and ορατος visible.

Invisible, that cannot be seen. occ. Rom. i. 20. Col. i. 16. 1 Tim. i. 17. Heb. xi. 27.

Απαγγελλω, from απο from, and αγγελω to tell.

I. To declare, tell from some one else. occ. Mat. xii. 18. Heb. ii. 12. 1 John i. 2, 3.

II. To bring or carry word back, renunciare. Mat. ii. 8. xi. 4. Luke vii. 22. Comp. Mat. viii. 33. Mark vi. 30. Luke ix. 36. xiv. 21.

III. To tell, declare. Luke viii. 47. xiii. 1. & al.

This word in the LXX generally answers to the Heb. דבר to declare.

Απαγχω, from απο intens. and αγχω to strangle, which from Heb. דבר to strangle. To strangle, kill by strangling, or hanging. Hence Απαγχωμαί, Mid. To strangle, hang oneself. occ. Mat. xxvii. 5. The verb απηγγατο is used in this sense by the LXX, 2 Sam. xvii. 23, where it answers to the Heb. דבר; and so it is by the profane writers, particularly by Theophrastus, Eth. Char. 12. Παις—πληγας λαβων ΑΠΗΓΕΑΤΟ, a servant having been beaten *banged himself*;" on which passage the learned Dupont declares his assent to the common exposition of Mat. xxvii. 5, notwithstanding the cart-loads of notes which, he says, certain modern interpreters had, in his time, heaped together concerning that text. And Rabbelius cites from Arrian, Epictet. lib. i. cap. 2, towards the beginning, the very expression of the Evangelist, ΑΠΗΓΕΑΤΟΝ ΑΠΗΓΕΑΤΟ, where it can have no other sense than, as Mrs. Carter trans-

lates it, "he goes and hangs himself." Comp. Wolfius, Le Clerc, Scott and Wetstein on Mat.

Απαγω, from απο from, and αγω to carry, lead.

I. To lead, carry, or take away. Mat. xxvi. 57. Acts xxiv. 7. & al. comp. Acts xxiii. 17. 1 Cor. xii. 2.

II. Passive, To be led or carried away to prison, punishment or death. So Hefychius, απαγεσθαι, εις θανατον ελκεσθαι. occ. Mat. xxvii. 31. Luke xxiii. 26. John xix. 16. Acts xii. 19. On Mat. xxvii. 31, Wetstein shews that this verb is in like manner applied by the Greek writers to those who are led to death or execution. Thus from Galen he cites, Εκελευσεν αυτον ΑΠΑΧΘΗΝΑΙ τεθνησκομενον, He ordered him to be led away to die;" and from Achilles Tatius, Περαινον ο δημιος? ΑΠΑΓΕΤΩ τετον λαβων: Where now is the executioner?" Let him take this man away," i. e. to dispatch him. But on Acts xii. 19, Kypke proves that the Greek writers sometimes apply the word to milder punishments; and such an one he thinks was inflicted on the soldiers there mentioned.

III. To lead, or tend, as a way. occ. Mat. vii. 13, 14; where Wetstein produces from Stephanus, ΘΝ 'ΟΔΟΝ ΘΝ εκ Θεσπιων ΕΙΣ Πλαταιας ΑΠΑΓΟΥΣΑΝ, The way leading from Thespiae to Plataeae."

Απαιδευτος, ε, ο, η, from α neg. and παιδεω to instruct.

Unlearned. occ. 2 Tim. ii. 23.

Απαιρω, from απο from, and αιρω to take away.

To take away. occ. Mat. ix. 15. Mark ii. 20. Luke v. 35.

Απαντω, ω, from απο again, or intens. and αιτω to ask.

I. To require, ask again. occ. Luke vi. 30.

II. To require, demand. "Αρειν, says Casaubon on Theophrast. Eth. Char. xi. is to ask as a favour, απαιρειν to demand as a debt. So the orator Andocides, Ταυτα υμας, ει μεν βαλεσθε, ΑΙΤΩ· ει δε μη βαλεσθε, ΑΠΑΙΤΩ. These things, if you are willing, I ask of you; if not, I demand them," occ. Luke xii. 20, But God said unto him, Thou fool, this night απαιτουν do THEY require (Eng. Marg.) thy soul of thee. Of whom must we understand

derstand this? Who are THEY that can require the ψυχὴν soul or life of any man, but the ever-blessed Trinity only? of whom it is written, Deut. xxxii. 39, *See now that I, even I, am ὁ θεός HE, (the very Essence) ὡς ἐμὴ ἀλείμ, and there are no ALEIM with me; I kill, and I make alive.* Comp. 1 Sam. ii. 6. 2 K. v. 7. Jonah iv. 3. Wisd. xvi. 13. Is not aleim then the Noun, though not expressed, with which the V. plur. ἀπαντες-σιν agrees? As the V. ὡσπερ σιν THEY shall give, may likewise, Luke vi. 38, (comp. Prov. xix. 17.) and perhaps παρέθεντο THEY committed, and αἰήσασιν THEY will ask, Luke xii. 48. So the Heb. אלהים, when denoting the true God, is sometimes joined with plural verbs in the O. T. as Gen. xx. 13. xxxi. 7, 53. xxxv. 7. 2 Sam. vii. 23. Comp. Heb. and Eng. Lex. under אלהים II. 1.

Ἀπαλγεω, ω, from ἀπο denoting privation, and αλγεω to feel pain, which from αλγος pain, and this perhaps from Heb. הָבַס to putrefy.

To grow or become insensible, void of, or pass, feeling. occ. Eph. iv. 19. So Phavorinus has ΑΠΑΛΓΟΥΝΤΑΣ—ἀπο πολλὰς ὀνγας losing their feeling through intense cold." But Raphelius on this word cites several passages from Polybius, wherein it signifies the utmost pitch of despair; and remarks, that Hesychius explains it by μηκέτι θελοντες ποιεῖν being no longer willing to work. These several meanings of insensibility, despair, and indolence, Raphelius is of opinion were intended by the Apostle to be included in this dreadfully emphatic word ἀπηλγηνοτες. See also Eisner, Wolfius, and Wetstein.

Ἀπαλλάσσω, att.—τίλω, from ἀπο from, and ἀλλάσσω to change. It denotes in general change of place or condition.

I. To dismiss, let go, set free, deliver. occ. Luke xii. 58, Heb. ii. 15.

II. Ἀπαλλάττομαι, Mid. To depart, remove from. It is applied figuratively to diseases. occ. Acts xix. 12.

Ἀπαλλοτριω, ω, from ἀπο from, and ἀλλοτριω to alienate, which from ἀλλοτριος alien, strange, foreign.

To estrange, alienate entirely, abalienate. occ. Eph. ii, 12. iv. 18. Col. i. 21. See

Wolfius on Eph. ii. and Kypke on Eph. iv. In the LXX it most frequently answers to the Heb. נָדַח to disperse (whence the N. נָדָר foreign, a stranger), and to נָדַר to be separated.

Ἀπαλος, η, ον, according to the Etymologist and Eustatius, from ἀφή the touch, which from ἀπτομαι to touch, which see. Yielding to the touch, soft, tender. occ. Mat. xxiv. 32. Mark xiii. 28.

In the LXX it constantly answers to the Heb. נָר soft.

Ἀπανlaw, ω, from ἀπο from, and ανlaw to meet.

To come (i. e. from some other place) into the presence of, to meet. Mat. xxviii. 19. Luke xiv. 31. & al. Wetstein on Luke cites Appian, Polybius and Arrian, applying this verb in like manner to meeting in hostility.

Ἀπανηγεις, ις, att. εως, η, from ἀπανlaw.

A meeting. Εἰς ἀπανηγῶν to the meeting, to meet. occ. Mat. xxv. 1, 6. Acts xxviii. 15. 1 Thess. iv. 17. On Mat. Wolfius cites from Polybius, ΕΞΗΓΗΣΑΝ Εἰς τὴν ΑΠΑΝΤΗΣΙΝ.

Ἀπαξ, Adv. from α collective, and πας all. I. Once, once for all. See Heb. vi. 4. ix. 7, 26, 27, 28. x. 2. xii. 26, 27. 1 Pet. iii. 18. comp. ver 20. Jude, ver. 3. On Heb. ix. 7, comp. 3 Mac. i. 11; and observe that Wolfius cites Herodotus using the very phrase ΑΠΑΞ ΤΟΥ ΕΝΙ ΑΥΤΟΥ. In 1 Pet. iii. 20, for ἀπαξ ἐξεδεχετο the Alexandrian and another ancient MS. with many later ones, and several printed editions, have ἀπεξεδεχετο, which reading is embraced by Mill and Wetstein, and received into the text by Griesbach.

II. Once, one time. See 2 Cor. xi. 25. Phil. iv. 16. 1 Thess. ii. 18.

III. Entirely, thoroughly. Jude, ver. 5; where join ἀπαξ with εἰδοτας; and see this interpretation embraced and defended by Alberti and Wolfius. Comp. 2 Pet. i. 12.

The above-cited are all the passages of the N. T. wherein the word occurs.

Ἀπαράκατος, ος, ὁ, η, from α neg. and παραινω to pass.

Which passeth not from one to another (Eng. Marg.), as the Jewish high-priesthood did from the father to his son and successor; so Theophylact explains ἀπαράκατον

εἶπον by ἀδιαδοχῶν not successive. occ. Heb. vii. 24, where see *Wolffius*.

Ἀπαρσενεύσας, s, ὁ, ἡ, from α neg. and παρσενεύω to prepare.

Unprepared, not ready. occ. 2 Cor. ix. 4.

Ἀπαρνεομαι, εμαι, from ἀπο from, and αρνεομαι to deny.

I. To deny or renounce another, to deny one has any connection or acquaintance with him, as Peter did Christ. Mat. xxvi. 34, 35. (comp. ver. 72, 75.) Luke ix. 12.

II. Joined with εαυτον oneself, To deny oneself, renounce one's own natural inclinations and desires. occ. Mat. xvi. 24. Mark viii. 34. Luke ix. 23.

Ἀπ᾽ αἵ, Adv. from ἀπο from, and αἵ now.

From this time, from henceforth. occ. Rev. xiv. 13. Comp. αἵ 5.

Ἀπαρτισμος, s, ὁ, from ἀπαρτисμαι perf. pass. of ἀπαρτίζω to perfect, which from ἀπο intensive, and αἵ to perfect, finish, from ἀπτός perfect, complete, which see. A completion, finishing, perfecting. occ. Luke xiv. 28.

Ἀπαρχή, ης, ἡ, from ἀπο from, and αρχή the beginning.

I. The first-fruits, i. e. the first of the first-ripe fruits, בכורי ראשית, as it is expressed, Exod. xxiii. 19, which (besides the sheaf of ראשית first-fruits offered at the passover for the whole people of Israel, Lev. xxiii. 10, and the בכורים first-ripe fruits of wheat, which were offered at Pentecost, Exod. xxiii. 16. xxxiv. 22. Lev. xxiii. 17,) every Israelite was bound by the law to bring to the house of God, and offer with those remarkable words ordered by Moses, Deut. xxvi. 4. It occurs not, however, in this its primary and proper sense, in the N. T. but frequently in the LXX version of the Old, where it often answers to the Heb. ראשית, never to בכורים.

II. The first-fruits in a figurative sense. It is applied

I. To Christ risen from the dead, as the first-fruits of them that slept, and whom the full harvest of those who are Christ's shall follow *. occ. 1 Cor. xv. 20, 23. The resurrection of Christ in this respect was † typified by the sheaf of first-fruits which

* Τῇ δὲ ἀπαρχῇ πάντως ἀκολουθεῖ το φθῆγμα, says Theodoret.

† See Bishop Pearson on the Creed, Art. V.

was waved before the Lord on the morrow after the sabbath of the paschal solemnity, Lev. xxiii. 10, which was the very day on which Christ rose from the dead. comp. Μεγάλη Ἡμέρα under Μεγας IV.

2. To the gifts of the Holy Spirit, which believers obtain in this life as a * foretaste and earnest of their eternal inheritance. occ. Rom. viii. 23. comp. Eph. i. 14. Heb. vi. 5.

3. To the Jewish believers, to whom the Gospel was first preached, and who consequently were the first converts to Christianity. occ. James i. 18.

4. To believers, first converted in any particular place or country. occ. Rom. xvi. 5. 1 Cor. xvi. 15.

5. To the true believers during the persecuted state of Christ's Church; because they were more excellent than others, peculiarly consecrated to God and the Lamb, an earnest and assurance of more plentiful harvest that should follow. See Rev. xiv. 4, where see *Vtringa*, Bp. *Newton*, and *Johnston*.

6. It intimates the patriarchs and ancestors of the Jewish people, Rom. xi. 16; and implies, that as they were eminently separated and consecrated to God, so this prerogative should not cease in their posterity. The above cited are all the passages of the N. T. wherein the word occurs.

Ἀπας, ἀπαντα, ἀπαρ, from α collect. or ἀμα together, and was all.

I. All, the whole, universally. Mat. vi. 32. xxiv. 39. Luke ix. 15. xxi. 5. xxiii. 1. Acts ii. 1, 4. & al. freq.

II. All, the whole in general, but not universally. Mark xi. 31. Luke iii. 21, viii. 37. xix. 48.

ΑΠΑΤΑΩ, ω, from α neg. and πατος a highway, according to some, but rather from the Heb. הַפְתָּה, Hiph. of הָפַת to seduce, for which the LXX have frequently used ἀπατῶ.

To deceive, bring or seduce into error. occ. Eph. v. 6. 1 Tim. ii. 14. James i. 26.

Απατή, ης, ἡ, from ἀπατῶ.

Deceit, deceitfulness. Mat. xiii. 22. Eph. iv. 22. & al.

Απατωρ, ορος, ὁ, from α neg. and πατῆρ a father.

* Τῆς τῶν μελλόντων τῆς γυσιμαίας, says Chrysostom.

Without father, i. e. of a priestly family.
occ. Heb. vii. 3. See *Elfner*.

Απαυγασμα, ατος, το, from απαυγαζω to emit, or radiate, light or splendour, "lucem edo, splendorem reddo," *Hederic*; and this is compounded of απο from, and αυγαζω to shine.

Light or splendour emitted or radiated, irradiation, effulgence, "Effulgentia, splendor," *Hederic*. So *Hesychius* explains απαυγασμα by ἡλιος φεγγος the light or splendour of the sun; *Suidas*, by απαυγη η εκλαμψις emitted splendour or effulgence; the Vulgate renders it by splendour, and the Syriac version by ܐܡܪܐ, which is a derivative from the V. ܡܪܐ to spring forth, (see the Syriac version of Isa. xlii. 9.) occ. Heb. i. 3; where the Son is styled Απαυγασμα της δοξης—αυτου, the effulgence of his (God's) glory; and that, I humbly apprehend, in respect of his divine nature and glorious appearances previous to his taking human nature upon him. "The whole structure of the words, i. e. in the three first verses of Heb. i. says the learned *Elfner* (*Observat. Sacr. on the place*)—"The whole structure of the words shews that Christ was the Απαυγασμα and Χαρακτηρ of the Father, before that being made man he expiated our sins; for thus run the words: 'Ὁς ὡν απαυγασμα κ. τ. λ. Who when he was (cum esset) the effulgence of his glory, &c. having by himself purged our sins, sat down on the right hand,' &c. The same order is observed in the parallel place, Phil. ii. 6, 7, 9, 'Ὁς ἐν μορφῇ κ. τ. λ. Who being in the form of God,—emptied himself, &c.—wherefore God hath very highly exalted him.'—Thus *Elfner*.

I add, that both in the Old and New Testament the Logos or Divine Word, and his offices and acts, are described to us by the light, and its salutary and benign operations in the natural world. (See inter al. 2 Sam. xxiii. 4. Isa. ix. 4. xlix. 6. lx. 1, 3. Mal. iv. 2, or iii. 20. Luke i. 78. ii. 32. John i. 4—9. viii. 12. xii. 35, 36, 46.) And under both dispensations the peculiar presence of the same Divine Person was occasionally demonstrated to men by the attendance of his emblem, a preternatural light or glory. See Exod. iii. * 2. (comp. Acts vii. 30.

* Observe, that the fire mentioned in this text

35.) Exod. xl. 34, 35. 1 K. viii. 11. Acts xxii. 6. xxvi. 13. comp. Mat. xvii. 2, 5. Rev. i. 13—15. And besides these occasional manifestations of the glory of the Lord, the appearance of the God-Man over the Cherubim in the Holy of Holies of the tabernacle, and temple, was constantly accompanied with the like preternatural splendour or brightness. This is evident from St. Paul's calling those sacred emblems the Cherubim of GLORY, Heb. ix. 5, and from the description of the Man over the Cherubim in Ezek. i. 26, 27. The same Prophet, ch. x. 4, describes the glory of Jehovah, i. e. the appearance of the God-Man in Glory, as going up from the Cherub (whereon he was, ch. ix. 3,) and standing over the threshold of the house; and then he adds, And the house was filled with the cloud, and the court was full of THE BRIGHTNESS OF THE GLORY OF JEHOVAH, אֶת הַכְּבוֹד, which Hebrew words it seems impossible to render into Greek more literally than by ΑΠΑΥΓΑΣΜΑ (or — ΑΤΟΣ) ΤΗΣ ΔΟΞΗΣ ΤΟΥ ΘΕΟΥ or ΚΥΡΙΟΥ. It is probable, therefore, that when St. Paul, writing to the Hebrews or converted Jews, gave the Son of God this title, he alluded to this very text of Ezekiel, and thus referred to his divine character and glorious appearances before his incarnation. We need not then be surprised that the Jewish author of the apocryphal book of Wisdom (who most probably was *Philo Judeus* *) should, among other personal attributes of Wisdom, entitle her, ch. vii. 25, 26, ΑΠΟΡΡΟΙΑ ΤΗΣ τε παντοκρατορος ΔΟΞΗΣ ειδικρινης, a bright efflux, emanation or stream (Eng. Marg.) from or of the glory of the Almighty, and also, ΑΠΑΥΓΑΣΜΑ φωτος αιδης, the effulgence of the eternal light. Much less ought we to wonder that *Clement*, the companion and fellow-labourer of St.

was a fire which consumed not; and it is justly observed by one who well knew what he was writing about, "Indeed light together (without the mixture of spirit)—could not appear otherwise but like fire." *Hutchinson's Works*, vol. vi. p. 39.

* I know not of any writer who has proved this point so convincingly as the learned *Whitaker*, in his *Origin of Arianism disclosed*, p. 121, &c. 131, &c. 160, &c.

Paul,

Paul, (Phil. iv. 2.) should in his first Epistle to the Corinthians (which has often by learned men been remarked to resemble that to the Hebrews both in sentiments and style) call Jesus Christ ΑΠΑΥΓΑΣΜΑ της μεγαλωσυνης αυτης, the effulgence of his (God's) majesty, § 36; and that the succeeding Christian writers should largely insist (though sometimes, I think, with a mixture of error) on the glorious title given to the Son by the Apostle to the Hebrews. See Suicer's Thesaurus in Απαυγασμα.

Απειδω, from απο intensive, and ειδω to see.

To see or perceive clearly. occ. Phil. ii. 23.

Απειθεια, ας, ης, from απειθης.

I. Unbelief, want of true faith. occ. Rom. xi. 30, 32. Heb. iv. 11.

II. Resistance of persuasion, contumacy, obstinacy, disobedience. occ. Eph. ii. 2. v. 6. Col. iii. 6. But in these latter passages the notion of unbelief is evidently included, and in the former texts απειθεια does also imply disobedience; so that it might perhaps be best to reduce this word to the one general meaning of disbelief, or of disobedience accompanying unbelief. "It signifies," says the judicious Leigh, "the want of obedience of faith." It is more than απισια, and implies obstinacy in unbelief, and the rejection of the true faith when proposed.

Απειθω, ω, from α neg. and πειθω to persuade.

I. Not to believe, to disbelieve, as implying also disobedience. John iii. 36. Acts xiv. 2. Rom. x. 21. Heb. iii. 18.

II. To disobey, as through unbelief. Rom. ii. 8. 1 Pet. iii. 20. ii. 8, where join τω λογω with απειθοντες, as ch. iii. 1. iv. 17. See Bowyer. These two senses seem almost to coincide, (comp. απειθεια); only the word sometimes refers more to the inward, sometimes more to the outward act.

Απειθης, εος, ους, ο, ης, from α neg. and πειθω to persuade, or πειθομαι to obey.

I. Unbelieving. occ. Luke i. 17.

II. Disobedient. Acts xxvi. 19. Rom. i. 20. & al. In the LXX it several times answers to the Heb. מרד rebellious.

Απειλeuw, ω.

To threaten, menace. occ. Acts iv. 17. 1 Pet. ii. 23.

It is by some deduced from απο from, and

the obsolete ελεω to withdraw (which from the Heb. שלח to cast to a distance); because threats are used to withdraw men from their purpose. I know not however whether the primary sense of απειλeuw be not to boast, vaunt, "αυχεσιν, καυχασθαι," Scapula, as the V. is used by Homer, Il. viii. line 150;

Ὁς ποτ' απειλητει

Thus will he vaunt;

and if so, it may be best derived from the Heb. הָעָן to be elated, proud, arrogant.

Απειλη, ης, ης, from απειλeuw to threaten.

A threat, threatening, menace. occ. Acts iv. 17, 24. ix. 1. Eph. vi. 9.

Απειμι, from απο from, and ειμι to be.

To be absent. 1 Cor. v. 3. Col. ii. 5. & al.

Απειμι, from απο from, and ειμι to go.

To go, go away. occ. Acts xvii. 10, where observe that απησαν is the 3d perf. plur. plu-perf. mid. according to the attic dialect for απησαν. See Milner's Greek Grammar, under ειμι among the anomalous Verbs, p. 342, 3d edit.

Απειρασος, ους, ο, ης, from α neg. and πειραζω to tempt.

Not to be tempted, incapable of being tempted. occ. James i. 13.

Απειρος, ους, ο, ης, from α neg. and πειρα experience.

Unexperienced, unskilful. occ. Heb. v. 13.

Απεκδεχομαι, from απο intens. and εκδεχομαι to expect.

To wait for with earnest expectation and desire, to expect earnestly. occ. Rom. vii. 19. viii. 23. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28.

Απεκδυομαι, Mid. from απο from, and εκδυω to put off.

I. To put or strip off, as clothes. Hence it is in the N. T. applied figuratively to the old man, or that corrupt nature we derive from fallen Adam. occ. Col. iii. 9.

II. To strip, divest, of power or authority. occ. Col. ii. 15.

Απεκδυσις, ιος, att. εως, ης, from απεκδυομαι.

A putting, or stripping, off. occ. Col. ii. 11. See Suicer, Thesaur. in Απεκδυσις.

Απελauνω, or απελαω, ω, from απο from, and ελαυνω or ελαω to drive.

To drive away. occ. Acts xviii. 16.

Απελεγμος, ους, ο, ης, from απηλεγμαι perf. pass.

pass. of ἀπελεγχῶ to *refute, confute*; which from ἀπο intensive, and ελεγχῶ to *refute*.

I. *Refutation, confutation*, in which sense it is used in the profane writers.

II. *Disgrace, disrepute*. occ. Acts xix. 27.

Ἀπελευθερός, ε, ὁ, ἡ, from ἀπο *from*, and ελευθερός *free*.

A man freed from slavery, a freed-man; a man not born, but made, free. It is the Greek word for the Latin *liberius*: so Scapula cites from *Arrian* on *Epictetus*, ΑΠΕΛΕΥΘΕΡΟΣ τὰ Νερωνος, *Nero's freed-man*; and *Josephus* De Bel. lib. vi. cap. 9. §. 2. mentions ἐνα τῶν ΑΠΕΛΕΥΘΕΡΩΝ one of (*Titus's*) *freed-men*, unum ex *libertis*. *Hudson*. occ. 1 Cor. vii. 22, where it is used figuratively and spiritually. So *Ignatius*, in his *Epist.* to the *Romans*, § 4, edit. *Russel*, applies this word to himself, but if I suffer I shall be ἀπελευθερός Ἰησοῦ, *Jesus's freed-man*.

Ἀπελευθῶ, from ἀπο *from*, and obfol. ελευθῶ to *go*.

To *go away, or forth*. An obsolete verb, whence in the N. T. we have 2d aor. ἀπηλθον (by syncope for ἀπηλυθον) infin. ἀπελθειν, particip. ἀπελθων, pluperf. mid. attic ἀπεληλυθειν, John iv. 8. 1st fut. mid. ἀπελευσσομαι. See under Ἀπερχομαι.

Ἀπελπίζω, from ἀπο denoting *privation*, and ελπίζω to *hope*.

To *despair*. occ. Luke vi. 35, Μηδεν ἀπελπίζοντες, *Nothing, or nowise, despairing*. It does not appear that ἀπελπίζω ever signifies *to hope from or again*, as our translators, after the printed copies of the *Vulgate* (inde sperantes) render it; but the constant classical meaning of this verb is to be *hopeless, despair*, of which *Weistein* has produced many instances; and the LXX have once, Isa. xxix. 19, used the participle ἀπηλπισμένος *hopeless*, for the Heb. יָדָא indigent. The verb or participle occurs likewise in the sense of *despairing*, Judith ix. 11. Ecclus. xxii. 21. xxvii. 21. 2 Mac. ix. 18. For further satisfaction, see *Campbell's* Note on Luke vi. 35.

Ἀπεναντί, Adv. from ἀπο *from, at, and εναντί before*.

1. *Over against*. occ. Mat. xxi. 2. xxvii. 61.

2. *Before, in the presence of*. occ. Mat. xxvii. 24. Acts iii. 16. Rom. iii. 18.

3. *In opposition to, against*. occ. Acts xvii. 7.

Ἀπενεῖκω, from ἀπο *from, or away, and* obsolete ενεῖκω to *carry*. An obsolete V. whence in the N. T. we have 1st aor. ἀπενεῖκα, 2d. aor. infin. ἀπενεῖκειν, 1st aor. pass. infin. ἀπενεχθῆναι.

I. To *carry or lead away*. occ. Mark xv. 1. comp. Rev. xvii. 3. xxi. 10.

II. To *carry, convey*. occ. Luke xvi. 22. 1 Cor. xvi. 3.

Ἀπεῖπω, from ἀπο *from, and* εἰπω to *speak*. To *renounce, disclaim*. occ. 2 Cor. iv. 2. On which passage *Raphelius* shews that *Herodotus* often uses the same form of the V. i. e. the 1st aor. mid. ἀπειπαμην, in the same sense.

Ἀπεραγός, ε, ὁ, ἡ, from α neg. and περαίνω to *finish*, which from περας *a bound, end*. *Endless, infinite, or, useless, ending in nothing*. occ. 1 Tim. i. 4, where see *Elyners, Weistein, Kypke and Macknight*.

Ἀπερισπασως, Adv. from ἀπερισπασος *without distraction*, which from α neg. and περισπαω to *distract*, which see.

Without distraction, or distracting care.

That this is the true sense of the word, *Raphelius* has confirmed by citations from **Arrian* and *Polybius*; agreeably to which *Hesychius* explains it by ἀμεριμνος *without carefulness*, ἀσπονδισως *without anxiety* (so *Ecumenius*), and ἡσυχως *quietly*. occ. 1 Cor. vii. 35.

The Adj. ἀπερισπασος occurs Ecclus. xli. 1, which see, and comp. ver. 2.

Ἀπερίμνητος, ε, ὁ, ἡ, καὶ το-ον, from α neg. and περιμνητος *circumcised*, which from περιτεμνω to *circumcise*, which see. *Uncircumcised*. occ. Acts vii. 51. comp. Lev. xxvi. 41. Ezek. xliv. 7, 9. Jer. vi. 10. ix. 25. in LXX, and see *Heb.* and *Eng. Lexicon* in ἔνυ.

In the LXX it always answers to the Heb. בָּרָא having the *superfluous foreskin uncircumcised*; except in Josh. v. 7, where ἀπερίμνητος occurs for the Heb. וְלֹא כָרְעוּ לָאֵלֹהִים they had not circumcised them.

Ἀπερχομαι, from ἀπο *from, and* ερχομαι to *go*.

I. To *go, go away, depart*. Mat. ii. 22.

* See Mrs. Carter's Note (r) on her Translation of *Arrian's* *Epictetus*, book iii. cap. 22. § 3.

viii. 18, 19. ix. 7. x. 5. xxv. 46. & al. freq.

II. *To go forth.* Mat. iv. 24.

III. *To pass away.* Rev. ix. 12. xi. 14. xviii. 14. xxi. 4.

Ἀπεχω, from ἀπο from, and εχω to have, be.

I. *To receive, obtain from another, so to have.* Mat. vi. 2, 5. Luke vi. 24. Phil. iv. 18. Philem. ver. 15. *Josephus* applies this V. as in Mat. vi. Ἀλλ' εἰω μεν ΑΠΕΧΩΤΗΣ ἀσεβείας ΤΟΕΠΙΤΙΜΙΟΝ, But I indeed receive or have the reward of my wickedness." De Bel. lib. i. cap. 30. § 6. And *Wetstein* on Mat. cites from *Plutarch*, *Solon*, p. 90. F. the very phrase ΤΟΝ---ΜΙΣΘΟΝ ΑΠΕΧΕΙ; and on Phil. iv. 18, from *Arrian*, *Epicetet.* lib. iii. cap. 2. ΑΠΕΧΕΙΣ ἀπανά. II. *To be distant, or at a distance.* Luke vii. 6. xv. 20. xxiv. 13. It is thus applied figuratively to the heart. Mat. xv. 8. Mark vii. 6.

III. Ἀπεχει, impersonally, *It is enough, sufficient.* occ. Mark xiv. 41. q. d. I have exhorted you enough to watchfulness. I need not now give you any further directions on this subject." Ἀπεχει is used in the same sense (though an unusual one) by *Anacreon*, Ode xxviii. line 33,

ΑΠΕΧΕΙ· βλεπω γαρ αὐτην.

'Tis now enough; Himself I see.

Comp. *Wetstein*.

IV. Ἀπεχομαι, Mid. *To keep oneself from, to abstain or refrain from.* Acts xv. 20, 29.

Ἀπιστω, ω, from α neg. and πιστις faith, belief.

I. *Not to believe, to disbelieve.* occ. Mark xvi. 11, 16. Luke xxiv. 11, 41. Acts xxviii. 24. Rom. iii. 3.

II. *To be unfaithful.* occ. 2 Tim. ii. 13. where it is opposed to πιστος faithful. See *Doddridge* on the place, but comp. Rom. iii. 3.

Ἀπισια, ας, η, from α neg. and πιστις faith. *Want of faith, unbelief.* Mat. xiii. 58. Mark xvi. 14. Rom. iv. 20. 1 Tim. i. 13. Heb. iii. 12, 19. comp. Mark ix. 24.

Ἀπιστος, ος, ο, η, και το—ον, from α neg. and πιστος credible, believing.

I. In a passive sense, spoken of a thing, *Not to be believed, incredible.* occ. Acts xxvi. 8.

II. *Not to be trusted, unfaithful, as a servant,* Luke xii. 46. *Unfaithful, as Christians,* Tit. i. 15. See *Macknight*.

III. In an active sense, *Not believing.* Mat. xvii. 17. John xx. 27. Hence

IV. It denotes one who disbelieveth the Gospel of Christ, an unbeliever, an infidel: 1 Cor. vi. 6. vii. 12, 13, 14, 15. 2 Cor. vi. 15.

Ἀπλως, ες; οη, η; οον, εν; from α denoting unity, or together, and πλω to be. Comp. Ἀπλως.

I. *Simple, uncompounded.* In this sense it is used in the profane writers.

II. Applied to the eye; *Clear.* "It is opposed to an eye overgrown with film, which would obstruct the sight." *Doddridge*.—"Sound. Both *Chrysostom* and *Theophylact* represent the Greek word as synonymous here with ὁσις, sanus." *Campbell*. occ. Mat. vi. 22. Luke xi. 34.

Ἀπλοῦς, ης, ος, η, from ἀ—λως.

I. *Simplicity, sincerity, purity of mind, freedom from sinister designs or views.* occ. Rom. xii. 8. 2 Cor. i. 12. xi. 3. Eph. vi. 5. Col. iii. 22.

II. *Bountifulness, liberality*, springing from simplicity or sincerity of mind. occ. 2 Cor. viii. 2. ix. 11, 13. comp. Rom. xii. 8, where see *Kypke*.

In the LXX this N. answers to the Heb. יָרַב uprightness, and to עֲדָר integrity.

Ἀπλως, Adv. from ἀπλως.

Bountifully, liberally. occ. James i. 5.

ΑΠΟ (by apostrophe, before a vowel with smooth breathing, ἀπ; with an aspirate one, ἀφ; Lat. ab; Germ. ab, af; Sax. of; Eng. of, off), perhaps from the Heb. ראש denoting the first author, or original. But, when ἀπο implies motion, may it not be best derived from the Heb. פָּרַח to fly away?

I. A preposition governing a genitive case.

1. From. See Mat. i. 17, 24. iii. 8, 13. viii. 1, 11. Mark vii. 4, where observe that ἀπο αἰῶνος is an expression very agreeable to the style of the Greek writers, and may be rendered either *being come from the market, or after market*. Thus ΑΠΟ ΔΕΙΠΝΟΥ after supper. *Theophrast.* Char. Eth. cap. 24. Comp. *Sense 3*, *Homer* II. viii. line 53. and see *Raphelius*, *Elfner*, *Wolfius* and *Kypke*. Acts xvi. 33. "washed from the stripes, i. e. the blood from them." *Bp. Pearce*.

2. From,

1. *From, out of.* Mat. vii. 4. xiv. 29.
3. *From, after, of time.* Mat. ii. 16. Luke ii. 36. John xi. 53.
4. *From, since, of time.* Rom. i. 20. (Comp. Eccus. xvi. 26.) Acts xxiv. 11; where observe ἀφ' ἧς agrees with δυοδεκάτης ἡμέρας understood.
5. *From, for, by reason of.* Luke xix. 3. xxi. 26. Mat. xiii. 44. xviii. 7. John xxi. 6, where *Kypke* shews that this sense of ἀπο is common in the Greek writers.
6. *From, of, denoting the matter.* Mat. iii. 4.
7. *From, by, by means of.* Mat. vii. 16.
8. *Of, by, denoting the efficient cause.* Mat. xii. 38. xvi. 21. Mark viii. 31. Gal. i. i. James i. 13. Rom. ix. 3. comp. Αναθεμα I. This use of ἀπο is not uncommon in the * Greek writers, particularly in *Pausanias*. Thus in his *Corinthiacs*, Καὶ ταύτας (παρθένας) φασιν ΑΠΟ των ανλισανσιών κάλαυσθηναι. And these virgins, they say, were stoned by those of the opposite faction." So in his *Messenics*, Η καὶ ΑΠΟ των σκυλευομενων εἰς εμπνεοντων διεφθειροντο. Or were even killed by those who were stripped, but still breathed."
9. *Through, by the space of.* Rev. xiv. 20.
10. *At, at the distance of.* John xi. 18. xxi. 8. Rev. xiv. 20. *Josephus* uses it in the same sense, De Bel. lib. iii. cap. 8. § 7. Στρατοπεδεύεσθαι μὲν ΑΠΟ τριακοντα της Τιβεριδος σταδιων. He encamps at thirty furlongs distance from Tiberias." So cap. 9. § 7. and lib. v. cap. 2. § 1. See many more instances from the Greek writers in *Kypke* on John xi. 18.
11. *Of time, At the distance of, at, on.* Acts x. 30. ἀπο τέταρτης ἡμέρας at the distance of, or on, the fourth day, reckoning backwards. Comp. Acts xxiii. 23.
12. *Of, some of, as if τι were understood.* Luke xxiv. 42. Acts v. 2, 3.
13. *Before, in presence of, coram, answering to the Heb. מִפְּנֵי.* 1 John ii. 28. So repeatedly, Eccus. xli. 17, 18.
14. *Of, belonging to, a place.* John xi. 1. Acts xvii. 13. Heb. xiii. 24. Comp. Mat. xv. 1.
15. *Redundant, Απο μακροθεν, Mat. xxvi. 58, where see Weststein. Απο ανωθεν, Mat. xxvii. 51. Mark xv. 38.*

II. In composition it denotes

1. *Removal or passing, as αποπλεω to sail from or away.*
2. *Separation or privation, as αποκοπήω to cut off, αποκεφαλίζω to behead, αποθεσις a putting off.*
3. *Back again, as αποδιδωμι to give back, render, αποκαθιστημι to restore.*
4. *Intenseness, as απεκδεχομαι to expect earnestly.*

Αποβαινω, from απο from, out, andβαινω to go, come.

I. To go, or come out of a ship. occ. Luke v. 2. John xxi. 9. Thus also frequently used in the Greek writers. See *Weststein* on Luke.

II. To happen, to come, or turn out, as we say; so the Latin evenio to happen (whence our English event, &c.) is in like manner from ἐ out, and venio to come. occ. Luke xxi. 13. Phil. i. 19. The Greek writers often apply the V. in this sense. See *Weststein* on Luke.

Αποβαλλω, from απο from, and βαλλω to cast. To cast off, or away. occ. Mark x. 50. Heb. x. 35.

Αποβλεπω, from απο intense, and βλεπω to look.

To behold, or look earnestly or attentively; respicio, suspicio. occ. Heb. xi. 26. So in *Xenophon*, Hist. Græc. lib. vi. we have Ἡ σὴ πάρις Εἰς σε ΑΠΟΒΛΕΠΕΙ. Thy country looks earnestly at thee." See *Weststein* and *Kypke*.

Αποβλήτος, ὁ, ἡ, καὶ το—ον, from αποβε+εληται 3d perf. perf. pass. of αποβαλλω. That is to be rejected. occ. 1 Tim. iv. 4.

Αποβολη, ης, ἡ, from αποβεβολα perf. mid. of αποβαλλω.

I. A casting off, rejection. occ. Rom. xi. 15.

II. A loss. occ. Acts xxvii. 22.

Απολινομαι, from απο from, and γινομαι to become.

To die; in which sense it is frequently used by the Greek writers, particularly *Herodotus*. See *Raphelius* and *Weststein*. occ. 1 Pet. ii. 24. Comp. Rom. vi. 2.

Απογραφη, ης, ἡ, from απογραφω, which see. An enrolment or register of persons and estates. occ. Acts v. 37. Luke ii. 2. Ἀυτὴ ἡ απογραφη παρωτη εἰνενο ἡσημενον οντος της Συριας Κυρηνη. In the first edition I embraced the explanation of this difficult passage, which is given, and at large illustrated, by *Lardner* in his

* See *Vigeri* Idiotism. cap. ix. sect. i. reg. 16.

Credibility of Gospel Hist. pt. i. book 2. ch. 1. namely, "This was the first enrolment of Cyrenius, governour of Syria, i. e. who was afterwards governour of Syria, and best known among the Jews by that title." But I am since convinced, by Dr. George Campbell's Notes on Luke ii. 2, that this exposition, though very plausible, will not stand the test of accurate criticism (comp. Luke iii. 1. Acts xviii. 12, in the Greek); and on the whole I concur with the interpretation of the last-mentioned learned writer, (whom see.) "This first register took effect (ἐγένετο, comp. Mat. v. 18. vi. 10. xxvi. 42. Luke ii. 2. xii. 42. Mat. xviii. 19. 1 Cor. xv. 54.) when Cyrenius was president of Syria." And this effect is what Acts v. 37, refers to; on which text, as also on Luke ii. 2, see *Wetstein* and *Josephus*, Ant. lib. xviii. cap. 1. § 1.

Ἀπογράφω, from ἀπο intensf. and γράφω to write.

I. To enrol, register. occ. Luke ii. 1, 3, 5. This is a term referring to the Roman polity, and particularly to their *Census*; for what the epitome of *Livy* expresses by *census actus*, a census was taken, Dio denotes by ἀπογραφὰς ποιησάλο, he made enrolments. And we learn from *Florus*, the Roman historian, that * the business of the *Census* was "to make a distinct register of every one's estate, dignity, age, employment and office." Such was the Ἀπογραφὴ or *Census* now made by *Augustus Cæsar*. See more in *Grotius* on Luke ii. 1, in *Lardner* as cited under Ἀπογραφῇ, in *Prideaux Connect.* pt. ii. book 9. anno 5. and in Bp. *Chandler's* Vindication of Defence of Christianity, vol. ii. p. 437.

II. To be registered, enrolled, in a figurative and spiritual sense. occ. Heb. xii. 23. Comp. Num. iii. 40, 42, 43.

Ἀποδεικνῶ, ἀποδεικνυμι, and obsol. ἀποδεικω, from ἀπο intensive, and δεικνῶ or δεικω to shew.

I. To shew openly or publicly. occ. 2 Thess. ii. 4. On which text *Wetstein* shews that the Greek writers apply the

V. in like manner to a declaration of dignity. Thus, among other passages, he cites from *Strabo*, ΑΠΕΔΕΙΞΕΝ αὐτον βασιλεα, He declared him king; and from *Diodorus Siculus*, Συνηρονον ἘΑΥΤΟΝ ΑΠΟΔΕΙΚΝΥΝΤΟΣ τῆ βασιλεως τοις δωδεκα θεοις, The king shewing or declaring himself of equal dignity with the twelve gods."

II. To shew openly or publicly, to exhibit, as upon a stage. occ. 1 Cor. iv. 9.

III. To point out, or shew plainly or publicly. occ. Acts ii. 22, where see *Wetstein*.

IV. To prove, evince, demonstrate. occ. Acts xxv. 7.

Ἀποδείξις, ιος, att. εως, ἡ, from ἀποδεικνῶ. Proof, demonstration. occ. 1 Cor. ii. 4.

Ἀποδεκατω, ω, from ἀπο from, and δεκατω to tithe.

I. To pay the tithe or tenth. occ. Mat. xxiii. 23. Luke xi. 42. xviii. 12.

II. To take, or receive, tithe from, to tithe. In this sense, occ. Heb. vii. 5.

So in the LXX ἀποδεκατω answers to the Heb. קָבַץ in the senses both of paying tithe, Gen. xxviii. 22. Deut. xiv. 22. xxvi. 12;—and of receiving it, 1 Sam. viii. 15, 17.

Ἀποδεκτος, ὁ, ἡ, και το—ον, from ἀποδεχομαι.

Acceptable, pleasing, grateful. occ. 1 Tim. ii. 3. v. 4.

Ἀποδεχομαι, from ἀπο intensive, and δεχομαι to receive.

I. Of persons, To receive kindly or hospitably. occ. Luke viii. 40. Acts xv. 4. xviii. 27.

II. Of God's word, To receive or embrace heartily. occ. Acts ii. 41.

III. Of benefits, To receive or accept gratefully. occ. Acts xxiv. 3.

Ἀποδημῶ, ω, from ἀποδημος.

To go from one's own people, to go or travel abroad, or into a foreign country. Mat. xxi. 33. & al.

Ἀποδημος, ος, ὁ, ἡ, from ἀπο from, and δημος a people.

Going from one's people, going abroad, or into a strange country. occ. Mark xiii. 34.

Ἀποδιδωμι, from ἀπο from or back again, and δίδωμι to give.

I. To give, bestow. 2 Tim. iv. 8. comp. Rom. ii. 6, 7.

II. Of testimony or witness, To give, bear. Acts iv. 33.

III. Ἀπο—

* "Omnia patrimonii, dignitatis, ætatis, artium officiorumque discrimina in tabulas referre." *Flor.* lib. i. cap. 6. Comp. *Cicero*, De Leg. lib. iii. cap. 3.

III. *Αποδοῦμαι*, Mid. *To sell, give from oneself, as it were, for a price.* Acts v. 8. vii. 9. Heb. xii. 16.

IV. *To reward, recompense, render*, whether in a good or bad sense, as Mat. vi. 4, 6. xvi. 27. Rom. ii. 6. xii. 17. 1 Tim. v. 4. 2 Tim. iv. 14.

V. *To repay, restore, return.* Luke iv. 20. ix. 42. x. 35. xix. 8.

VI. *To pay, as a debt.* Mat. v. 26. xviii. 25, 26.—tribute, &c. Rom. xiii. 7. Mat. xxii. 21.—hire. Mat. xx. 8.

VII. *Αποδοῦμι λόγον*, *To give or render an account.* Mat. xii. 36. Luke xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. So *Plato* in *Phædon*. *Τῶν τοῖς δικασταῖς βεβῶται τὸν ΛΟΓΟΝ ΑΠΟΔΟΥΝΑΙ*, *To you, the judges, I will give an account.* Comp. *Λογος* IX.

VIII. With a Dat. of the Person, *Αποδοῦμι ὄρκους*, *To render or perform one's oaths to.* Mat. v. 33. Comp. *Deut.* xxiii. 21, 23.

IX. *Αποδοῦμι καρπὸν*, *To return, i. e. to produce, or yield, fruit, as a tree.* Rev. xxii. 2. This is a pure Greek phrase used by *Herodotus* (lib. i. cap. 193.) and *Pausanias*, but by them applied to the earth. See *Wetstein*, and comp. Heb. xii. 11.

Αποδιορίζω, from *απο* *from*, and *διορίζω* *to divide, separate*, which from *δια* denoting separation, and *ὀρίζω* *to limit*, which see.

To separate from, other Christians namely. occ. *Jude* ver. 19.

Αποδοκιμαζω, from *απο* *from*, and *δοκιμαζω* *to prove*.

To reject, disallow. Mat. xxi. 42. Mark viii. 31. Heb. xii. 17. See LXX in Jer. vii. 30. *Isocrates* at *Demon*. cap. xxi.—*Τῶς ψευδομένους ΑΠΟΔΟΚΙΜΑΖΟΜΕΝ*, *We disapprove liars.*

Αποδοχῇ, ἡ, from *αποδοδεχα* perf. mid. of *αποδεχομαι*.

Acceptance, reception. occ. 1 Tim. i. 15. iv. 9. comp. *Αποδεχομαι* II. *Elfner* on 1 Tim. i. 15, shews that the phrase *αποδοχῇς ἁξίον*, in the Greek writers, means *worthy to be received with approbation, praise, and veneration.* Comp. also *Wetstein*.

Αποθελνω, from *απο* intensive, and *θελνω* *to smite, strike*, which see.

An obsolete V. whence in the N. T. we

have 2d aor. *απεθανον*, subj. *αποθανῶν*, infin. *αποθάνειν*, particip. *αποθανών*, 2d fut. mid. *αποθανεμαι*. This V. would regularly signify *to strike off, or violently*; but is used both by the sacred and profane writers in a passive or neuter sense only, for *dying, being dead*, q. d. *being smitten violently, or to death, being cut off.* See under *Αποθνήσκω*, and comp. ΘΕΙΝΩ.

Αποθεσις, ἡ, att. *εως*, ἡ, from *αποθιμι* *to put away*.

A putting away or off. occ. 1 Pet. iii. 21. 2 Pet. i. 14.

Αποθήκη, ἡ, from *αποτιθιμι* *to lay up*.

A repository, particularly for corn, a granary: Mat. iii. 12. vi. 26. & al.

Αποθησαυρίζω, from *απο* intensive, and *θησαυρίζω* *to treasure*.

To treasure up in safety and security. occ. 1 Tim. vi. 19. comp. Mat. vi. 19, 20.

This verb is used by *Arrian*, *Epicet.* lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655; and by *Lucian*, *Pseudomant.* tom. i. p. 877, edit. *Bened.*

Αποθλίβω, from *απο* intensive, and *θλίβω* *to press*:

To press closely, to squeeze. occ. *Luke* viii. 45.

Αποθνήσκω, from *από* *from*, or intensf. and *θνήσκω* *to die*.

I. *To die a natural death*, applied both to men and animals. Mat. viii. 32. xxii. 24, 27. xxvi. 35. & al. freq. *Απεθνήσκων*, 3d perf. sing. imperf. *was a-dying*, *Luke* viii. 42, where *Wetstein* shews that the Greek writers use this form of the V. in the same sense, Thus *Arrian*, *Epicet.* lib. ii. cap. 23. p. 249. edit. *Cantab.* *Ὅτε ΑΠΕΘΝΗΣΚΕΝ*, *When it was a-dying*; and *Maximus Tyrius*, xxiv. 9. *Μεμφεται τῇ Ξανθίππῃ οδυρομένη ὅτι* (read *ὅτε*) *ΑΠΕΘΝΗΣΚΕ*, *He blames Xanthippe for bewailing when he was a-dying.*

II. *Αποθάνειν τῇ ἁμαρτίᾳ*, *To be dead to sin*, as the truly regenerate are, by having renounced and abandoned it, in consequence of their baptismal engagements to a conformity with Christ in his death, *Rom.* vi. 2, comp. *Col.* iii. 3: But when the expression is applied to Christ, it means *to die for, or on account of, sin*, i. e. in order to make an atonement and satisfaction for it. *Rom.* vi. 10. comp.

Heb. ix. 26, 28. Thus I wrote in the former editions; but must now observe, that in Rom. vi. 2, 10, 11, *Macknight*, whom see, understands τη αμαρτια as the dative of the instrument or cause, *dead by sin*, so ζην τω Θεω living by God; and this interpretation is certainly recommended by its simplicity in assigning the same force of the dative both to αμαρτια and Θεω, in all the three texts.

III. Τω νόμῳ αποθανειν, *To be dead to the law*, i. e. To have no more dependance on mere legal righteousness for justification and salvation, than a dead man would have, as being oneself crucified and dead together with Christ. Gal. ii. 19. comp. Rom. vi. 4. Col. ii. 20. Or rather we should with *Macknight*, whom see, render Gal. ii. 19, *I through the law have died by the law, so that I must live by God*. Comp. under Sense II.

IV. To die, or undergo a dissolution, with regard to what it was before, as a grain of corn that is sown in the earth. John xii. 24. 1 Cor. xv. 36. See *Clement's* 1st Epist. to the Corinthians, § 24. *Cudworth's* Intellectual Syst. vol. ii. p. 795. edit. *Birch*, and *Scheuchzer*, *Phys. Sacr.* on both texts.

Αποκαθιστημι, or Αποκαθιστανω, from απο back again, and καθιστημι or καθιστανω to constitute.

I. To restore, as to health or soundness. occ. Mat. xii. 13. Mark iii. 5. viii. 25. Luke vi. 10. See *Wetstein* on Mat. and *Ellsner* on Mark.

II. To restore, reform, applied to the reformation wrought by the preaching and ministry of John the Baptist. occ. Mat. xvii. 11. Mark ix. 12. Comp. Luke i. 16, 17, and Mal. iv. 6, in LXX.

III. To restore lost dominion or authority. occ. Acts i. 6, where *Kypke* thews that the Greek writers use the V. in the same sense with a Dat. of the Person and an Accus. of the Thing.

IV. In Pass. To be restored, brought, or sent back again. occ. Heb. xiii. 19; where see *Wetstein*.

Αποκαλυπτω, from απο from, and καλυπτω to bide, conceal.

I. Properly, To remove a veil or covering, and so to expose to open view what was before bidden.

II. To make manifest, or reveal a thing be-

fore secret or unknown. Mat. x. 26. Luke ii. 35. 1 Cor. iii. 13. It is particularly applied to supernatural revelation. Mat. xi. 25, 27. xvi. 17. 1 Cor. ii. 10. & al.

This word in the LXX generally answers to the Heb. הָסִיר to remove, or turn back a garment or covering, so to uncover, reveal.

Αποκαλυψις, ιος, att. εως, η, from αποκαλυπτω.

I. A revelation or manifestation of a thing bidden or secret. Rom. ii. 5. viii. 19. xvi. 25. Gal. i. 12. Luke ii. 32, φως εις αποκαλυψιν εθνων. If this last passage be compared with the LXX version of Isa. xlix. 6, *I have given thee εις φως εθνων* for a light of the Gentiles, and with that of Ps. xcvi. 2, *Before the Gentiles απεκαλυψε την δικαιοσυνην αυτου* he hath revealed or manifested his righteousness, it may seem that the words φως εις αποκαλυψιν εθνων are put by transposition, which St. Luke frequently uses, for φως εθνων εις αποκαλυψιν a light of the Gentiles for revelation or manifestation, namely of the righteousness of God. Comp. Rom. i. 17, and see *Grotius* in *Pole Synops.* on Luke; or else the words may be cleared by pointing them, φως, εις αποκαλυψιν, εθνων. See *Bouwyer's* Conjectures.

II. It denotes the glorious appearing, manifestation, or coming of our Lord to judgement. 1 Cor. i. 7. 2 Thess. i. 7. 1 Pet. i. 7, 13. Comp. 1 Pet. iv. 13.

Αποκαρδοκια, ας, η, from απο from, and καρα the head, (which from Heb. כָּרַע to bend) and δοκαω to expect, which from Chald. קָרַע to look, look out.

Attentive or earnest expectation, or looking for, as with the neck stretched out, and the head thrust forward. occ. Rom. viii. 19. Phil. i. 20. *Polybius*, cited by *Wetstein*, uses the V. αποκαρδοκω for earnestly and solicitously observing or attending to; as *Josephus* likewise does, De Bel. lib. iii. cap. 7. § 26. and καρδοκω for earnestly expecting or waiting for, lib. iv. cap. 5. § 1. and cap. 9. § 2. and lib. v. cap. 1. § 5. *Xenophon* and *Herodotus* also apply the latter verb in the same sense as *Josephus*. See *Blackwall's* Sacred Classics, vol. i. p. 236, and more in *Wetstein* on Rom.

Αποκαλλασσω, from απο from, and καλλασσω to change, reconcile.

To change from a state of enmity to one of friendship, to reconcile. occ. Eph. ii. 16. Col. i. 20, 21.

Αποκατασταις, ισς, att. εως, ἡ, from αποκαθιστημι.

Restoration, restitution, regulation. occ. Acts iii. 21, "where, by the times of the restitution of all things, is understood the day of judgement, and of the end of the world. (comp. Acts i. 11.) which is so called by the Apostle: 1st, Because then life shall be restored to the bodies of the dead, and the image of God, defaced (deperdita) by Adam's fall, shall be perfectly renewed in the blessed. 2dly, Because to God shall then be restored his glory, the glory namely of his most wise government, not thoroughly discoverable (non agniti) in this world, and of his power which the wicked seemed for some time to have eluded or escaped, and of his justice, in virtue of which he will then render to every one according to his works. 3dly, Because the truth of the divine predictions, promises, and threatenings shall be then, as it were, restored to them, by their exact completion, however scoffers and other wicked men may have called their veracity into question. 2 Pet. iii. 3, 4." Thus Stockius. But *Raphelius*, comparing Acts iii. 21, with 1 Cor. xv. 25, thinks that αποκατασταιν properly signifies a settling of all things, or a restoring of them to a state of tranquillity after wars and tumults. This learned and accurate critic shews that *Polybius* applies the word in this view. Comp. 1 Cor. xv. 24, 25.

Αποκειμαι, from απο from, and κειμαι to lie, be laid.

I. To be laid up, locally. occ. Luke xix. 20.

II. To be laid up, reserved, appointed. occ. Col. i. 5. 2 Tim. iv. 8. Heb. ix. 27. *Elfner* on Col. i. 5, shews that this verb is applied, in the profane as well as in the sacred writers, to such things as are not only certain, but of great value. Comp. *Kypke*.

Αποκεφαλίζω, from απο from, and κεφαλῆ the head.

To cut off the head, behead. occ. Mat. xiv. 10. Mark vi. 16, 28. Luke ix. 9. The LXX use this word, 1 Sam. xxxi. 9.

(according to the *Complutensian* edition) for יָרִיוּ אֶת רִאשׁוֹ they cut off his head, and in the apocryphal psalm cli. 6. And *Raphelius* and *Alberti* cite several passages from *Arrian*, where that author applies it in the same sense. Comp. *Wetstein* and *Kypke* on Mat.

Αποκλειω, from απο back again, and κλειω to shut.

To shut to, as a door. occ. Luke xiii. 25. The LXX use it in the same sense for the Heb. סָגַר, Gen. xix. 10. & al.

Αποκοπῶ, from απο from, off, and κοπῶ to smite.

I. To smite, or cut off. occ. John xviii. 10, 26. Acts xxvii. 32. comp. Mark ix. 43, 45.

II. It occurs figuratively, Gal. v. 12; where it denotes either being cut off by excommunication (see *Kypke* and *MacKnight*), or rather, according to *Elfner* and *Wolffius*, being cut off from all opportunity, hope, and power of disturbing the Galatian christians. *Elfner* shews that αποκοπῆσθαι is in this view applied by *Polybius* to hopes, and *Wolffius*, that *Xenophon* uses it for cutting off, or dislodging enemy's troops from an elevated post. But comp. under *Οφελον*.

Αποκριμα, αλος, το, from αποκριμαι, perf. of αποκρινομαι.

A sentence, decision. occ. 2 Cor. i. 9. So *Hefychius* explains αποκριμα by κατακριμα condemnation, ψηφον sentence. See *Wolffius*.

Αποκρινομαι, Mid. and Pass. from απο from, and κρινω to separate, discern, judge.

I. Pass. To be separated, selected, in the profane writers.

II. Mid. and Pass. To answer, return answer, which ought to be done with discretion. Mat. iii. 15. iv. 4. xxvi. 23, 33. & al. freq. *Wetstein* on Mat. iii. 15, remarks, that, according to the (old) grammarians, αποκριθεις does not denote answering, but disjoined or separated. *Lucian* however uses it in the former sense, and that too in a remarkable passage which is levelled against *over-nicety in speaking*. "To a person of whom *Demonax* had asked a question, και ὑπεροπικως ΑΠΟΚΡΙΘΕΝΤΙ, and who had answered him too attically, he said, Friend, I asked you Now, but you answer me (αποκρινη) as in the days of Agamemnon."

Agamemnon." *Demonax*, tom. i. p. 1008.

- III. *To take occasion to speak or say*, not strictly in answering, but in relation or reference to some preceding circumstance. See Mat. xi. 25. xii. 38. xvii. 4. xxii. 1. xxvi. 25, 63. Mark ix. 5, 17. Luke iii. 16. vii. 40. xxii. 51. Rev. vii. 13. The Heb. ענה *to answer*, to which the V. ἀποκρίνομαι most commonly corresponds, is sometimes used in the O. T. in this latter sense, as Job iii. 2. 1 K. xiii. 6.

Αποκρισις, 105, att. εως, ἡ, from ἀποκρίσθαι 2d perf. perf. pass. of ἀποκρίνομαι. *An answer*. occ. Luke ii. 47. xx. 26. John i. 22. xix. 9.

Αποκρυπῶ, from ἀπο *from*, and κρυπῶ *to hide*.

To hide, conceal. occ. Mat. xxv. 18. Col. i. 26. Eph. iii. 9. comp. ver. 5, 6, &c. & al.

Αποκρυφος, ε, δ, ἡ, και το—ον, from ἀποκρυφα perf. act. of ἀποκρυπῶ.

- I. *Hidden, concealed*. occ. Mark iv. 22. Luke viii. 17.

II. *Laid up, as treasure in a coffer*. occ. Col. ii. 3. So in Theodotion's version of Dan. xi. 43, this word answers to the N. מִכְסֵּי *bidden treasures*; and in LXX of Isa. xlv. 3, to מִסְתָּמִי which likewise denotes *bidden treasures*; so in 1 Mac. i. 23, or 24, we meet with the phrase ΤΟΥΣ ΘΗΣΑΥΡΟΥΣ ΤΟΥΣ ΑΠΟΚΡΥΦΟΥΣ.

Αποκλεινω, from ἀπο intens. and κλεινω *to kill*, which from the obsolete κλειω the same (whence in the profane writers, imperf. κλεια, κλειας, κλεια, fut. κλησω, &c.), and this from the Heb. כָּרַע *to break in pieces, destroy*, whence also the Eng. *to cut*.

- I. *To kill, murder, butcher*. It generally implies *cruelty and barbarity*, trucidare. Mat. x. 28. xiv. 5. xxi. 35, 38, 39. xxii. 6. xxiii. 37. In Mat. x. 28. Luke xii. 4, Wetstein and Griesbach, agreeably to many MSS, and some editions, read αποκλεινοντων. The former observes, after Mill (Proleg. p. 109), that αποκλεινοντων is a poetical word, or rather no word at all, but which, in the printed editions, has been received into the text without any authority whatever from the MSS, or (ancient) writers.

II. *To kill, slay*, figuratively, as Christ did the enmity between the Jews and

Gentiles by his cross, Eph. ii. 16. comp. ver. 15.—as sin doth by bringing into a state of eternal death, Rom. vii. 11.—as the letter of the divine law doth by condemning to death and destruction, 2 Cor. iii. 6.

Αποκνευω, from ἀπο *from*, and κνευω *to be pregnant*, which see.

- I. Properly, *To bring forth* young, as females do. In this sense it is used by the profane writers, but not in the N. T. See Wetstein on James i. 15.

II. *To bring forth*, as sin doth death. occ. James i. 15.

III. *To beget*. occ. James i. 18. (comp. 1 Cor. iv. 15. 1 Pet. i. 3, 23.) So τιλειν, which properly denotes *to bring forth* as the female, is *often spoken of the male, and St. Paul applies ωδινω, *to be in labour*, to himself. Gal. iv. 19. Lucian, Philopatr. tom. ii. p. 1009, applies this V. to the planet Mercury as well as to Venus. Η Αφροδιτη ει μελα τε Έρμα συνοδευσει, και Έρμαφροδιτης ΑΠΟΚΤΗΣΟΣΙ.

Αποκυλιω, from ἀπο *from*, and κυλιω *to roll*.

To roll away. occ. Mat. xxviii. 2. Mark xvi. 3, 4. Luke xxiv. 2.

It is used thrice in the LXX, namely Gen. xxix. 3, 8, 10, in which passages it answers to the Heb. גָּלַג, or גָּלַג *to roll*, and is in all these, as in the texts above cited from the N. T., applied to a stone.

Απολαμβανω, from ἀπο *from*, and λαμβανω *to take*.

- I. Act. and Mid. *To receive, get, obtain*. See Luke vi. 34. xv. 26. xvi. 25. xviii. 30. xxiii. 41. Col. iii. 24.

II. *To receive*, as a guest, *to entertain*, 3 John ver. 8.

III. Mid. *To take aside*. occ. Mark vii. 33; where see Wetstein and Kypke, and comp. 2 Mac. vi. 21.

Απολαυσις, 105, att. εως, ἡ, from απολαυω *to enjoy*, from ἀπο intens. and obsolete λαυω *to enjoy*, which perhaps from the Heb. לָחַל denoting the *cleaving* or *adherence* of the mind or affection to an object, whence לָחַל a particle of wishing, *O that!* See Heb. and Eng. Lex. under לָחַל IV. and לָחַל V.

* See Vigerus De Idiotism. cap. v. § 5. *Enjoy-*

Enjoyment, fruition. occ. Heb. xi. 27. 1 Tim. vi. 17; where see *Wetstein*.

The LXX have once used the V. ἀπολαύω, for the Heb. יתן to be satiated, drunken; Eng. translat. to take one's fill. Prov. vii. 18.

Απολείπω, from ἀπο from, and λείπω to leave.

I. To leave, leave behind. occ. 2 Tim. iv. 13, 20.

II. To leave, forsake. occ. Jude ver. 6.

III. Pass. To be left, remain. occ. Heb. iv. 6, 9. x. 26.

Απολείχω, from ἀπο from, and λείχω to lick, which may be either from the Heb. לָחַץ (for which the LXX have thrice used the simple V. λείχω, and as often the compound εκλείχω), or rather from לָחַץ to lick, lap, as a dog, which in like manner the LXX rendered twice by λείχω, and once by εκλείχω.

To lick, as a dog. occ. Luke xvi. 21.

Απολεω, from ἀπο intensive, and obsolesco to destroy.

To destroy, destroy utterly. An obsolete V. whence in the N. T. we have 1st fut. ἀπολεσω, 1 aor. ἀπωλεσα, 2 fut. ἀπολω, perf. mid. attic. particip. neut. ἀπολωλος, 2 aor. mid. ἀπωλομην, 2 fut. mid. ἀπολεσμαι. See under Απολλυω.

Απολλυω, or ἀπολλυμι, from ἀπο intensif. and ολλυω to destroy, which seems derived from Heb. הָלַח to slay.

I. To kill, destroy, whether temporally, Mat. ii. 13. xxvii. 20, Mark xi. 18. John x. 10. & al.—or eternally, Mat. x. 27. xviii. 14. & al. Mid. and Pass. To be destroyed, to perish, whether temporally, Mat. xxvi. 52. (comp. ch. ix. 7. Heb. i. 11.) Mark iv. 38. Luke xi. 51. xv. 17. & al.—or eternally, John iii. 15, 16. x. 28. Rom. ii. 12. 1 Cor. i. 18.

II. To lose. Luke xv. 4. Mat. x. 39. xvi. 25. *Herodotus* uses the phrase εκ ΑΠΟΛΕΣΕΙ ΤΗΝ ΨΥΧΗΝ will not lose his life, lib. i. cap. 112. Pass. and Mid. To be lost. Mat. xv. 24. xviii. 11. Luke xv. 4, 6, 24.

III. Απολλυων, ὁ, The destroyer, occ. Rev. ix. 11; on which chapter the reader will do well to compare *Vitrings's* Comment. and Bishop *Newton's* Dissertations on Proph. vol. iii. p. 96, &c. and then judge for himself.

Απολοσμαι, εμαι, Depon. from ἀπο from, and λοςος a speech.

I. To defend oneself by speech from some accusation, to speak in defense, or plead in favour of oneself, to apologize. It is used either transitively with an accusative of the thing, as Luke xii. 11; or intransitively, as Acts xix. 33. xxiv. 10. & al.

II. Applied metaphorically to thoughts or reasonings, To apologize, excuse. occ. Rom. ii. 15.

Απολογία, ας, ἡ, from ἀπολοσμαι.

An apology, a verbal defense, or excuse. Acts xxii. 1. xxv. 16. 2 Cor. vii. 11.

Απολωω, from ἀπο from, and λωω to wash. To wash, wash away, ablue. In the N. T. it is used only in the middle voice, and in a figurative and spiritual sense, alluding to the baptismal washing or ab-lution. occ. Acts xxii. 16. 1 Cor. vi. 11.

Απολυτρωσις, ιος, att. εως, ἡ, from ἀπολυτρώω to redeem as a captive, which from ἀπο from, and λυτρώω to redeem.

I. Redemption, as of a captive from captivity.

II. In the N. T. it denotes figuratively the spiritual redemption of men by the blood of Christ from the bondage of sin and death. See Rom. iii. 24. viii. 23. 1 Cor. i. 30. Eph. i. 7. iv. 30. Heb. ix. 15.

III. Deliverance from temporal persecution or death. occ. Luke xxi. 28. Heb. xi. 35. The LXX have used the V. ἀπολυτρώω for Heb. פָּדָה to redeem, Exod. xxi. 8, which see; and for נָקַם to vindicate, Zeph. iii. 3.

Απολυω, from ἀπο from, and λυω to loose.

I. To loose, set loose, release, as from a bond. It is spoken of a disease, Luke xiii. 12. comp. ver. 16.—of bonds or imprisonment, Mat. xxvii. 15, 17, 23, 26. & al.—of obligation to punishment, Mat. xviii. 27. Luke vi. 37.

II. To dismiss, suffer to depart. Mat. xiv. 15. xv. 39. & al. comp. Mat. xv. 23. Απολυομαι, Mid. and Pass. To depart, Acts xxviii. 25. *Polybius*, as *Rapbelius* has shewn, uses the verb in the same sense. Comp. Heb. xiii. 23, where see *Macknight*.

III. To dismiss, suffer to depart, from the body, or out of this life. So *Elfner* cites from *Porphyry*, ἀπολυειν τε σωματος— from *Ælian*, ἀπαλυειν τε ζην, and ἀπο-

λυειν εκ των τε σωματος δεσμων, *to dissolve from the bonds of the body.* occ. Luke ii. 29. comp. Num. xx. 29, in LXX, Tobit iii. 13, and *Whitby, Wetstein* and *Kypke* on Luke.

IV. *To divorce a wife, discharge or dissolve her by loosing the bond of marriage.* Mat. i. 19. v. 31, 32. xix. 3. & al. freq. So Mark x. 12, *To put away a husband*; an instance of which we have in *Salome, Herod* the Great's sister, of whom *Josephus*, Ant. lib. xv. cap. 7. § 10, says, that having quarrelled with her husband *Cotobarus*, περιμει μεν ευθυς αυτω γραμματιον, ΑΠΟΛΤΟΜΕΝΗ τον γαμον, she immediately sends him a bill of divorcement to *dissolve* the marriage." Comp. Βελλιον II. and *Josephus*. Ant. lib. xviii. c. 6. § 4, and lib. xx. c. 6. § 3. *Dodridge's* note (g) on Mark x. 12, and *Calmel's* Dictionary in *DIVORCE*.

Απομασσομαι, Mid. from απο *from*, and μασσω *to wipe off*, which may be from the Heb. מָצַח *to remove*, or perhaps from מָצַח *to wipe*, the aspirate π being as usual changed into the σ.

To wipe off. occ. Luke x. 11.

Απονεμω, from απο *from*, and νεμω *to give, attribute*.

To allot, give. occ. 1 Pet. iii. 7. comp. Τιμη I.

Αποπιπτομαι, Mid. from απο *from*, and πιπτω *to wash*.

To wash, as the hands. occ. Mat. xxvii. 24; where it has been supposed by some, that *Pilate*, in *washing his hands*, had respect to the Mosaic ordinance, Deut. xxi. 1—8. But it should be considered, that the case there mentioned and that in Mat. are widely different; and that even if they were similar, it is by no means probable that a heathen governour, and especially one of *Pilate's* character, should shew any regard to what he would most probably esteem an instance of *Jewish superstition*. It seems, therefore, much more likely, that what he did was in conformity to the notions and customs of the *Gentiles*, who held that *the hands were polluted by human blood* (comp. under Καθαριζω IV.) and were to be cleansed by *washing with water*. Thus in *Homer*, Il. vi. line 266, *Hector*, when returned from battle, tells his mother, that he

feared to offer libations to *Jupiter* with *unwashed hands*, for that it was not lawful for one *polluted with blood* to perform religious services to that god.

ΧΕΡΕΙ Δ' ΑΝΗΠΤΟΙΣΙ ΔΙ΄ ΛΕΙΒΕΙΝ ΑΙΘΟΠΑ ΕΙΝΟΝ
Αζομαι· υδε πη εστι καλαινφε. Κρονιωσι
ΑΙΜΑΤΙ και λυθριω ΠΕΠΛΑΛΜΕΝΟΝ ευχετα-
σθαι.

So *Æneas*, in *Virgil*, Æn. ii. line 719, speaking of the *Penates* or *household gods*, &c.

Me bello è tanto digressum & cæde recenti
Attrectare nefas; donec me flumine vivo
Abluero.—

In me 'tis impious boly things to bear,
Red as I am from slaughter, new from war;
'Till in some living stream I cleanse the guilt
Of dire debate, and blood in battle spilt.

DRYDEN.

And the Scholiast on *Sophocles' Ajax* Flagel. line 665, says, Εθος ην παλαιois, εταν η ΦΟΝΟΝ ΑΝΘΡΩΠΟΥ η αλλας σφαλας εποισιν, ΤΑΔΑΤΙ ΑΠΟΝΗΠΤΕΙΝ ΤΑΣ ΧΕΙΡΑΣ ΕΙΣ ΚΑΘΑΡΣΙΝ ΤΟΥ ΜΙΑΣΜΑΤΟΣ. It was customary with the ancients, after having killed a man, or other animal, *to wash their hands in water*, in order to cleanse themselves from the pollution." See also *Elsner* and *Wolffius* on Mat. xxvii. 24.

Αποπιπλω, from απο *from*, and πιπλω *to fall*.

To fall off. occ. Acts ix. 18,

Αποπλαναω, ω, from απο *from*, and πλαναω *to seduce*.

To seduce. In the N. T. spiritually applied only. occ. Mark xiii. 22. 1 Tim. vi. 10.

Αποπλεω, ω, from απο *from*, and πλεω *to sail*.

To sail away. occ. Acts xiii. 4. xiv. 26, xxvii. 16.

Αποπλυνω, from απο *from*, and πλυνω *to wash*.

To wash, as nets. occ. Luke v. 2.

Αποπνισω, from απο intensive, and πνισω *to choak*.

To choak, suffocate, "to choak by exclusion or interception of air." Johnson. occ. Mat. xiii. 7. Luke viii. 7, 33. In the two former passages it is applied to *corn choaked by thorns*. For "not only *animals*,

mals, says the learned Dr. Derham *, but even trees and plants, and the whole vegetable race, owe their vegetation and life to this useful element † (the air)—as is manifest from their glory and verdure in a free air, and their becoming pale and sickly, languishing and dying, when by any means excluded from it." What a proper emblem, therefore, is this wonderful element of that blessed Spirit, who, in conjunction with the Divine Light, is the Lord and Giver of spiritual Life! How cautious should we be, lest the cares or pleasures of this life, or the deceitfulness of riches, or the lust after other things, intercept his gracious influences from the good seed of the word sown in our hearts, and make it unfruitful! See Mat. xiii. 22. Mark iv. 18, 19. Luke viii. 14. When we behold a plant in a pale or sickly, a languishing or dying state, because deprived of a free communication with the vivifying air, we behold a striking emblem of many among Christians,—perhaps of ourselves! Rabbelius, on Mat. xiii. 22, cites a similar passage from Xenophon's Œconomics, where he applies the simple verb *ανίσω* in the same manner, "Ἰλη ΠΙΝΙΓΗ συνεξορμωσα τῷ σίτῳ, Wood springing up with corn chocks it." See also Wetstein on Mat. xiii. 7.

Απορομαι, εμαι, from *απορος* perplexed, not knowing which way to go, and this from *α* neg. and *ωρος* a way, passage, from *ωπειω* to pass through, which see.

I. To hesitate, be at a stand, as not knowing one's way, or which way to go.

II. To doubt, hesitate, be perplexed, not knowing how to proceed, determine, speak, or act. occ. John xiii. 22. Acts xxv. 20. 2 Cor. iv. 8. Gal. iv. 20.

Απορια, ας, ῖ, from *απορος*, which see under *Απορομαι*.

* Physico-Theology, book i. ch. 1. comp. book 10. at the beginning; and Nature Displayed, vol. iii. p. 181. English edit. 12mo.

† How strongly does the Orphic Hymn to *Ἥρα*, *Juno*, or the *Air*, express this physical truth!

Παντογενεὺλε

Χωρὶς γὰρ σθεν ἔδεν ὅλος ΖΩΗΣ φύσιν εἶναι.

Mother of All! without whom nought e'er knew

The breath of Life. —

Perplexity. occ. Luke xxi. 25; where see Wetstein.

Απορρίνω, from *απο* from, and *ρίνω* to cast.

To cast from or out, to cast. occ. Acts xxvii. 43; on which text Bos, Ellips. in *ἑαυτῶ*, remarks that *ἑαυτῶ* is understood, and produces a parallel ellipsis from Lucian, Ver. Hist. lib. i. tom. 1. p. 732. ΑΠΟΡΡΙΨΑΝΤΕΣ *ενηχομεθα*, casting *ἑαυτῶ* ourselves namely, into the sea, we swam." See also Alberti, Wolfius, Wetstein, and Kypke.

Απορφανίζω, from *απο* from, and *ορφανίζω* to bereave, properly of parents, from *ορφανος* an orphan, one bereaved of parents, or of somewhat else near and dear.

To bereave, properly of parents. occ. 1 Thess. ii. 17. "Απορφανισθεντες may perhaps mean, faith Chrysostom, bereaved, deprived, as a father bereaved of his children *. But this word *απορφανισθεντες* is applied properly to children wanting their parents; and the Apostle hereby expresses his love to them, which he had before represented by that of a father to his children, (ver. 11.) or of a nurse to her infants, (ver. 7.) Not they, faith the Apostle, were made orphans (*απορφανισθησαν*), but as helpless young children, who have been untimely reduced to an orphan state, greatly desire their parents, so do we long after you. Thus he sheweth his concern at being separated from them." Theodoret and Theophylact concur in the same interpretation.

Αποσκευαζομαι, Mid. from *απο* from, and *σκευος* furniture, baggage.

To pack up one's baggage. occ. Acts xxi. 15, *αποσκευασαμενοι*, taking what was necessary for the journey," faith *Œcumenius*. Rabbelius, however, explains this word by *sarcinas deponere ut expeditores simus*, laying down or leaving one's baggage for the sake of greater expedition; and cites Polybius using it in this latter sense. But, from the MSS. and ancient quotations, it is probable that in Acts xxi. 15, the true reading is *επισκευασαμενοι* having laden our baggage, as the word is frequently used in the Greek

* Thus Elser on John i. 18, cites from *Dionysius Halicarn.* lib. i. p. 69, ΟΡΦΑΝΟΝ ΤΕΚΝΟΝ εθηκε, He made him childless." Comp. Kypke on 1 Thess. writers,

writers. See *Mill*, *Wetstein*, and *Griesbach*.

Αποσκιασμα, ατος, το, from αποσκιασμαι, perf. pass. of αποσκιαζω to shadow, overshadow; which from απο from, and σκιαζω to shade, overshadow; from σκια a shade, shadow, which see.

A shadowing, overshadowing, or else a shadow, adumbration, slight appearance. occ. James i. 17; where I am well aware that * several learned men understand the expression αποσκιασμα τροπης, as an allusion to the various shadows cast by the Sun, as he approaches to one or the other tropic or solstice. And true indeed it is, that τροπη is used in the Greek writers for the solstice; but I can find no proof that αποσκιασμα ever signifies the casting of a shadow, as the Sun does, by shining on an opaque object. *Rapbelius*, therefore, explains αποσκιασμα of the shadow which the earth casts when the Sun is under it, and τροπη of the Sun's turning not from north to south, or vice versa, but from east to west, by which, when it sets, night is caused. So *Arrian*, *Epictet*. lib. i. cap. 14, speaks of that small part of the universe ὅσον ὡς ὅσον τ' επερχεσθαι ὑπο ΣΚΙΑΣ ἢ ἡ γῆ ποιεῖ, which may be covered by the shadow which the earth makes." And *Budæus*, Comm. p. 1180, teaches us that the very word αποσκιασμα is used for the earth's shadow by which the moon is eclipsed: Το της γῆς ΑΠΟΣΚΙΑΣΜΑ, ὡς δὴ εμπεσεσα ἡ σεληνη ἐκλείπει. Thus *Rapbelius*. - *Wolffius*, however, is not satisfied with this exposition, but interprets τροπη to mean not a turning, but, as he shews it is used by *Antoninus*, a change, and so would interpret αποσκιασμα τροπης a shadow, adumbration, or appearance of change, such as the natural Sun is subject to from clouds, mists and eclipses. He adds from *Henry Stephens*, that *Gregory Nazianzen* has applied αποσκιασμα in this sense, where he mentions το της αληθείας ὑδαγμα καὶ ΑΠΟΣΚΙΑΣΜΑ, the appearance and adumbration of the truth." Comp. 1 John

i. 5, and see more in *Wolffius* on James i. 17.

Αποσπαι, ω, from απο from, and σπαιω to draw.

I. To draw forth or out, as a sword from its sheath. occ. Mat. xxvi. 51.

II. Pass. To be withdrawn, retire. occ. Acts xxi. 1. Luke xxii. 41, where see *Wetstein* and *Kypke*, the latter of whom remarks and proves that in the Greek writers it often imports hurrying, and putting a kind of force on oneself.

III. To draw away, withdraw, seduce. occ. Acts xx. 30. On which passage *Elfsner* shews that both *Lucian* and *Ælian* use this V. for drawing away disciples from their master.

Αποσασα, ας, ἡ, from ἀφιστημι to depart.

I. A local departing, or departure. In this sense it is used by the profane writers.

II. A falling off, or defection in matters of religion, an apostasy. occ. Acts xxi. 21. 2 Thess. ii. 3, where see *Macknight*, and comp. 1 Tim. iv. 1.

Αποσασον, ε, το, from ἀφιστημι to depart.

I. Properly, A departure.

II. A divorce, or dismissal of a woman from her husband, or the deed or instrument of such divorce. occ. Mat. v. 31. xix. 7. Mark x. 4. In the LXX it is constantly used in this latter sense, and answers to the Heb. כְּרִיתוֹת divorce.

Αποσελαζω, from απο from, and σελαζω to cover, which from σελη a roof.

To uncover, remove a covering. occ. Mark ii. 4, ἀπεσελασαν την σελην. Eng. Transf. they uncovered the roof, i. e. according to *Bp. Pearce**, they opened the trap-door, which used to be on the top of the flat-roofed houses in Judea, (comp. 2 K. i. 2. Deut. xxii. 8.) and which lying even with the roof, was a part of it when it was let down and shut; or, according to *Dr. Shaw's* explanation, they removed the veil, which, agreeably to the custom still preserved in the East, was spread over that part of the court where Christ was sitting, and which being expanded upon ropes from one side of the parapet wall to the other, might be folded and unfolded at pleasure †. But with regard to

* See *Hammond*, *Lambert Bos* and *Wetstein* on the place, *Stanhope* on the Epist. for the 4th Sunday after Easter, vol. iii. Univ. Hist. vol. x. p. 470. *Bp. Bull's* Harmon. Apostol. Dissert. Poster. cap. xv. § 20.

* See his *Miracles of Jesus vindicated*, part iv. p. 77—79, small 8vo, and his Note on Mark ii. 43 in his Comment on N. T.

† See *Shaw's Travels*, p. 208—212.

Bp. Pearce's exposition, it should be observed, that the most natural interpretation of ἀποσελαίνει is to *unroof*, *break up the roof*; and that the verb is twice used by Strabo, cited by Elfsner and Weststein, in this sense, which also best agrees with the following word ἐξορυξαντες in Mark. As to Dr. Shaw's explanation, there is no proof that σελή ever signifies a *veil*, for which the sacred writers, in particular, employ other words, as Καλυμμα, Καταπετασμα; but it's usual meaning is the *roof* or *flat terrace of a house**, and thence the *house itself*. The history, as recorded by St. Mark and St. Luke, ch. v. 18—20, seems to be this. Jesus, after some days absence, returned to Capernaum, and to the house where he used to dwell. And when it was reported that he was there, the people crowded to the *square-court*, about which the house was built, in such numbers that there was no room for them, even though they filled the porch. The men who carried the paralytic endeavoured to bring him into the court among the crowd; but finding this impossible, they went up the *staircase* which led from the porch (or possibly came from the *terrace* of a neighbouring house) to the *flat roof* of the house over the upper room† in which Jesus was, and ἐξορυξαντες, and *having forced up* as much both of the tiles or plaster, and of the boards on which they were laid‡, as was necessary for the purpose, they let down the paralytic's mattress, δια τῶν κεραμῶν through the tiles or roof, into the midst of the room, before Jesus.

Αποσελλω, from απο *from*, and σελλω *to send*.

- I. *To send from one place to another, to send upon some business, employment, or office.* Mat. ii. 16. x. 5. xx. 2. John x. 36. xvii. 18. & al. freq. It is a more solemn term than πεμπω. See Dr. Geo. Campbell's Note on John x. 36, and on Mat. ii. 16, comp. Josephus, Ant. lib. xvii.

* See Maximus, cited by Weststein.

† See Whitby's Note on Mark ii. 4.

‡ Si, quod mihi placet, tegule fuerint affereulis impositæ, detegi facile poterat tectum, & per aperturam factam lectulus unâ cum ægro dimitti." Scheuchzer Phyl. Sacr. in Mat. ix. 2, whom see, and his Plate, No. 674.

cap. 7, at the end, and De Bel. lib. i. cap. 33. § 7, at the end, and see Weststein.

- II. *To send away, dismiss.* Mark xii. 3, 4.

III. *To send, or thrust forth*, as a sickle among corn. Mark iv. 29. This last use of the word seems *bellesifical*; the LXX, in like manner, apply the de-compounded verb εξαποσελλω to a *sickle*, Joel iii. 13.

In the LXX, this word most commonly answers to the Heb. הָשַׁל *to send*, which is likewise a very general word.

Αποσερεω, ω, from απο *from*, and σερεω *to deprive*, which may be from the Heb. הָשַׁל *to set*, and עָרַם *naked*, or from Chald. הָשַׁל *to destroy*; or rather, I think, a corruption from the Heb. הָשַׁל *to diminish*, to which the word σερισω *to deprive*, answers in the LXX of Ecclef. iv. 8.

- I. *To deprive, wrong, or defraud another of what belongs to him.* occ. Mark x. 19. 1 Cor. vi. 8. vii. 5. Αποσερομαι, εμαι, pass. of persons, *To be defrauded.* occ. 1 Cor. vi. 7.—of a thing, *To be kept back by fraud.* occ. James v. 4.

II. Αποσερομαι, Pass. joined with a genitive, *To be destitute, devoid of.* occ. 1 Tim. vi. 5.

In the LXX it answers to the Heb. עָרַם *to diminish*, Exod. xxi. 10; (comp. 1 Cor. vii. 5.) and שָׁעַר *to oppress*. Deut. xxiv. 14. Mal. iii. 5. comp. James v. 4.

Αποσολη, ης, η, from αποσολα, perf. mid. of αποσελλω *to send*.

The office of an apostle of Christ, apostleship. occ. Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8. comp. Αποσολος.

Αποσολος, ος, ο, from αποσολα, perf. mid. of αποσελλω *to send*.

- I. *A messenger, a person sent by another upon some business.* John xiii. 16. 2 Cor. viii. 23. comp. Rom. xvi. 7. Phil. ii. 25. and Macknight on both texts.

II. It is applied to Christ, who was by the Father *sent* into the world, not to condemn, but to save it. occ. Heb. iii. 1. comp. John iii. 17. x. 36. xvii. 3, 8, 21, 23. xx. 21. & al.

III. And most frequently, *An apostle, a person sent by Christ to propagate his gospel among men.* Mat. x. 2. Luke vi. 13. (comp. Mark iii. 14.) Acts i. 26. Gal.

i. 1.

i. 1. & al. freq. *Herodotus*, lib. i. cap. 21, uses this word for a public berald or ambassador.

Αποσπάλιζω, from απο from, and σπασα, αλος, the mouth:

To draw or force words, as it were, from the mouth of another, to incite or provoke to speak; otherwise, To question magisterially, as a master does his scholars. The word is capable of both these interpretations, which however do not greatly differ. occ. Luke xi. 53, where see *Pole Synopf. Wolfius, Doddridge, Wetstein* and *Kypke*, and *Suicer Thesaur.* in Αποσπάλιζω.

Αποσπεφω, from απο from or back again, and σπεφω to turn.

I. To turn away. occ. Acts iii. 26. Rom. xi. 26. 2 Tim. iv. 4.

II. To pervert, incite to revolt. occ. Luke xxiii. 14. comp. ver. 2.

III. To return, put back. occ. Mat. xxvi. 52.

IV. To return, bring back. occ. Mat. xxvii. 3.

V. Αποσπεφομαι, Pass. with an accusative following, which seems governed of the preposition κατα understood. (Comp. under Αποσπεω.) To turn or be turned away from, to slight, averfari. occ. Mat. v. 42. 2 Tim. i. 15. Tit. i. 14. Heb. xii. 25. *Josephus* uses it in the same manner, De Bel. lib. ii. cap. 19. § 6. ΑΠΕΣΤΡΑΜΜΕΝΟΣ ὁ Θεός ἡδὴ καὶ τὰ ἉΓΙΑ, God being now averf to, or turned away from, even his own holy temple; and lib. vi. cap. 3. § 4. Καὶ τὴν ἐμὴν ΑΠΟΣΤΡΕΦΕΣΘΕ ΘΥΣΙΑΝ, And ye turn away from my sacrifice." For other instances of a similar construction in the Greek writers see *Elfner, Alberti*, and *Wetstein*.

Αποσυσσω, ω, from απο from, or intens. and συσσω to shudder with horror, to bate, which is from the N. Σιῦξ, συσος, ἡ, a shuddering or shivering, from intense cold. And is not this derived from the Heb.

* קרח to be still, properly as the sea after

* Whence also the name of the river Σιῦξ *Styx*, feigned to be in the infernal regions; but there really was one so called in *Arcadia*, whose waters are said to have been of so cold a nature as to be deadly, and with some of this water, it is reported that *Alexander the Great* was poisoned at *Babylon*. See *Prideaux Connect.* pt. i. book 8, an. 323, and the authors there quoted.

a storm, and thence applied (in the Greek I mean) to that convulsive motion we call shuddering, which is evidently occasioned by some stop or check given to the perspiration, or to the circulation of the blood, or of the nervous fluid by cold, or &c. ?

To abhor, reject with borrou. occ. Rom. xii. 9, where see *Kypke*.

Αποσυναγωγος, ος, ὁ, from απο from, and συναγωγη an assembly, a synagogue.

Expelled from or put out of the congregation, assembly or society, and so deprived of all civil intercourse or communication with the Jews, and by consequence of the liberty of entering their synagogues of worship also. occ. John ix. 22. xii. 42. xvi. 2. * Thus the man mentioned John ix. became αποσυναγωγος, by the officers of the Jewish Sanhedrim taking and thrusting him out of the assembly of the Jews there gathered together to attend his examination. Comp. ver. 34, 35. So Christ tells his disciples, Luke vi. 22, that men αφορισουσιν shall separate them, that is, from their society, both civil and religious. Comp. *Ezra* x. 8. And thus *Theophylact* explains αποσυναγωγος ποιησιν, Luke vi. 22, by των συνεδριων και ενδοξων, και δλων της αυτων κοινωνιας αφορισουσιν: They shall separate you both from their honourable assemblies, and even entirely from their society."

Απολασσωμαι, Mid. from απο from, and τασσω to order.

I. With a Dative of the Person, To take leave, bid adieu to, bid farewell, valedicere. occ. Luke ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13. comp. Mark vi. 46. *Salmasius* pretends that the word in this sense is barbarous and vulgar. The † elegant *Josephus*, however, uses it exactly in this sense concerning *Elijah*, who, after *Elijah* had cast his mantle upon him, desired leave to go and salute his parents; which when *Elijah* had permitted, ΑΠΟΤΑΞΑΜΕΝΟΣ ΑΥΤΟΙΣ ἐπείθεσθαι having taken leave of them, he followed him."

Ant. lib. viii. cap. 13. § 7. See also *Wetstein* on Mark, who cites *Callisthenes*

* See *Hammond* on John ix. 22, and *Vitringa* de Synagog. Vet. lib. iii. pars 1. p. 739, &c.

† See *Josephus* Ant. lib. xx. cap. 10. § 2, and *Contr. Apion.* lib. i. § 9.

and

and *Libanius* using the V. in the same sense, with a Dat. of the Person. Comp. also *Kypke* on *Luke*.

II. With a Dat. of the Thing, *To renounce, bid adieu to*. occ. *Luke* xiv. 33. Thus applied also by *Plutarch*, *Iamblicus*, *Philo* and *Iosephus* cited by *Kypke*.

Αποτελειω, ω, from απο intensive, and τελειω to complete.

To perfect, accomplish. occ. *James* i. 15.

Αποτιθημι, Mid. Αποτιθεμαι, from απο from, and τιθημι to lay.

I. To lay off or down. occ. *Acts* vii. 58.

II. To lay aside, put off, in a figurative sense. occ. *Rom.* xiii. 12, (where see *Macknight*) *Eph.* iv. 22, 25. *Col.* iii. 8. *Heb.* xii. 1. *James* i. 21. *1 Pet.* ii. 1.

Απολινασσω, from απο from, and τινασσω to shake, which seems a derivative by transposition from the *Heb.* שטט to set loose or free, which word the LXX have rendered by απολινασσω, *1 Sam.* x. 2.

To shake off. occ. *Luke* ix. 5. *Acts* xxviii. 5.

Αποτιω, from απο again, and τιω to pay, which see.

To pay, repay. occ. *Philem.* ver. 19.

Απολογμαιω, ω, from απο intensive, and τολμαιω to dare.

To dare very much, be very bold. occ. *Rom.* x. 20. *Iosephus* uses this V. transitively in the same view, *Ant.* lib. 15. cap. 10. § 3, ταυτα δε ΑΠΕΤΟΛΑΜΩΝ, they had such great boldness." See also *Wetstein*.

Αποτομια, ας, η, from αποτομος severe (used by *Polycarp*, *Epist.* ad *Philip.* § 7.), which from αποτελομα, perf. mid. of αποτεμνω to cut off, which from απο from, and τεμνω to cut.

I. A cutting off, so used in the profane writers.

II. Severity, as of a man cutting off dead or useless boughs from a fruit-tree. occ. *Rom.* xi. 22, twice. comp. ver. 19, 20, 24, &c. *Plutarch*, *De Lib. Educ.* p. 13. D. Δει δε τας πατερας την των επιλιμμητων ΑΠΟΤΟΜΙΑΝ τη πραοτητι μισυναι, Fathers ought to temper the severity of reproofs with mildness." See more in *Wetstein* and *Kypke*.

Αποτομως, Adv. from αποτομος.

Severely, with severity, cutting off, or cutting, as it were, to the quick. occ. *2 Cor.* xiii. 10. comp. *1 Cor.* v. 1—5.

Tit. i. 13. On *2 Cor.* xiii. 10, observe, that υμιν is understood, That, being present, I may not use or treat (you) with severity. Comp. under Χρω IV. On *Tit.* i. 13, comp. *Plutarch* cited under Αποτομια II.

Αποστρεψω, from απο from, and στρεψω to turn. Αποστρεπουμαι, Mid. followed by an accus. probably governed by the preposition κατα understood, To turn away from. occ. *2 Tim.* iii. 5. Comp. under Αποστρεφω V.

Απεςια, ας, η, from απων—εσα—ον, particip. of απειμι to be absent.

Absence. occ. *Phil.* ii. 12.

Αποφερω, from απο from, and φερω to carry. To carry away. occ. *Mark* xv. 1. *Luke* xvi. 22. *1 Cor.* xvi. 3. *Rev.* xvii. 3. xxi. 10. See Απεφελω.

Αποφευσω, from απο from, and φευγω to flee. Governing either a gen. or an accus. To flee away from, escape. occ. *2 Pet.* i. 4. ii. 18, 20.

Αποφθεγγομαι, from απο from, and φθεγγομαι to utter.

To utter, declare, speak, particularly pithy and remarkable sayings, as *Elfner* on *Acts* ii. 4, shews that the V. is used by *Diogenes Laertius*, and *Iamblicus*; and *Kypke* shews that it is applied particularly to oracles or prophetic responses, by *Plutarch*, *Strabo*, *Iosephus* and *Philo*. occ. *Acts* ii. 4, 14. xxvi. 25.

Αποφορτιζω, from απο from, and φορτιζω to load, which from φορτιον a burden, from φερω to carry.

To unlade, as a ship. occ. *Acts* xxi. 3; where see *Wetstein*.

Αποχρησις, ιος, att. εως, η, from αποχρεομαι to abuse, consume by use, or simply to use, (see *Suicer Thesaur.*) which from απο from, or intens. and χρεομαι to use.

An using, or use. occ. *Col.* ii. 22, α εσι παντα εις φθοραν τη αποχρησει—quæ omnia sunt in interitum ipso usu, *Vulg.* So our translation, All which things are to perish in the using. And this, I doubt not, is the true sense of the words, (which I consider as parenthetical) though a different one is proposed by *Hammond*, *Doddridge*, and *Kypke*. But see *Wolffius* on the place, and comp. *Mat.* xv. 17. *Mark* vii. 18, 19. *1 Cor.* vi. 13.

The new interpretation, which *Macknight* has given of the words in *Col.* ii. 22,

ii. 22, appears to me not only quite unsuitable to St. Paul's nervous lively style, but also inconsistent with the plain meaning of the Greek—ἀεσιπαντα. But let the reader consult that very able and respectable commentator, and judge for himself.

Αποχωρεω, ω, from απο from, and χωρεω to go.

To depart, go from. occ. Mat. vii. 23. Luke vii. 39. Acts xiii. 13.

Αποχωρίζομαι, from απο from, and χωρίζω to separate, which from χωρις apart, which see.

To depart. occ. Acts xv. 39. Rev. vi. 14.

Αποψυχω, from απο denoting privation, and ψυχη breath, life, or soul.

To expire, die. occ. Luke xxi. 26. *Elfner* shews that *Arrian* uses the V. in the same sense, *Epictet.* lib. iii. cap. 26. p. 369, and *Appian De Bel.* Civ. lib. iv. p. 973, and cites from *Sophocles Ajax* Flagell. lin. 1656, the full phrase, ΑΠΕΨΤΕΝ βίον he breathed out his life. Comp. *Wetstein* and *Kypke*.

Αποσπilos, α, δ, η, και το—ον, from α neg. and προσίλος accessible, which from προσεμι to approach, and this from προς unto, and σμι to go or come.

That cannot be approached, inaccessible. occ. 1 Tim. vi. 16.

Αποσκοπος, α, δ, η, from α neg. and σκοπη an occasion of stumbling, which see.

I. Intransitively, Not stumbling or falling, i. e. figuratively, in the path of duty and religion. occ. Phil. i. 10. But *Chrysostom* seems to have understood it in this text transitively, as in the IIIId sense below; and thus *Macknight*, whom see, understands it.

II. Applied to the conscience, Not stumbling or impinging, as it were, against any thing, for which, as St. John speaks, our heart condemns us. occ. Acts xxiv. 16. comp. Acts xxiii. 1. 1 Cor. iv. 4. 2 Cor. i. 12. 2 Tim. i. 3. 1 Sam. xxv. 31. and Heb. and Eng. Lexic. in כשל V.

III. Transitively, Not occasioning, or causing others to stumble, giving them no occasion to fall into sin. occ. 1 Cor. x. 32. comp. 2 Cor. vi. 3. In *Ecclus.* xxxii. 21 or 22, ὁδω αποσκοπῶ, or (as some copies read) αποσκοπῶ, is used for a plain way, where there are no stumbling-stones.

Αποσπολαγνίως, Adv. from α neg. and

ποσπολαγνίης, a respecter of persons; which see.

Without accepting or respect of persons, impartially. occ. 1 Pet. i. 17. This word is used in the same sense by *Clement*, in his 1st Epist. to the Corinthians, § 1.

Απλαιοσος, α, δ, η, from α neg. and πλαιο to stumble.

Free from stumbling or falling. occ. Jude ver. 24; where *Wetstein* cites from *Xenophon*, ΑΠΤΑΙΣΤΟΣ ἵππος, A horse that does not stumble; and from *Plutarch* the same word applied to the successful Pericles.

ΑΠΤΟΜΑΙ, Mid. or Deponent, from ἀπτω to connect, bind, which may be either from the Heb. פתח to bind close, or from עבר to wrap, involve.

I. To touch. Mat. viii. 3. ix. 26.

II. To lay hold on, embrace. John xx. 17. Lay not hold on me (now), as the V. is applied by the LXX, Job xxxi. 7. Mary Magdalene was probably going to prostrate herself at his feet, and embrace them, as the other women did, Mat. xxviii. 9. See *Kypke* on John, and comp. Mark x. 13, and *Wolfius* there.

III. To touch, have to do with. occ. 1 Cor. vii. 1. The word is used in this sense by the Greek writers, as by *Aristotle*, *Epictetus*, *Plutarch*. See *Gataker* in *Pole Synopf.* *Wetstein* and *Kypke* on the text.

IV. To take, as food. occ. Col. ii. 21; on which text *Rapbelius* cites *Xenophon* applying this V. to food. Thus *Memor.* Socrat. lib. ii. cap. 1. § 2. Σίσις ΑΠΤΕΣΘΑΙ is to take food; and in *Cyropæd.* lib. i. p. 17, edit. *Hutchinson*, 8vo. ΑΠΤΟΤ' ΑΠΤΕΣΘΑΙ is used for taking bread, as φάειν also is for taking other sorts of food. It seems, therefore, that in Col. ii. both μη ἀψη and μη φάης may be best referred to food. See *Wolfius*, *Wetstein* and *Kypke*.

V. To touch, hurt. 1 John v. 18. Comp. 2 Sam. xiv. 10. 1 Chron. xvi. 22, in LXX. It is used thus also by the Greek writers, as *Rapbelius* and *Elfner* have shewn. In the LXX this word generally answers to the Heb. נגע to touch, and that in all the above senses.

ΑΠΤΩ, from Heb. פתח to beat through.

To light or kindle, as a lamp or fire. occ. Luke viii. 16. xi. 33. xv. 8. xxii. 55.

ΑΠΩ-

Απωθεμαι, and **Αποθωμαι**, from *απο* from, and *ωθεω* to thrust, drive; which from Heb. *וַיָּזַק* to move hastily, in the Hiph. sense.

To thrust away, repel, reject. occ. Acts vii. 27. 39. xiii. 46. Rom. xi. 1, 2. xiii. 12. 1 Tim. i. 19.

Απωλεια, ας, η, from *απολω* or *απολλυμι* to destroy.

I. *Destruction*, either temporal, as Acts xxv. 16. comp. Acts viii. 20; or eternal, Mat. vii. 13. Phil. i. 28. iii. 19. 2 Pet. ii. 1. & al.

In 2 Pet. ii. 2, for *απωλεια* of the common printed editions, very many MSS, three of which ancient, have *ασελγεια*; which reading is confirmed by the Vulg. luxurias, and other ancient versions, and has accordingly been given in several editions, is approved by *Wetstein*, and received into the text by *Griesbach*. "But the common reading (says *Macknight*) should be retained, because any transcriber, who did not know that by *destructions* the Apostle meant the *destructive beverages* mentioned ver. 1, might easily write, *ασελγεια* for *απωλεια*. But no transcriber would substitute *απωλεια*, or a word whose meaning he did not know, in place of *ασελγεια*, a word well understood by him."

II. *Destruction*, waste. occ. Mat. xxvi. 8. Mark xiv. 4.

Απων, οσα, ον, Particip. Pres. of *απειμι*, which see.

Being absent, absent. 1 Cor. v. 3. x. 11. & al.

ΑΡΑ, ας, η, from Heb. *אָרָא* or *אָרָא* to curse, for which the LXX have used the verb *αραμαι*, Num. xxii. 6. xxiii. 7; and the compound *καταραμαι*, Gen. v. 29. xii. 3. & al. freq. and the compounds *επικαταραμαι* and *επικαταραλος*, Num. v. 19. Gen. iii. 14. & al. freq.

I. *A curse*, cursing. occ. Rom. iii. 14.

II. *Αρα*, as an Adv. denotes affirmation or asseveration.

Indeed, in truth. It generally implies an inference from somewhat preceding, and may frequently be rendered *Then indeed*, *therefore*. See Acts viii. 22. Mat. xix. 25, 27. Heb. iv. 9. Gal. ii. 21. iii. 29. v. 11. It is also sometimes used where a question is asked, as Mat. xviii. 1. Mark iv. 41. Luke xviii. 8. Acts viii. 30. Gal.

ii. 17. I cannot think that this particle (or indeed any other used by the inspired writers) is ever merely *expletive*, i. e. *totally insignificant*. This seems to be always *affirmative*, *emphatic*, or *illative*.

Αρα, from *αρα* denoting an inference, and *γε* truly.

Therefore indeed, then indeed. occ. Mat. vii. 20. xvii. 26. Acts xi. 18.

Αρσεν, ω, from *αρσος* idle.

To linger, loiter. occ. 2 Pet. ii. 3, where *Kypke* shews that *Polybius* and *Plutarch* in like manner apply to things this V. which properly relates to persons.

Αρσος, η, ον, contracted of *αερσος*, which from *α* neg. and *ερσος* work.

I. Not at work, idle, not employed, inactive. occ. Mat. xx. 3, 6. 1 Tim. v. 13, 15. Tit. i. 12. 2 Pet. i. 8.

II. Idle, unprofitable. occ. Mat. xii. 36. comp. 2 Pet. i. 8, and *Kypke*. In the latter text the Vulg. rendering *arces* by *vacuos* preserves the ambiguity of the original. Comp. Eph. v. 11. *Symmacus* uses the word *αρσος* for the Heb. *פֶּהַל* polluted, Lev. xix. 7.

Αρσυρος, ος; εη, η; εον, ον; from *αρσυρος* silver.

Made of silver, silver. occ. Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20.

Αρσυριον, ο, το, from *αρσυρος*.

I. *Silver*, as distinct from gold or other metal. 1 Pet. i. 18. comp. Acts iii. 6. xx. 33.

II. *A piece of silver money*, q. d. *a silverling*, *a shekel of silver*, equal, according to Bp. Cumberland, to 2s. 4½d. of our money, but according to *Michaelis*, to no more than 1 id. * Mat. xxvi. 15. xxvii. 3, 5. & al. Comp. Exod. xxi. 32. Zech. xi. 12, 13.

III. *Money in general*, because *silver money* seems to have been the most ancient, as *Isidorus* also affirms. So the French *argent*, which properly signifies *silver*, is most commonly used for *money* in general. Mat. xxv. 18, 27. Luke ix. 3. & al. On Mat. xxv. 18, *Wetstein* cites from *Diogenes Laert.* the same phrase, ΑΡΓΥΡΙΑ ΙΚΑΝΑ. Acts xix. 19, *fifty thousand* (pieces) of silver, probably Attic *drachms*, which, at 7½d. each, would amount to 1562l. 10s. of our money.

* See Heb. and Eng. Lexic. 3d edit. under *לָהֶן* iv.

Αφύροκοπος, α, ὁ, from *αφύρος* *silver*, and *κεκοπια*, perf. mid. of *κοπιω* to *beat*.

A silver smith. Observe that our Eng. word *smith**, Saxon *smið*, is from the V. *smiþan*, or *smiðan* to *strike*, *finite*, which from the Heb. *צמח* to *cut off*, *destroy*, or from *שמד* to *destroy*, *demolish*. occ. Acts xix. 24.

Αφύρος, α, ὁ, from *αφός* *white*.

I. The metal called *silver*. occ. Rev. xviii. 12. comp. Acts xvii. 29.

II. *Silver money*. occ. Mat. x. 9. Jam. v. 3.

III. Figuratively, such sincere and holy *believers*, as being built into Christ's church will abide the *fire of persecution*. occ. 1 Cor. iii. 12. Comp. under *Πυρ* V.

As † *silver* is called in Heb. *כסף*, on account of it's *pale colour*; so there is little doubt but the Etymologists are right in deducing it's Greek name *αφύρος* from *αφός* *white*, which seems a corrupt derivative from the Heb. *ירח* the *moon* or *lunar light*, which is of this colour. Thus in the Heb. the *moon* or *lunar orb* is called *לבנה*, from *לבן* *white*, and *Virgil*. *Æn.* lib. vii. lin. 8, 9,

————— *Nec candida cursum*

Luna negat, splendet tremulo sub lumine pontus.

————— The moon was bright,

And the sea trembled with her *silver* light.

DRYDEN.

From which circumstance of *colour*, I suppose it is that the chemists have imagined *silver* to have some peculiar relation to the *moon*, calling it by her name *Luna*, and representing it in writing by the character of that planet. So the poets frequently compare the *Light of the moon* to *silver*. Thus *Milton*:

————— The moon

Rising in clouded majesty, at length

Apparent queen unvail'd her peerless light,

And o'er the dark her *silver* mantle threw.

Paradise Lost, b. iv. lin. 606, &c.

Απειος, α, ὁ, from *Αρης* *Mars*, the supposed God of War, which from the Heb. *עריץ* *violent*, *destructive*, or from *הורם* to *break*, *destroy*, q. d. *baraf*s.

Of or belonging to Mars, *Mars'*. occ. Acts xvii. 19, 22. comp. *Παίος*.

* See *Junius* Etymol. Anglican.

† So the Eng. name *silver* seems of the same root as the Greek *αἰών* to *shine*.

Αρεσκια, ας, ἡ, from *αρεσσω* to *please*.

A pleasing. occ. Col. i. 10. "It denotes not so much the event, as the desire and intention, of *pleasing* *." Comp. Rom. xv. 2. Gal. i. 10.

The LXX use it in the plur. Prov. xxxi. 30, for Heb. *רצון* *grace*, or *gracefulness*, by which one *pleases* others.

ΑΡΕΣΚΩ, 1st fut. *αρεσω*, from *רצה* (the Hiph. of the Heb. *רצה*) which would signify to *conciliate* or *gain the affections*: So the LXX several times render the N. *רצון* *will*, *pleasure*, by *αρεσόν* *pleasing*, from this V. *αρεσσω*.

To *please*. Mat. xiv. 6. Rom. xv. 1, 2, 3. 1 Cor. vii. 32. & al. On 1 Tim. ii. 4, observe, that in like manner *Xenophon*, *Cyropæd.* lib. iii. p. 172. edit. *Hutchinson*, 8vo. applies this V. to soldiers behaving so as to gain the approbation of their commanders.

Αρεσος, η, ον, from *αρεσσω*.

Pleasing, *agreeable*, *grateful*. occ. John viii. 29. Acts vi. 2. xii. 3. 1 John iii. 22. Comp. LXX. in Exod. xv. 26.

Αρεη, ης, ἡ, q. † *αρεση* *pleasing*, from *αρεσσω* to *please*, or rather from *Αρης* *Mars*, the supposed God of War (see under *Απειος*); for in *Homer* *Αρεη* generally denotes *military virtue*, *strength* or *bravery*; and if, as *Monsieur Goguet* (*Origin of Laws*, &c. vol. ii. p. 392.) observes, the word *αρεη* be afterwards used to signify *virtue in general*, it is because the Greeks, for a long time, knew no other virtue than *valour*.

Virtue. It is applied both to God and man.

I. *Virtue, excellency, perfection*. occ. 1 Pet. ii. 9. *Arrian* *Epicet.* lib. iii. cap. 24. p. 343. *Τας εμας ΑΡΕΤΑΣ εξησυνασται και εμε υμνευσει*, They recount my *virtues*, and celebrate me."

II. *The virtue, force, or energy of the Holy Spirit*, accompanying the preaching of the glorious Gospel, here called *glory*. occ. 2 Pet. i. 3. Comp. *Δυναμις*, and see *Alberti*, *Wolfius* and *Wetstein*.

III. *Human virtue in general*. occ. Phil. iv. 8.

IV. *Courage, fortitude, resolution*. occ. 2

* *Davenant*. in *Pole* Synopf.

† See Note 3 in init. lib. v. *Xenophon* *Cyropæd.* edit. *Hutchinson*.

Pet.

Pet. i. 5. In this sense the word is often used in the Greek writers, and so the ἀρετή of St. Peter will correspond with the ἀνδριζεσθαι of St. Paul. 1 Cor. xvi. 13. See Hammond. Ἀρετή in the LXX answers twice to γῆν glory, thrice to πῆν praise, as our translators render ἀρετὰς, 1 Pet. ii. 9.

Ἀρεω. See under Ἀρεσκω.

Ἀριθμεω, ὦ, from ἀριθμός.

To number, reckon by number. occ. Mat.

x. 30. Luke xii. 7. Rev. vii. 9.

Ἀριθμός, ὁ, from ἀριθμός coaptation, conjunction; from ἀρω to adapt, join together, compose; which see.

A number, according to that of Euclid,

Ἀριθμός, τὸ ἐκ μονάδων συλλεγμένον πλῆθος. Number is a multitude composed of units." Luke xxii. 3. John vi. 10, τὸν ἀριθμὸν ὥσει πέντεκισχιλίοις, in number (καὶα being understood) about five thousand." So in Herodotus, lib. i. cap. 14.

χρηστές ΑΡΙΘΜΟΝ ἔξ, goblets in number six; and Josephus, in his Life, § 66, τετρακισχιλίοις ΤΟΝ ΑΡΙΘΜΟΝ, four thousand in number," and § 75, περὶ ἑκατὸν καὶ ἐννεήκοντα ΤΟΝ ΑΡΙΘΜΟΝ, being about one hundred and ninety in number," and in many other places;

Ἀρισω, ὦ, from ἀρισον, which see.

To dine. occ. Luke xi. 37. John xxi. 12, 15. See Kypke on ver. 12, and comp. under Ἀρισον.

Ἀριστερός, ὁ, ὠν.

The left, as opposed to the right. occ. 2 Cor. vi. 7. So ἡ ἀριστερά is the left-hand, χεὶρ being understood, as δεξιτερῇ in Homer is the right-hand occ. Mat. vi. 3. Ἀριστερά, τὰ, The left-hand side, μέρη parts being understood. occ. Luke xxiii. 33. The left-hand side, according to the superstition of the * Grecian heathen, was accounted unlucky, and of evil

omen, and † it was a part of the same superstition to call such things by more auspicious names. Thus, according to Eustatius, they called the left ἀριστερός, from ἀριστός the best, καὶ εὐφημισμὸν. Comp. Εὐωνυμός, and see Wetstein in Mat.

Ἀρισον, ὁ, τὸ, q. ἀριστον indefinite, because taken at no certain time, or rather from ἡρι early (which from the Heb. חָרַץ the light); because this meal was taken early in the morning (comp. John xxi. 4, 12.); so the Latin prandeo to dine, and prandium dinner, is derived from πρᾶν (Doric for πρωί) early, and ἐδω to eat.

Dinner, a meal eaten in the morning. So Xenophon, Cyropæd. lib. vi. p. 353. edit. Hutchinson, 8vo. Ἀυρίον δὲ ΠΡΩΪ—πρωῖον μὲν χρεῖ ΑΡΙΣΤΗΣΑΙ καὶ ἀνδρας καὶ ἵππους—To-morrow morning early the men and horses ought first to take some food." occ. Mat. xxii. 4. Luke xi. 38. xiv. 12.

The LXX have used the N. ἀρισον, 2 Sam. xxiv. 15, for the Heb. בֹּרֵךְ, but I think erroneously.

Ἀρκέλος, ἡ, ὠν, from ἀρκέω.

Sufficient, enough. occ. Mat. vi. 34. x. 25. 1 Pet. iv. 5. As to the construction of Mat. vi. 34, (comp. ver. 25.) where the N. fem. κακία is construed with the neut. ἀρκέλον, Raphaelius observes, that

appears from a passage of Homer, who brings in Hector telling Polydamas that he regarded not the birds:

Εἴτ' ἐπὶ δεξιῶσι πρὸς ἧν τ' ἥλιον τε,
Εἴτ' ἐπ' ἀριστερᾷ τοῖς ποσσὶ ζῶον περὶεῖα.

Il. xii. ver. 239.

Ye Vagrants of the Sky! your wings extend,
Or where the Suns arise, or where descend;
To right or left unheeded take your way—

POPE.

For this reason, the signs which were presented to them (the Grecians) on the right-hand were accounted fortunate, and those on the left unlucky." Antiquities of Greece, vol. i. book ii. cap. 15.

+ "Ill-boding words they had always a superstitious care to avoid; inasmuch that instead of δεσμωτήριον, i. e. a prison, they would often say οἰκία a house, for πῶθνος (an ape) καλλιὰς (a beauty), for μυσός (an abominable crime) ὡς (a sacred thing), for ἐρινυες (the furies) εὐμενίδες, or σιμναὶ θεαὶ (the good-natured or venerable goddesses), and such like." Potter's Antiq. of Greece, vol. i. book ii. cap. 17.

* The omens that appeared to the east, says Abp. Potter, were accounted fortunate by the Grecians, Romans, and all other nations, because the great principle of all light and heat, motion, and life, diffuses his first influences from that part of the world. On the contrary, the western omens were unlucky, because the sun declines in that quarter.

The Grecian augurs, when they made observations, kept their faces towards the north, and then the east must needs be upon their right-hand, and the west upon their left; and that they did so, ap-

it is a pure and elegant Greek phrase. He refers to 2 Cor. ii. 6, for a similar expression, and produces from *Xenophon*, *De Re Equest.* ΑΙΠΟΝΟΗΤΟΝ γὰρ ΟΡΓΗ, anger is heedless;” and from *Plutarch* *Pædag.* cap. iv. § 3. Ἡ μὲν γὰρ ΦΥΣΙΣ ἀνευ μάθησεως ΤΥΦΛΟΝ, Ἡ δὲ ΜΑΘΗΣΙΣ διχὰ φύσεως, ΕΛΛΙΠΕΣ, Ἡ δὲ ΑΣΧΗΣΙΣ χωρὶς ἀμφοῖν, ΑΤΕΛΕΣ. For genius without instruction is blind (or a blind thing), and instruction without genius imperfect, and exercise without both, useless.” Comp. *Westein* on *Mat.* vi. 34. In such expressions the neuter N. *χημα*, *λημα*, or *πασμα* is understood.

ΑΡΚΕΩ, ω, from Heb. עָרַץ to *dispose*, *order*, *adjust*.

I. To suffice, be sufficient, satisfy. occ. *Mat.* xxv. 9. *John* vi. 7. xiv. 8. 2 *Cor.* xii. 9, where *Kypke* shews that both *Euripides* and *Sappho* use *αρκεῖν* for giving assistance, helping, and *Josephus* [p. 1292, ad fin. edit. *Hudson*] for helping sufficiently.

II. Ἀρκεσθαι, εμαι, Pass. governing a dative.

To be satisfied, content with. occ. *Luke* iii. 14. 1 *Tim.* vi. 8. *Heb.* xiii. 5.—followed by the prepos. ἐνι. occ. 3 *John* ver. 10.

Ἀρκλος, ε, ο, η, from *αρκος* idle, sluggish, or from *αρκεω* to suffice.

The bear, a well-known animal. occ. *Rev.* xiii. 2. So called either from his sluggishness, and particularly from his remaining in his den for several of the winter months in an unactive sleepy state; which fact is unanimously affirmed by many of the ancient naturalists, as may be seen in *Bochart*, vol. ii. 810. Or else his Greek name *αρκλος* may be derived from *αρκεῖν*, q. *αρκεος*, because he is, as it were, self-sufficient while he continues so long without external nourishment. Concerning both the circumstances just mentioned, I shall add the testimony of a late * writer. “Soon after Michaelmas the bear seeks his den, which is his winter quarters; this he finds under some mountain, where the

rock hangs over, or in some natural cavern. Here he makes himself a large and soft bed of moss, leaves, and the like. He hides the opening with branches and boughs of trees, and lets it be snowed up; so that he is not easily found, but by those that are taught, or have thoroughly learned his customs. In his den, he shall be so taken, sometimes for a week, with *heavy sleep*, that by shooting at him, and even wounding him, he will hardly awake; and what is most surprising is, that he will lie there the whole winter without eating or drinking; and yet, according to all accounts, when he goes out in the spring of the year, he is found to be *fattest*.” So that he might say with the dormouse in *Martial*,

*Tota mihi dormitur hyems, & pinguior illo
Tempore sum, quo me nil nisi somnus alit.*

I doze the winter through, and *fattest* keep
When I am nourish'd with nought else but *sleep*.

Ἀρμα, αλος, το, from *ἡρμαι*, perf. pass. of *αγω* to fit, join fitly together.

A chariot or vehicle, from its ingenious structure, or being fitted or joined to the horses with harness. occ. *Acts* viii. 28, 29, 38. *Rev.* ix. 9.

ΑΡΜΑΓΕΔΔΩΝ, Heb. from מֶגֶד מְגִדּוֹ a mountain, and מְגִדּוֹ or (Zech. xii. 11.) מְגִדּוֹ Megiddo.

Armageddon, or the mountain of *Megiddo*. occ. *Rev.* xvi. 16. It was a place famous in the history of the O. T. for destruction and slaughter. See *Judges* v. 19. 2 *K.* ix. 27. xxiii. 29. 2 *Chron.* xxxv. 22, and *Vitringa* in *Rev.*

Ἀρμολω, from *αρμος* a compages or joining fitly together.

I. To adjust, join fitly together. In this sense it occurs in the profane writers (see *Scapula's Lexic.*), but not strictly in the N. T.

II. Ἀρμολομαι, Mid. To contract, espouse, or betroth; or rather, To fit, prepare. occ. 2 *Cor.* xi. 2, Ἐγώ σοι ἡμᾶς ἡ. τ. λ. For I have prepared you, to present (you as) a chaste virgin to Christ. So LXX in *Prov.* xix. 14, Παρά δὲ Κυρία ἈΡΜΟΖΕΤΑΙ γυνὴ ἀνδρὶ, But by the Lord a wife is fitted to a husband. In the Greek writers the active V. *αρμολω* is used for a father betrothing his daughter

* Pontoppidan's *Nat. Hist. of Norway in Modern Travels*, vol. iii. p. 221, 2. Comp. *Dr. Brookes's Nat. Hist.* vol. i. p. 195.

ter to a man, and the middle ἀρροζομαι for a man's betrothing a woman to himself (see the passages cited in *Wetstein*); but it does not appear that in this latter form the V. is ever applied to a man's betrothing a woman to another. It seems, therefore, best to exclude the nuptial sense from 2 Cor. xi. 2.*

Ἀρμος, ὁ, from ἡρμαι perf. pass. of ἄρω to fit, join fitly together.

A joint or articulation of the bones in the human body. occ. Heb. iv. 12.

Ἀρυσμαι, εμαι, from αἰρω to take away.

I. To deny. Luke viii. 45. John i. 20. Acts iv. 16.

II. To deny, renounce, disown, whether a person, Mat. x. 33. xxvi. 70. Acts iii. 13. vii. 35. Tit. i. 16.—or a thing, 1 Tim. v. 8. 2 Tim. iii. 5. Tit. ii. 12. Rev. ii. 13. See *Kypke* on Acts iii. and on 2 Tim.

Ἀρνιον, ὁ, το, a diminutive of ἀρς a lamb. I. A lamb, a young lamb, a lambkin.

II. In the N. T. it signifies figuratively the weakest or feeblest of Christ's flock. occ. John xxi. 15. Comp. Isa. xl. 11.

III. It is applied to Christ himself, the spotless antitype of the paschal and other sacrificial lambs, which were offered by the law. Rev. v. 6, 8. & al. freq.

* For the above observations I am indebted to an excellent MS Lexicon to the Greek Testament, deposited in the library of St. John's College, Cambridge, the work of the Rev. John Mall, formerly School-master at Bishop Stortford, Hertfordshire. The reader will not be displeased at seeing the learned writer's own words:

“Ἀρροζομαι, Apto, adapto, accommo, apte compono. *Plutarch*, *Solon*. τὸς νόμος ἈΡΡΟΖΕΤΑΙ τοῖς πολιταῖς, leges aptat, accommodat, civibus. Et in *Themist*. ἈΡΡΟΤΤΟΜΕΝΟΣ πόρος, δακτυλὸν ἀντιπαρατίθεται ἀνὰ τὰς ἀναβάσεις τοῦ ποταμοῦ; & ita simplicius interpretari possumus, 2 Cor. xi. 2, ἡμῶν καὶ ἑκ. adaptavi enim vos (christianis doctrinis & virtutibus imbuti, institui, paravi, composui, ornavi) ut uni viro tanquam virginem puram sissam, nempe Christo. Omnes interpretes ἡμῶν sensu nuptiali accipiunt. Mibi verò parum solliciti videntur de differentiâ inter ἀρροζοειν & ἀρροζοῦσθαι. Pater enim dicitur ἀρροζοειν, *Euripid*. *Elect*. ver. 24. Domi *Electram* tenebat *Agisthus*, ὃς ἡΡΡΟΖΕ νομφῶ τινι, nec sponsi alicui despondebat; sponsus verò ἀρροζοῦσθαι sibi despondere, sponsam sibi matrimonio jungere. *Ellian H. A.* lib. xii. c. 31, *Eurysthenes* et *Procles*. ἡΡΡΟΖΑΝΤΟ τὰς ἑταῖρας τὰς κλεινὰς δυσλείας. Hinc putare liceat sensum hunc minus convenire huic loco. Præterea Infinitivus τῶν ἀρροζοῦσθαι huic verbi significationi minus accommodatur, quænam Accusativus aliâs cum Dativo reperitur.”

Ἀρροζω, ω, from ἀρροζον.

To plough, cultivate the earth by ploughing. occ. Luke xvii. 7. 1 Cor. ix. 10.

Ἀρροζον, ὁ, το, from ἀρρω to plough, which from Chald. ארע (from Heb. ארע) the earth, or rather perhaps from the Heb. (הרעה, the Hiph. of) רע to break.

A plough. occ. Luke ix. 62. In this passage there seems a kind of proverbial expression for a careless, irresolute person, which may be much illustrated by a passage of **Hesiod*, where he is directing the ploughman,

‘Ο; κ’ ἐρῃς μελέων θείων ἀνλὰν’ ἐλάνου,
Μηκέτι σπῆλαινων μεθ’ ὀμνικας, ἀλλ’ ἐπὶ ἐρῷ
Θυμον ἐχῶν.— *Erf.* καὶ *Hm.* lin. 441—3.

Let him attend his charge, and careful trace
The right-lin’d furrow, gaze no more about,
But have his mind intent upon the work.

In three passages out of four, wherein the LXX use the word ἀρροζον, it answers to the Heb. ארע, and cannot signify the whole plough, but only a part of the iron work thereof, and most probably the coulter. See Isa. ii. 4. Joel iii. 10. Mic. iv. 3.

Ἀρπαγή, ἡς, ἡ, from ἡρπαζον, 2d aor. of ἀρπαζω.

I. Actively, The act of plundering or pillage. occ. Heb. x. 34.

II. Passively, Rapine, plunder, the thing unjustly seized. occ. Mat. xxiii. 25. Luke xi. 39.

Ἀρπαγμος, ὁ, δ, from ἡρπαζμαι, perf. pass. of ἀρπαζω.

Rapine, robbery, an act of rapine or robbery. So *Hederic*, “*Ipse rapiendi actio, raptus*.” occ. Phil. ii. 6; where it is said of Christ, that when he was in the form of God, namely in his glorious appearances under the Patriarchal and Mosiac dispensations, οὐχ ἀρπαζον ἡγήσατο, he thought it not robbery (as our translators, rightly I think, render the expression) to be equal with, or as, God. (For proof of this, see inter al. Gen. xvi. 11, 13. xxii. 11, 12. xxxii. 28, 29. Exod. iii. 2—6. Josh. v. 13—15. Judg. vi. 11—23.) Many great and good men, as well as others inclined to degrade the Son of God, have, however, dissented from this plain interpretation, and have

* See *Whitby's* Note on Luke ix. 62.

translated the Greek words by "be did not arrogate to himself to be equal with God, i. e. be made no ostentation of his divinity;" (so Archbishop Tillotson, in his second Sermon on the Divinity of our Blessed Saviour, vol. i. p. 452. fol. edit.) or, "be did not eagerly covet to be (as he was of old) equal, in all his appearances, with the Deity;" (thus the learned Mr. Catcott, Sermon. 5. p. 96.) But I must confess that, after diligent search, I cannot find the phrase 'ΑΡΗΙΑΓΜΟΝ 'ΗΓΕΙΣΘΑΙ ever applied in either of these senses by any ancient Greek writer; though Archbishop Tillotson, trusting, I suppose, to the authority of Grotius, says it is so used, i. e. in the former sense, by Plutarch. Heliodorus bishop of Tricca in Thessaly, who flourished towards the end of the fourth century, and in his youth wrote a romance entitled *The Ethiopics*, has indeed an expression which greatly resembles it; for speaking of a young man who rejected the amorous advances of a queen, he says, οὐχ 'ΑΡΗΙΑΓΜΑ, εἰς Ἐρμαιοῖν 'ΗΓΕΙΤΑΙ το πρᾶσμα, he does not regard the offer as a prey (prize) or treasure-trove," which is as near as I can translate the Greek. (See Whitby and Wetstein.) But observe, that the original word here is not 'ΑΡΗΙΑΓΜΟΝ, but 'ΑΠΡΑΓΜΑ, which latter signifies not the act of robbing or plundering, but the plunder, spoil, or prey itself, "Quod raptum est, rapina, præda." Hederic. And applied in this sense, we meet with Ἀπράσμα in the Greek writers*; but in them Ἀπράσμος is a word of very rare occurrence. Plutarch however uses it, De Lib. Educ. tom. ii. p. 11, 12. τὸν ἐκ κρήνης καλόμενον ἈΡΗΙΑΓΜΟΝ, where it certainly denotes the action.

* ἈΡΗΙΑΖΩ, from the Heb. עָרַב to strip, spoil.

I. To snatch, take away with haste and violence. Mat. xiii. 19. John x. 28, 29. Acts viii. 39. xxiii. 10. 2 Cor. xii. 2. Comp. Jude ver. 23.

II. To seize, take by force or violence. Mat. xi. 12. John vi. 15.

* See inter al. Plutarch, tom. ii. p. 330. D. Josephus, Ant. lib. xi. cap. 5. § 6. So Eccclus. xvi. 13 or 15.

III. To seize, as a wild beast doth it's prey, and so to tear and devour. occ. John x.

12. Eustatius on Homer asserts this last to be the primary and proper meaning of the word; and in this sense it is very frequently used by the LXX, answering either to the Heb. נָלַח to ravage, or שָׁרַף to tear in pieces.

Ἀρᾶξ, αἶσος, ὁ, ἡ, το, from ἀρᾶξω.

I. Rapacious, ravenous, as wolves. occ. Mat. vii. 15. Ἀρᾶξ in the Greek, and rapax in the Latin writers, are the usual epithets of wolves. For instances see Wetstein.

II. Rapacious, given to rapacity or extortion, an extortioner. occ. Luke xviii. 11. 1 Cor. v. 10, 11. vi. 10.

ΑΡΡΑΒΩΝ, ὄνος, ὁ. This is plainly in Greek letters the Heb. word עֶרְבֹן a pledge (from the root עָרַב to be surety), which Grotius ingeniously supposes the Greeks learned from the Phœnicians in the course of their commerce with that people; though very possibly this, like many other oriental words which are found in Greek, might have a far more ancient origin, and even be coeval with that language.

A pledge or earnest, which stands for part of the price, and is paid before-hand to confirm the bargain. So Hesychius explains it by προδόμα somewhat given before-hand. It is used in the N. T. only in a figurative sense, and spoken of the Holy Spirit, which God hath given to the apostles and believers in this present life, to assure them of their future and eternal inheritance. occ. 2 Cor. i. 22, (where see Kypke and Macknight.) v. 5. Eph. i. 14, where see Macknight.

In the LXX it is thrice used, namely Gen. xxxviii. 17, 18, 20. and always answers to the Heb. עֶרְבֹן.

Αρράφος, ε, ὁ, ἡ, from α neg. and ῥαφῆ a seam, which from ῥάφαα, perf. act. of ῥάψω to sew.

Without seam, having no seam. occ. John xix. 23.

Ἀρρῆγ, ενος, ὁ, the same as Ἀρσῆγ, of which it seems a corruption.

A male. occ. Rom. i. 27. Rev. xii. 5. comp. Jer. xx. 15.

Ἀρρήτος, ε, ὁ, ἡ, καὶ το—ον, from α neg. and ῥῆτος utterable, from ῥέω to speak, utter.

Either,

Either, *Not before spoken*; or, *not utterable, not to be uttered, not possible, or lawful, to be uttered*. *Vitringa*, Obs. Sacr. lib. iii. cap. 20. § 8, whom see, shews that the Greek writers use the word in both these senses. Comp. also *Wolffius* and *Wetstein*. occ. 2 Cor. xii. 4.

Ἀρρώστος, ὁ, ἡ, from α neg. and ῥωστος *strong*, from ῥωστω to *strengthen*.

Infirm, sick, an invalid. occ. Mat. xiv. 14. Mark vi. 5, 13, xvi. 18. 1 Cor. xi. 30.

ΑΡΣ, αρνος, ὁ, ἡ.

A lamb. occ. Luke x. 3. Αρς may be derived either from the Heb. אר *to move swiftly, run*, as lambs remarkably do of their own accord, comp. Pl. cxiv. 6. 2 Sam. vi. 14; or from אר *a mountain or hill*, on which *sheep and lambs* love to feed, see Exod. iii. 1. Ezek. xxxiv. 13, 14. Mat. xviii. 12. So *Theocritus*, Idyll. iii. line 46,

—εν ἕρρει μαλαί βορμυων.

Whilst on the hills he tends his sheep.

And Idyll. viii. line 2,

Μαλαί τερμον (ως παντι) κνσ' ἕρρει μαλαρά Μενάλκας.

They say *Menalcas* on the mountains height
His flock was feeding—

And *Corydon* in *Virgil*, Eclog. ii. line 21.

Mille meæ Siculis errant in montibus agræ.

My thousand lambkins on the mountains rove.

And hence it is that the Italians call a sheep *montone*, whence the French *mouton*, and our English *mutton*. See *Bochart*, vol. ii. 515, 516. *Eustatbius*'s derivation also of αρς, from ἀρα *prayers*, because in making *votus* and *prayers*, lambs used to be sacrificed, deserves to be mentioned. Comp. Αρνος.

Ἀρσενόκοιλις, ὁ, ἡ, from ἀρσεν *a male*, and κοιλή *a bed*.

One that lieth carnally, or abuseth himself, with a male, a sodomite. occ. 1 Cor. vi. 9. 1 Tim. i. 10. comp. Lev. xviii. 22.

ΑΡΣΗΝ, ενος, ὁ, ἡ, και το—εν, from the Heb. ארש *violent, forcible*; so the Greek αρσεν in the profane writers sometimes signifies *stout, strong, valiant*, as the French *mâle* also frequently doth, and as we sometimes use *masculine* in English.

Male, as opposed to *female*, from his

greater **strength and courage*. It occurs in the masc. plur. thrice in Rom. i. 27; and in the neut. sing. αρσεν, γένος *sex* being understood, Mat. xix. 4. Mark x. 6. Luke ii. 23. Gal. iii. 28.

ΑΡΤΕΜΙΣ, ιδος, ἡ.

Artemis, Diana. occ. Acts xix. 24, 27, 28, 34, 35. A heathen goddess said to be the daughter of *Jupiter* and *Latona*, and twin-sister to *Apollo*. This enigmatical genealogy is easily explained: it is well known that the latter Greeks and Romans, by Αρτεμις or *Diana* †, generally meant the *Moon*; and even among the ancient *Orphic* hymns we find one addressed to Αρτεμις under this character. And indeed the name Αρτεμις itself may import as much, for it may be derived from אר *light*, and תרם *to perfect*, because, according to the observations of the Son of *Sirach*, Ecclus. xliii. 7, 8. she not only *decreaseth* in her perfection, but also *increaseth wonderfully* in her changing—shining in the firmament of heaven. When therefore the Heathen say that *Apollo* or the *Sun* and *Artemis* were the twin-children of *Jupiter* and *Latona*, what is this but a poetical disguise or corruption of the *Mosaic* account of their formation (Gen. i. 14, 16.), according to which the *Sun* and *Moon* were indeed formed or brought forth at a birth, as it were, after that the *Expansion* (*Jupiter*) had begun to act on *Latona*, i. e. the before-hidden matter of their orbs? For *Latona*, or, as the Greeks called her,

* Thus *Milton* in his comparative description of *Adam* and *Eve*—

For contemplation he and *valour* form'd,

For *softness* she and sweet attractive grace—

Par. Lost, b. iv. lin. 297.

† See *Vossius* de Orig. et Prog. Idol. lib. ii. cap. 25, 26.

‡ However, when by Αρτεμις the ancient Heathen meant, as they sometimes did, the whole *expanse of the heavens*, this name may perhaps be best deduced from אר *to flow*, and תרם *to bind*; and to shew that the celestial fluid in its several conditions “acts only by means of *mechanical impulses*, and a *connection* with even the most extreme or lowest parts of nature, a *chain* was carried down from each hand of the image (of the *Ephebian Diana*) and *connected* with it's feet,” as Mr. *Jones* has ingeniously and judiciously observed in his excellent *Essay on the First Principles of Natural Philosophy*, p. 199, which I gladly embrace this opportunity of recommending to every truly candid reader.

Αἴσω, is a plain derivative from the Heb. *וָלַח* or *לָח* *to hide, involve*.

I cannot forbear adding on this occasion, that in the *Orphic* hymn above-mentioned is clearly preserved a remarkable point of true philosophy, namely the effect of *Aglaeus* or the *Moon* in *vegetation*, where he says,

—ΚΟΥΕΑ ΚΑΑΟΥΤΕ ΚΑΡΗΟΥΤΕ ἀπο γαίης.

Thou bringest from the earth the goodly fruits.

Does not this exactly agree with *the precious things put forth by the Moon, or streams of light from the Moon*, Heb. *נְרוֹחַי*, of which *Moses* speaks, Deut. xxxiii. 14? Comp. Heb. and Eng. Lexic. 3d edit. under *נָרָה* V.

“The Temple of *Diana*, at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world has ever produced: It was * four hundred and twenty-five [Roman] feet long, two hundred [and twenty] broad, and supported by a hundred and twenty-seven columns of marble, sixty [or, as some say, seventy] feet high, twenty-seven of which were beautifully carved. This temple, which was [at least] two hundred years in building, was burnt by one *Erostratus*, with no other view than to perpetuate his memory: however, it was rebuilt, and the last temple was not inferior either in riches or beauty to the former, being adorned with the works of the most famous statuary of Greece.” Appendix to *Boyle’s* Pantheon, 2d edit. p. 241. Comp. *Complete Syst. of Geography*, vol. ii. p. 77. This latter temple was (according to *Trebellius Pollio* in *Gallien*. cap. 6.) plundered and burnt by the Scythians, when they broke into Asia Minor, in the reign of *Gallienus*, about the middle of the third century.

As to the cry of the *Ephesian* populace, mentioned Acts xix. 28, ΜΕΓΑΛΗ Ἡ ΑΡΤΕΜΙΣ των Εφεσίων, *Elsner* and *Wolfius* observe, that this was an usual form of praise among the Gentiles when they magnified their Gods for their beneficent

and illustrious deeds; and cite a very similar passage from *Aristides*, p. 520.

Ἦν και βοη πολλη των τε παροντων και επιοντων, το πολυσυνηγον δε τας βωνων· ΜΕΓΑΣ Ὁ ΑΣΚΛΗΠΙΟΣ! And there was a great cry, both of those who were present and of those who were coming, shouting in that well known form of praise, “Great is *Æsculapius*!”

Aglaewon, ονος, ὁ, from *aglaw* to *suspend, bang up*, which perhaps from *ἡλαι*, 3d perf. perf. pass. of *αιρω* to *lift up*.

The meaning of this word is dubious, but it seems to denote either a *sail* in the fore-part of the ship, or the top-sail which hung towards the head of the mast. occ. Acts xxvii. 40.

ΑΡΤΙ, Adv. perhaps from the Heb. עָרָה *now*, ר being inserted after the Chaldee and Syriac manner, as in Chaldee כרם from Heb. כִּס a throne, in Chald. פִּרְנָק from Heb. פִּנָק a banquet, in Syriac שְׂרִיט from Heb. שֶׁבֶט a sceptre, and in many other instances produced by *Bochart*, vol. i. 572.

1. *Now, at present*. Mat. iii. 15. xxvi. 53. John ix. 19. 1 Cor. iv. 11, used with the prepositive article as an adj. comp. *Nuv* I. 1.

2. *Now, already*. Mat. ix. 18; where see *Wetstein*.

3. *Now, lately*. 1 Theff. iii. 6.

4. Ἐως ἄρτι, *Until now, to this present time*. Mat. xi. 12. John v. 17.

5. Ἀπ’ ἄρτι, *From this present time, henceforward*, Mat. xxiii. 39. xxvi. 29. John i. 51.

Ἀρτιγεννητος, ὁ, ὁ, ἡ, from *ἄρτι* *now, lately*, and *γεννητος* *born*, which from *γενναι* *to bring forth*.

Lately born, new born. occ. 1 Pet. ii. 2; where *Wetstein* cites ΒΡΕΦΟΣ ΑΡΤΙΓΕΝΝΗΤΟΝ, from *Lucian*, who also uses the adj. *Ἀρτιγεννητον* twice in his *Pseudomantis*.

Ἀρτιος, ὁ, ὁ, ἡ, from *αιρω* *to fit*.

Complete, sufficient, completely qualified. occ. 2 Tim. iii. 17; where see *Wolfius* and *Wetstein*.

Ἀρτος, ὁ, ὁ, from *αιρω* *to raise, lift up*, either because it renews, and *αιρω* *raises* man’s exhausted strength (see Pl. civ. 15.); or because *ἡλαι* it is itself *raised* or puffed up with *leaven*, in French *levain*, which is in like manner from the V. lever *to raise up*.

I. Bread,

* See *Pliny* Nat. Hist. lib. xxxvi. cap. 24. The length of *St. Paul’s* Cathedral, from east to west, between the walls, is 463 English feet, and including the portico 500 feet, the breadth of the west front 180, and in the centre, where ’tis widest, including the north and south porticoes, 311. *Complete System of Geography*, vol. i. p. 94.

I. *Bread*, properly so called. Mat. xvi. 11, 12. Also, *A loaf*, or rather, according to the Jewish method of making their bread, which still prevails in the eastern countries, *A thin flat cake of bread*, not unlike our *sea-biscuits*; which form shews the propriety of that common expression, *breaking of bread*. Mat. vii. 6. xii. 4. xiv. 17. & al. freq. comp. Mat. xxvi. 26. 1 Cor. x. 16. Luke xxiv. 30, 35.

II. *Food* in general, of which *bread* is a principal part, especially among the * *eastern* people. (See Lev. xxvi. 26. Pf. cv. 16. Exek. iv. 16.) Mat. xv. 2, 26. Luke xiv. 1, 15. xv. 17. It may be worth observing, that we have our English word *bread* from the Danish *brod*, or German *brot*, both of which are probably of the same root as the Greek *βρωτον* food. See under *βρωτον*.

III. It is applied to Christ *the living bread*, or *bread of life*, who was typified by the *manna* which fell from heaven in the wilderness, and who *sustains the spiritual life* of believers here unto *eternal life* hereafter. See John vi. 33, 35, 41, 48, 50, 51, 58.

IV. *All things necessary, both for our temporal* (comp. Prov. xxx. 8.) *and spiritual support*. Mat. vi. 11. Luke xi. 3.

Ἀεὶωω, from *αἰω* to fit.

I. *To fit, prepare*. In this sense it is generally used in the profane writers.

II. *To prepare with seasoning, to season, as with salt*. occ. Mark ix. 50. Luke xiv. 34. Col. iv. 6.

Ἀρχαγγέλος, α, δ, from *αρχή* *head*, and *ἄγγελος* an angel.

An archangel, a chief angel. occ. 1 Thess. iv. 16. Jude ver. 9. comp. Zech. iii. 1. 2. 2 Pet. ii. 11.

Ἀρχαῖος, αἰα, αἰον, from *αρχή* *the beginning*. Old. ancient. Mat. v. 21. Acts xv. 7. 2 Pet. ii. 5, the old, i. e. the original (so Vulg. originali) antediluvian world." & al.

APXH, ης, ῆ, perhaps from the Heb. ערך *to set in order, dispose*.

I. *A beginning, in order of time, an entrance into being or act*. Mat. xix. 4. xxiv. 8. John i. 1, 2. λαμβάνειν ἀρχήν, *to receive its beginning*, i. e. *to begin*, in a neuter sense. occ. Heb. ii. 3. On which texts

Raphelius cites several instances of the same phrase from Polybius, and Westein from Ælian.

II. *A beginning, extremity, outermost point*. occ. Acts x. 11. xi. 5. The LXX use the word for the Heb. קֶצֶת, Exod. xxviii. 23. xxxix. 15.

III. *A first or original state*. occ. Jude ver. 6, where some would interpret τῇ ἐαυτῶν ἀρχῇ by *their own head or chief*, i. e. *Christ*; and in support of this latter exposition it may be observed, that ἀρχή is used in this sense by the LXX, Hos. i. 11: But on this interpretation a very unusual, and perhaps unparalleled, meaning must be assigned to ὑπακούω, namely that of *adhering to, or obeying, a person*. Macknight, whom see, renders τῇ ἐαυτῶν ἀρχῇ in Jude by *their own office*, and refers to Luke xx. 20, for this meaning of ἀρχή. Comp. sense V.

IV. Christ is called ἀρχή, *The beginning or head*. Rev. i. 8*. xxi. 6. xxii. 13. comp. Rev. iii. 14, ἀρχὴ τῆς κτίσεως, *The beginning, head, or efficient cause of the creation*; because *HE IS before all things, and all things were created by him and for him*. comp. John. i. 1, 2, 3. Col. i. 16, 17. Heb. i. 10. ἀρχή in this application answers to the Heb. ראשית, by which name *Wisdom*, i. e. the *Messiah*, is called, Prov. viii. 22, Jehovah possessed me דברתי *the beginning, head, or principle of his way*, i. e. of his work of *creation*, as the context plainly shews. And the first word in Genesis, בראשית, besides it's respect to *time*, has been thought by some to refer to *Christ*, by and for whom the world was created. Accordingly the Jerusalem Targum very remarkably renders בראשית in Gen. i. 1, בחוכמה, *By Wisdom*, i. e. the *Messiah*. In Col. i. 18, "as the Apostle is speaking of Christ, as *the head of the body, the Church*, Macknight, whom see, explains ἀρχή, *the first cause or beginning*, in respect of the Church, which began imme-

* But observe, that in Rev. i. 8, ἀρχὴ καὶ τέλος are wanting in many MSS (three of which ancient), in several ancient versions, and in some printed editions; and these words are accordingly rejected by Mill, Westein, and Griesbach.

+ It may not be amiss to observe, that Ovid uses the abstract term, Origo, in like manner for *agent, or efficient cause*. Metamorph. lib. i. lin. 79. Ille Opifex rerum, mundi melioris Origo.

* See Heb. and Eng. Lexic. in לחם II. and Shaw's Travels, p. 230.

diately after the fall in the view of Christ's coming into the world to perform that one great act of obedience, by which the evil consequences of Adam's one act of disobedience were to be remedied."

V. *Authority, rule, dominion, power.* 1 Cor. xv. 24. whether human, Luke xx. 20; or angelic, whether good or evil (see 1 Cor. xv. 24, and Bp. *Pearce* there); but it is generally used in the *concrete* sense for the *persons* or *beings* in whom the *dominion* or *power* is lodged. See Luke xii. 11. Tit. iii. 1. Rom. viii. 38. Eph. i. 21. iii. 10. vi. 12. Col. i. 16. ii. 10, 15, where see *Macknight*. *Wetstein* on Luke xii. 11, produces a number of instances of this N. being applied by the Greek writers, particularly in the plural, to *human rulers*.

VI. Την Αρχην, for καλα την αρχην. occ. John viii. 25; where it may either signify *Verily, absolutely*, as often used in the Greek writers, (*verily what, or the same as, I am now telling you*, namely *one from above*, ver. 23.); or *At first*, formerly, as also applied by the Greek writers, and by the LXX, Gen. xiii. 4. xli. 21. xliii. 18, 20, and by *Theodotion*, Dan. viii. 1. For further satisfaction see *Elfner*, *Wolfius*, *Wetstein*, Bp. *Pearce*, and *Campbell*, on John.

In the LXX Αρχη most usually answers to the Heb. ראשון, ראשית, or ראש.

Αρχησος, α, ο, from αρχη the *beginning*, *bead*, *chief*, and also to *lead*.

A *leader*, *author*, *prince*, occ. Aets iii. 15. v. 31. Heb. ii. 10. xii. 2. *Rapheilius* on Aets iii. 15, and Heb. xii. 2, shews that *Polybius* has several times used αρχησος for a *first leader* or *author*. Comp. *Wolfius* in Heb. xii. *Kypke* in Aets iii. and *Macknight* in Heb. ii.

Αρχιερατικός, η, αν, from αρχιερεus. *Belonging to the chief priest, the chief priest's*. occ. Aets iv. 6. *Josephus*, Ant. lib. xv. cap. 15. § 1. uses the same phrase APXIEPATIKOT GENOTE.

Αρχιερεus, εος, att. εως, ο, from αρχη a *bead* or *chief*, and ιερεus a *priest*.

I. A *high* or *chief priest*, applied by way of eminence, and according to it's spiritual and real import, to Christ. See Heb. ii. 17. iii. 1. v. 10. vi. 20. ix. 11.

II. The *Jewish high* or *chief priest* (styled in Heb. כהן הגדול. 2 K. xxv. 18), pro-

perly so called, who was the *instituted* type of Christ in *offering gifts and sacrifices for sins*, and in *entering into the Holy of Holies, not without blood, there to appear in the presence of God, and to make intercession, for us.* (See *Epistle to Heb.* particularly ch. ix.) Mat. xxvi. 57, 58, 62, 63, 65. & al. freq.

III. Αρχιερεis, οι, *Chief priests*, i. e. not only the *high priest* for the time being, and his *deputy* (called כהן משנה the *second priest*, 2 K. xxv. 18.), with those who had formerly borne the *high priest's office*, but also the *chiefs* or *heads* of the *twenty-four sacerdotal families*, which David distributed into as many *courses*, 1 Chron. xxiv. These latter are styled in Heb. שרי הכהנים *chiefs of the priests*, 2 Chron. xxxvi. 14. Ezra viii. 24. x. 5, and ראשי הכהנים *heads of the priests*, Neh. xii. 7. *Josephus* calls them by the same name as the writers of the N. T. Αρχιερεis, Ant. lib. xx. cap. 7. § 8. and De Bel. lib. ii. cap. 15. § 2, 3, 4. and lib. iv. cap. 3. § 6. And in his *Life*, § 38, mentions ΠΟΛΛΟΥΣ—ΤΩΝ ΑΡΧΙΕΡΕΩΝ *many of the chief priests*. Mat. ii. 4. xxvii. 1, 3, 41. Mark xi. 27. Luke xxii. 52. Aets v. 24. & al. freq. Comp. *Wetstein* on Mat. ii. 4. The word is once used in the singular, in this last sense, for a *chief of the priests*, Aets xix. 14.

Αρχιποιμην, εως, ο, from αρχη *chief*, and ποιμην a *shepherd*.

A *chief shepherd*. occ. 1 Pet. v. 4, where the word is applied spiritually to Christ, (comp. Heb. xiii. 20.); but in Sam. xxi. 7, or 8, such an officer is mentioned in a natural sense, under the title of אביר הרעים the *chief of the shepherds*, or *herdsmen*. And in some curious remarks on the *sheep-walks* of Spain, published in the *Gentleman's Magazine* for May 1764, we find, that in this country (where it is not at all surprising to meet with *eastern* customs, still preserved from the *Moors*), they have, to this day, over each flock of sheep a *chief shepherd*. "Ten thousand, says my author, compose a flock, which is divided into ten tribes. One man has the conduct of all. He must be the owner of four or five hundred sheep, strong, active, vigilant, intelligent in pasture, in the weather, and in the diseases of sheep.

He has absolute dominion over fifty shepherds and fifty dogs, five of each to a tribe. He chooses them, he chastises them, or discharges them at will. He is the *præpositus*, or *chief shepherd of the whole flock*." One of the Hexaplar Versions uses *Ἀρχιποιμὴν* for the Heb. *רִבִּי*, 2 K. iii. 4.

Ἀρχισυναγῶς, *α*, *δ*, from *αρχή* head, rule, and *συναγωγή* a synagogue.

A ruler or rector of a synagogue, "who governed all the affairs of it, and directed all the duties of religion therein to be performed. How many of these were in every synagogue is no where said. But this is certain, they were more than one; for they are mentioned in Scripture in the plural number, in respect of the same synagogue. Mark v. 22. (comp. Luke viii. 41.) Acts xiii. 15. Comp. Acts xviii. 8, 17."* Mention is made of this officer of the Jewish synagogue in an Epistle of the emperor Adrian, cited by Vopiscus in Saturnin. cap. 8. "Nemo illic (in Ægypto, scilicet) Archisynagogus Judeorum."

Ἀρχιτεκτων, *ωνος*, *δ*, from *αρχή* a head, and *τεκτων* a workman, which see.

A head—or master-workman, or builder, an architect. occ. 1 Cor. iii. 10.

Ἀρχιτελώνης, *α*, *δ*, from *αρχή* a head, chief, and *τελώνης* a publican.

A chief publican, or head-farmer or—collector of the public revenues. comp. *τελώνης*. occ. Luke xix. 2.

Ἀρχιτρικλινίος, *α*, *δ*, from *αρχή* a head, rule, and *τρικλινίον* a dining-room, triclinium, so called from *τρεῖς* three, and *κλινὴ* a couch, because, among the Romans at least, † three couches were in their dining-rooms usually set to one square table, the remaining fourth side of which was always left free for the access of the servants.

A ruler, governor, or president of a feast, occ. John ii. 8, 9; where see Wetstein.

Theophylact's remark on the 8th ver. seems well worth our attention, and will explain what was the business of the

ἀρχιτρικλινίος. "That no one, saith he, might suspect that their taste was so vitiated by excess as to imagine water to be wine, our Saviour directs it to be tasted by the governor of the feast, who certainly was sober; for those who on such occasions are intrusted with this office, observe the strictest sobriety, that every thing may, by their orders, be conducted with regularity and decency." Comp. Eccclus. xxxv. 1, and Arnald's note there; and see Suicer, Thesaur. on the word.

Ἀρχω, from *αρχή* rule, beginning.

I. To rule, govern. occ. Mark x. 42.

Rom. xv. 12. Particip. pass. *Ἀρχομενος*, "Ruled, governed in subjection," to his parents namely. occ. Luke iii. 23. comp. ch. ii. 51, and see Campbell's note on Luke iii. 23.

II. In the profane writers, *Ἀρχω* act. and *Ἀρχομαι* mid. To begin. But in the N. T. *Ἀρχομαι* only is used in this sense, as Mat. iv. 17. xi. 7. xii. 1. & al. freq. Luke xxiv. 47. *Ἀρχαμενον απο*—Raphael observes that *ἀρχαμενον* is here an impersonal participle, and may be rendered *initio facto, a beginning being made, initium faciendi, in making a beginning, ita ut initium fiat, so that a beginning be made*, and produces a passage from Herodotus, lib. 3, where *ἀρχαμενον απο* is used in the same manner. He also remarks from Weller, that *δεον, εἶον, παρον, ενδεχομενον* (to which, from Vigerus De Idiotism. cap. vi. § 1. reg. 2, and Not. we may add *ενον, δοκον, δοξαν, διαφερον, εἰχωρον, παρασχον, παραλυχον*), are used by the Greek writers in the same impersonal sense. So also *κελευσθεν* it being ordered, an order being given, is applied by Josephus, De Bel. lib. i. cap. 11. § 2, and *μηνυθεν* it being told. Ib. cap. 24. § 7. It is evident that *Ἀρχαμενον*, when thus applied, is in the neuter gender; and from Bos, Ellips. in Melas, p. 359, we may remark, that such participles are governed by that preposition understood.

Ἀρχων, *ωνος*, *δ*, from *αρχω* to rule.

A ruler, chief, prince, magistrate. See Mat. ix. 24. xx. 25. Luke xii. 58. John xiv. 30. Acts vii. 27. xvi. 19. Rev. i. 5. It should seem from a comparison of John iii. 1, with John vii. 50, that *ἀρχων των Ιουδαιων* in the former passage means

* See Prideaux Connect. pt. i. book 6. p. 385. 1st edit. 8vo. Vitringa, De Synagogâ Vetere, lib. ii. cap. 10. and 11. and lib. iii. cap. 1.

† See D'Arnay's very sensible and ingenious Essay on the Private Life of the Romans, and Campbell's Preliminary Dissertations to the Gospels, p. 365, &c.

means a member of the Jewish Sanhedrim; (comp. Luke xxiii. 13. xxiv. 20. John xii. 42. Acts iv. 5, 8.) But it is plain from comparing Mat. ix. 18, 23, with Mark v. 22, and Luke viii. 41, that *αρχων* in those texts of Mat. means only a ruler of a synagogue. Josephus, in like manner, mentions the *αρχοντες* rulers and counsellors as distinct, De Bel. lib. ii. cap. 17. § 1. comp. Βασιλευς. Wolfius on Eph. ii. 2, observes that there is no solecism in this text, if we consider *πνευμαλος* as put in apposition with *εξουσιας* *πε* *αερος* the aerial rulers, and understand it in a collective sense, as denoting a band or army of evil spirits. Compare the use of *πνευμα* in Acts xxiii. 8, and see John xii. 31. xiv. 30. On Acts xvi. 20, see Bowyer.

ΑΡΩ.

To fit, adapt. This V. occurs not in the N. T. but is inserted on account of its derivatives therein found. It may, I think, be deduced from the Heb. *כרע* to be cunning, skilful; and though the final *כ* is dropped in the V. *αρω*, it reappears in many of its derivatives, as in *αρμα*, *αρμενος*, *αρμη*, *αρμος*, *αρμοζω*, &c. See Scapula.

Αρωμα, *ατος*, *το*, from *αρ* or *αρι* very much, and *οζω* to smell.

An aromatic, a spice, "a vegetable production fragrant to the smell, and pungent to the taste." Johnson. occ. Mark xvi. 1. Luke xxiii. 56. xxiv. 1. John xix. 40. In the LXX it answers to the Heb. *רשע*, which as a V. in the Oriental dialectical languages signifies, in like manner, to be sweet.

Ασάλευος, *ε*, *δ*, *η*, και *το*—*ον*, from *α* neg. and *σαλευω* to agitate, which see.

Not to be shaken, unshaken, immoveable. occ. Acts xxvii. 41. Heb. xii. 28; where see Wetstein and Macknight.

Ασβεσος, *ε*, *δ*, *η*, και *το*—*ον*, from *α* neg. and *σβεσος* quenchable, from *σβεννω* to quench. *Not to be quenched, unquenchable, inextinguishable.* occ. Mat. iii. 12. Mark ix. 43, 45. Luke iii. 17.

Ασεβεια, *ας*, *η*, from *ασεβης* impious.

I. *Impiety towards God, ungodliness.* occ. Rom. i. 18.

II. *Wickedness in general, neglect or violation of duty towards God, our neighbour, or ourselves, joined with and springing*

from impiety towards God. occ. Rom. xi. 26. 2 Tim. ii. 16. Titus ii. 12. Jude ver. 15, 18.

Ασεβω, *ω*, from *ασεβης*.

To act impiously or wickedly. occ. 2 Pet. ii. 6. Jude ver. 15.

Ασεβης, *εος*, *ης*, *δ*, *η*, from *α* neg. and *σεβω* to worship, venerate.

I. *Impious, ungodly, not observing the true religion and worship of God.* occ. 1 Tim. i. 9. 1 Pet. iv. 18.

II. *Wicked from impiety.* Rom. iv. 5. 2 Pet. ii. 5. & al.

Ασελεια, *ας*, *η*, from *ασελης* lascivious; which, according to some, is derived from *α* intens. and *Σελη*, the name of a city in Asia Minor, whose inhabitants, say some, were remarkably addicted to luxury, wantonness, and lasciviousness. Strabo, however, informs us (lib. xii. p. 854. edit. Almelou.) that *Σελη*, a city of Pisidia, was a colony of the Lacedæmonians, and that the inhabitants were *αξιολογισαλοι των Πισιδιων* the most considerable of the Pisidians, and that they were *σωφρονες* sober, and even *σωφρονεςατοι* most sober;" and Libanius Schol. in Demosth. Orat. in mid. *Εν Σελη παντες δικαιοι ησαν, και απηλς αναμεσοι*, All in Selga were just, and full of virtue." If the Selgians deserved this character, and *ασελης* be derived from the name of their city, it is plain that the *α* must be negative. But may not *ασελης* be better deduced from *α* intens. and Heb. *בשר* to know carnally, whence also the Greek V. *σαλαζειν* to ravish, deflower, and *Σελη* the name of the city just mentioned? See Bochart, vol. i. 364.

I. *Lasciviousness, lewdness, lechery, lustfulness.* Rom. xiii. 13. Gal. v. 19. Eph. iv. 19. & al.

II. *An enormous or insolent injury, or injustice.* Mark vii. 22. On which place Rabbelius justly observes, that if *ασελεια* were in this passage designed to denote lewdness or lasciviousness, it would have been added to *μοιχειαι* and *πορνειαι*, vices of a like kind, in the preceding verse. But as it is joined with *δολος* deceit, he interprets it in general an injury of a more remarkable and enormous kind, and shews that Polybius has in several passages used the word in this sense. Comp. also Wetstein.

Ἀσημὸς, ε, ὁ, ἡ, from α neg. and σημα a mark or signal, which see.

Not remarkable, mean, inconsiderable. occ.

Acts xxi. 39; where *Wetstein*, among other passages, cites from *Achilles Tatius*, Ων—ΠΟΛΕΩΣ ΟΥΚ ΑΣΗΜΟΤ; and from *Euripides*, Εστὶ γὰρ ΟΥΚ ΑΣΗΜΟΣ Ἑλλήνων ΠΟΛΙΣ. See more in his note on this text, and on Acts ix. 11.

Ἀσθενεία, ας, ἡ, from ἀσθενής.

I. Want of strength, weakness. occ. 1 Cor. xv. 43.

II. Bodily infirmity, sickness. Luke xiii. 11. John v. 5. xi. 4. Acts xxviii. 9. & al.

III. Infirmity, frailty. Rom. vi. 19. viii. 26. Heb. iv. 15. xi. 34. & al.

IV. Ἀσθενεῖαι, αἱ, Sufferings, afflictions, which are incident to our mortal nature, and shew the frailty and infirmity thereof. 2 Cor. xii. 9, 10. Comp. Gal. iv. 13.

Ἀσθενεσέρος, α, ον, Comparat. of ἀσθενής weak.

More weak, weaker. occ. 1 Cor. xii. 22. 1 Pet. iii. 7; where *Wetstein* produces many passages from the Greek writers, expressing the weakness of the female in comparison of the male sex by the very terms ἀσθενεία, ἀσθενες, ἀσθενεσέρον.

Ἀσθενεω, ω, from ἀσθενής.

I. To be weak. It occurs not in the N. T. strictly in this sense.

II. To be infirm, sick. Mat. x. 8. xxv. 36. Luke iv. 40. & al. freq. *Xenophon* and *Demosthenes* use the V. in this sense, as may be seen in *Elfner* on Mat. xxv. 36.

III. To be weak spiritually, as in faith. Rom. iv. 19. xiv. 1, 2. 1 Cor. viii. 9. & al. Comp. 2 Cor. xi. 29.—as the law in respect of justification. Rom. viii. 3. Comp. Heb. vii. 8.

IV. To be weak in riches, to be poor, indigent. Acts xx. 35. *Rappellius*, in his note on this place, produces several passages from *Herodotus*, where he uses ἀσθενεία βίη for poverty of condition, and shews that *Demosthenes* uses the superlative ἀσθενεστέος for very poor, or low in the world. Comp. also *Wetstein*.

V. To be weak, destitute of authority, dignity, or power, contemptible. 2 Cor. xi. 21, xiii. 3, 9; on which two last texts see *Wolffius* and *Doddridge*.

Ἀσθενήμα, αλος, το, from ἀσθενεω.

Weakness, infirmity. occ. Rom. xv. 1.

Ἀσθενής, εος, ες, ὁ, ἡ, καὶ το—ες, from α

neg. and σθενος strength, which may be from the Heb. נָחַץ to settle, compounded perhaps with נָח strength.

I. Weak, without strength. Strictly in this sense the adjct. positive occurs not in the N. T. but see Ἀσθενεσέρος.

II. Infirm, sick, sickly. Mat. xxv. 39. Acts iv. 9. v. 15, 16.

III. Without strength, or weak in a spiritual sense, weak with regard to spiritual things. Mat. xxvi. 41. Mark xiv. 38. Rom. v. 6. 1 Cor. ix. 22. comp. Rom. xiv. 1.

Ἀσθενες, το, Neut. used substantively, Weakness, as of the law for the justification of a sinner. Heb. vii. 18. comp. Gal. iv. 9. Heb. ix. 9. x. 1. Rom. viii. 3.

IV. Weak, destitute of authority or dignity, contemptible. 1 Cor. i. 27. 2 Cor. x. 10.

Ἀσπαρχαί, ων, οἱ, from Ἀσία Asia, and ἀρχη a head, chief.

Ἀσπαρχοι. Acts xix. 31. These were officers of a religious nature, who presided over the public games instituted in honour of the gods. Thus in the Martyrdom of *Polycarp* bishop of *Smyrna* in Asia, § 12. (edit. *Russel*.) they ask τον * Ἀσπαρχην Φιλιππον *Philip the Asiarch* (who is afterwards, § 21. called Ἀρχιερεως the High-priest), to let out a lion upon *Polycarp*, which he declares he could not do, because that kind of spectacles was now over. All the eastern provinces had such officers as the Ἀσπαρχαί, who, from their respective districts, were called Συριαρχαί, Φοινικιαρχαί, Βιβουαρχαί, &c. See more in *Grotius*, *Hammond*, *Pole* *Synopf.* and *Wetstein*.

Ἀσιλία, ας, ἡ, from ἀσίλος.

Abstinence from, or neglect of, food. occ. Acts xxvii. 21, Πολλῆς δὲ ἀσιλίας ὑπαρχούσης. "The meaning is, But when almost every body neglected their food: having little or no regard to meats, as expecting every moment would be their last. The natural consequence of this must be *lowness of spirits*, and *dejection of mind*, against which Paul exhorts them in the following speech, knowing that their appetite for food would soon return after they were assured of their lives." *Markland* in *Bowyer's* Conject.

Ἀσίλος, ε, ὁ, ἡ, from α neg. and σίλος, corn, food.

* See *Usher's* Note in *Russel's* edit.

Without

Without food, fasting. occ. Acts xxvii. 33; where see *Wetstein*, and comp. Προσδοκῶ.

ΑΣΚΕΩ, ὠ, either from the Heb. כִּיחַ to *act with strength*, or from the Chald. כְּעָא to *strive, endeavour*; “studuit, operam dedit.” *Cassell*.

To exercise one's self, to exert all one's diligence, study, and industry. occ. Acts xiv. 16. *Raphelius* observes that this V. is used intransitively by the most elegant Greek writers, of which he produces several instances from *Xenophon*.

Comp. also *Wetstein*.

ΑΣΚΟΣ, σ, ὄ, from α collect. and σχew to *contain*, according to some, but rather from the Heb. חֲשִׁי (Hiph. of חָשַׁן) to *supply with liquor*.

A bottle; in the N. T. *A bottle of skin, a skin-bottle*; such as were * anciently used to hold wine, and are so still in many countries to this day. occ. Mat. ix. 17. Mark ii. 22. Luke v. 37, 38. Comp. Josh. ix. 4, 13. Job xxxii. 19, in which three texts the LXX use the word ασκος, and see *Wetstein* on Mat.

Ασμεως, Adv. from ασμενος *glad, rejoicing*, q. d. ἡσμενος *delighted*, particip. perf. pass. of ἡδw to *delight*, which see under ἡδw.

Gladly, joyfully. occ. Acts ii. 41. xxi. 17.

On Acts ii. 41, *Wetstein* cites from *Dionysius Hal. Diodorus Siculus*, and *Josephus*, the similar phrases, ΑΣΜΕΝΩΣ ΤΗΟΔΕΞΑΣΘΑΙ ΤΟΝ ΛΟΓΟΝ, and ΑΣΜΕΝΩΣ ΙΠΡΟΣΔΕΞΑΣΘΑΙ—and ΑΣΜΕΝΩΣ ΔΕΞΑΣΘΑΙ ΤΟΤΣ ΛΟΤΟΤΣ. Comp. *Kypke*.

Three ancient MSS, however, and one later, together with the Vulg. and two other ancient versions, omit ασμεως from the text in Acts, and *Griesbach* marks it as a word probably to be omitted.

Ασφοος, σ, ὄ, from α neg. and σοφος *wise*.

Unwise, foolish. occ. Eph. v. 15.

Ασπαζομαι, Mid. or Depon. from α collect. or intens. and σπαw to *draw*. So *Eustathius* on Il. p. 82. and p. 1249, says it signifies εἰς, or πρὸς ἑαυτον σπασθαι to *draw to one's self*; and to the same pur-

pose, the Scholiast on *Aristophanes*, *Plut.* Κυριως ασπασσθαι εἰσι το περιπλεεσθαι τινα, δια το ΑΓΑΝ ΣΠΑΣΘΑΙ εἰς ἑαυτον τον ἑτερον, και περιβαλλειν τας χειρας εν τῷ φιλοφρονεῖσθαι. Ασπασσθαι properly denotes to embrace any one, because when benevolently affected towards another, one is apt to throw one's arms over him, and to draw him strongly to one's self.” But after all, the Greek ασπαζομαι may perhaps be best derived from the Heb. הָרַא to *collect, gather together*.

I. *To embrace.* See Acts xx. 1. xxi. 6, and *Wetstein* on those texts; and because this was an usual form of *salutation* or *valediction*, hence

II. *To salute, hail, shew some outward token of love or respect* to a person or thing present. Mat. v. 47. x. 12. Mark ix. 15. Luke i. 40. Rom. xvi. 16. & al. freq. Comp. Mark xv. 18.

III. *To salute or greet* a person absent. Rom. xvi. 21, 22, 23. & al. freq.

IV. *To embrace mentally, to lay hold on with desire and affection.* occ. Heb. xi. 13; where *Kypke* cites the Greek writers applying the Verb to things as well as persons in this sense. *Paréus*, after *Chrysostom* and *Theophylact*, says, that this word is used by a metaphor taken from persons sailing, who, when they see at a distance their wished-for port, with joyful shouts salute it. Thus *Wetstein* cites from *Virgil*, *Æn.* iii. lin. 522—4,

Cum procul obscuros colles, humilemque videmus
Italiam. Italiam primus exclamant Achates;
Italiam læto focii clamore salutant.

Ασπασμος, σ, ὄ, from ἡσπασμαι, perf. of ασπαζομαι.

A salutation. Mat. xxiii. 7. 1 Cor. xvi. 21. Col. iv. 18. & al. On 2 Thess. iii. 17, see *Wolffius*.

Ασπιλος, σ, ὄ, ἡ, from α neg. and σπιλος α *spot*.

Without spot, free from spot, spotless. occ. 1 Tim. iv. 14. James i. 27. 1 Pet. i. 19. 2 Pet. iii. 14.

ΑΣΠΙΣ, ιδος, ἡ.

An asp, a species of serpent remarkable for rolling itself up in a spiral form, as *Bochart* hath proved, vol. iii. 379, 380. Hence the Greek Etymologists derive it from α neg. and σπίζw to *extend*; but it may,

* So *Homer* makes mention of wine's being brought ασκῶν εν ασκῶν, in a bottle made of goat-skin. Il. iii. line 247. Odys. vi. line 78. Odys. ix. line 196.

may, in this view, be better deduced from the Heb. אסף *to collect, gather together*, if indeed ασπίς be not a name formed from the sound of the reptile's *bisping*. occ. Rom. iii. 12, which is a citation of Pl. cxi. 4, where the Heb. word answering to ασπίδων of the LXX, and of the Apostle, עכשור, which seems in like manner derived from עך (Arab.) *to bend*, or עכש (Arab.) *to bend back*, and שור *to return*. Comp. Heb. and Eng. Lexicon in עכשור.

Ασπονδος, α, ο, η, from α neg. and σπονδή *a libation*, which from σπενδω *to offer libations*. *Implacable, irreconcilable*. occ. Rom. i. 31. 2 Tim. iii. 3. This meaning of the word is taken from a religious ceremony, common to all the ancient nations, of *offering sacrifices and libations* to their gods in their *solemn treaties*. So in the *treaty* between the Greeks and Trojans, in *Homer*, Il. iii. we find that they not only offered two lambs for a sacrifice, but, line 295, 6,

ΟΙΝΟΝ δ' ἐκ κρήνης ἀτρυπημένοι δότρεσσιν
ΕΚΧΕΟΝ, ἡδ' ἐυχόμενοι τοῖς αἰσιν ἐλπίσιν.

Into the cups they draw the sacred wine,
And pour libations to the powers divine.

See the prayer following.

And thus, in the treaty between the Latins and the Trojans, in *Virgil*, Æn. xii. line 174, they in like manner sacrificed a swine and a sheep;

—————Paterisque altaria libant.
And on their altars the libations pour'd.

Comp. Isa. xxx. 1. and Bishop Lowth there.

And this custom was so universally and constantly observed among all the Grecian states, that σπενδω or σπενδομαι, which properly denote *to offer libations*, are with them the usual words for *making a treaty*, as the N. σπονδή, properly *a libation*, is for the *treaty* itself; hence ασπονδος πολέμος is a *deadly irreconcilable war*.

We can be at no loss to account for the original meaning of the ceremony just mentioned. The heathen nations certainly derived it from the ancient believers. And what could it denote among

these, but the staking of their hopes of salvation and happiness, temporal and eternal, by the *blood* of the Redeemer, thus typically poured out, on the performance of their respective parts of the treaty or covenant?

ΑΣΣΑΡΙΟΝ, α, το. A word formed from the Latin assarius, the same as As.

An As, a Roman coin, equal to the tenth part of the *denarius*, and consequently to about three farthings of our money. occ. Mat. x. 29. Luke xii. 6. This word is used likewise by *Plutarch*, *Dionysius Halicarn.* and *Athenæus*, as may be seen in *Wetstein* on Mat. Comp. also *Kypke*.

ΑΣΣΟΝ, Adv. perhaps from the Heb. פס *to press upon, confine*; or comparative neut. εγλύς *nigh*, whence εγλιων and εσσω, and neut. εσσον and ασσον (see *Wolf*.); so from παχυς, compar. παχίων and πασσων; from ταχύς, ταχίων and τασσων.

Near, very nigh, close. occ. Acts xxvii. 13. The word is thus used not only in the poets, as may be seen in *Alberti* and *Elfner*, but *Rapheilius* shews that *Herodotus* has several times applied ασσον in this sense, and so has *Josephus*, Ant. lib. i. cap. 20. § 1. Τας δε λειπομένους ΑΣΣΟΝ ἐκέλευεν ἀκολουθεῖν. And he ordered those that were behind to follow *near*, or at a small distance. Comp. also *Wetstein*.

ΑΣΑΛΕΩ, ω, from α neg. and σῆλος *fixed, settled*, which from ἰσχυμι *to stand, be fixed*. *To be unsettled, have no certain or fixed abode*. occ. 1 Cor. iv. 11.

ΑΣΕΙΟΣ, α, ον, from αἶω *a city*, which perhaps from the Heb. נש *to settle, establish*, with a formative σ.

I. One that dwelleth in a city.

II. Well-bred, polite, elegant, as the inhabitants of cities usually are in comparison with those of the country.

III. Beautiful, handsome, elegant in form. (May not αἶσιος in this view be deduced from the Heb. נש *to shine*?) In this sense only it is used in the N. T. occ. Acts vii. 20. Heb. xi. 23. In the former of these passages, Moses is said to have been αἶσιος τῷ Θεῷ * beautiful through

* *Josephus* mentions the beauty of Moses when found in the ark of bulrushes, and relates, that when he was but three years old, no one who saw him could help being struck with his beauty, and that as he

through God, i. e. through his extraordinary and peculiar favour or blessing. comp. 2 Cor. x. 4, and 1 Sam. xvi. 12, in the LXX cited below. I am well aware that there is another more common, but I apprehend erroneous, interpretation of this phrase ασειος τω Θεω, which, as it seems to be clearly stated by Doddridge on the place, I shall express in his words; "Grotius and others," says he, "have observed it as a common Hebraism; being no more than an emphatical expression to denote his extraordinary beauty, which might perhaps be not unfitly rendered *divinely beautiful*; the name of God being often introduced to express such things as were extraordinary in their kind. So in the Hebrew, what we translate *great wrestlings*, is *wrestlings of God* (Gen. xxx. 8.), *goodly cedars* are *cedars of God* (Pf. lxxx. 10.) *great mountains* are *mountains of God* (Pf. xxxvi. 6.), and an *exceeding great city* is a *great city of God* (Jon. iii. 3.) πολὺς μετ' αὐτῷ Θεῷ. Septuag. And in like manner in the N. T. 2 Cor. x. 4, *weapons mighty through God*, ὅπλα δυνάμει τῷ Θεῷ, might not improperly be rendered *very strong weapons*." Thus the Doctor. Let us now review the texts.—Gen. xxx. 8, *Rachel*, on the birth of a son to *Jacob* by her maid *Bilbab*, faith, נפתלי אלהים, נפתלי אלהים, *By the agency* (Heb. *twisting*) of God, *I am intertwined with my sister*, i. e. my family is now through God's blessing *interwoven* with my sister's, and has a chance of producing the promised seed; thus he acknowledged the *favour of God in Bilbab's* bearing this second son, as she had already done when she bore the former. comp. ver. 6. And to this purpose the LXX, *Aquila*, and *Vulg.* explain ver. 8. * *Cedars of God, Pf. lxxx. 10.* are plainly parallel to *cedars of Lebanon, which Jehovah hath planted*,

he was carried about, people would leave their business to gaze at him; and he introduces Pharaoh's daughter calling him παιδα μορφῇ θεῖον a child *divine in form*." Ant. lib. ii. cap. 9. § 5, 6, 7. *Philo* (in *Vita Moysi*, towards the beginning) says, that "at his birth he had a more elegant and *beautiful* (ΑΣΤΕΙΟΤΕΡΑΝ) appearance than denoted an ordinary person."—And it appears from *Justin*, lib. xxxvi. cap. 2, that the fame of *Moses' uncommon beauty* had spread among the Heathen.

* See *Heb. and Eng. Lexicon*, under פתל.

Pf. civ. 16, and which are therefore called *His*. Pf. xxxvi. 6, *Thy righteousness is like the mountains of God*, i. e. not *high* or *great*, but *steadfast* and *immoveable*, like the mountains which God *hath established* by his almighty power, (comp. Pf. lxxv. 6. Prov. viii. 25. Amos iv. 13.) and which therefore are claimed as *His*. In Jon. iii. 3, *Nineveh* is styled עיר גורלה לאלהים a great city * "for, or belonging to, the Aleim, the true God; and accordingly the inhabitants of it repented upon the preaching of *Jonah*, and performed such services as shewed that they knew what the true religion was, though in general they had not practised it." Lastly, do not ὅπλα δυνάμει τῷ Θεῷ, 2 Cor. x. 4, plainly mean not only *very strong weapons*, but *weapons properly divine, weapons mighty through God*, namely through the miraculous gifts of the Holy Spirit bestowed on the Apostles, which St. Paul elsewhere calls the demonstration of the Spirit and of power (δυναμεις), and with which he declares he was assisted in preaching the Gospel, that their faith might not stand in (or depend upon) the wisdom of man, but in the power (δυναμει) of God? See 1 Cor. ii. 4, 5. The LXX use the word ασειον for the Heb. טוב *goodly, beautiful, agreeable*, in the account of *Moses' beauty*, Exod. ii. 2; and in the description of *David's*, 1 Sam. xvi. 12, for טוב ראוי, they put αλαθος ορασει Κυριω, *fair in aspect* through the

* See *Catcott's excellent Remarks on the Second Part of the Bishop of Clogher's Vindication of the History of the Old and New Testament*, part i. p. 40, and the learned *Parker's Bibliotheca Biblica*, vol. ii. p. 167, 8. And since writing the above in the first edition, I am glad to find that able critic *Glasius* concurring in a similar explanation of the texts, *Philolog. Sacr. lib. iii. tract. 1. canon 17. 3.* "If the whole nation of the *Assyrians* (says Dr. *Waterland*, Charge, May 19, 1731, p. 37.) were the posterity of *Abraham*, so called from *Aburim*, Gen. xxv. 3, descended from *Abraham* by *Keurab* (as an ancient writer in *Josephus*, Ant. lib. i. cap. 15. p. 44. edit. *Havercamp*. asserts, and as a learned modern, *Joh. Frider. Schroeverus*, Imperium Babylonis & Nini, sect. ii. p. 105, &c. now lately has undertaken to maintain), we may then the more easily account for the quick repentance of the *Ninevites* upon the warning given them by a single prophet of *Israel*, as well as for their manner of expressing their repentance; not like idolaters, but true worshippers: (see Jon. v. 3, 8, 9. Mat. xii. 41.) They had not altogether forgot the religion of their fathers."

Lord,

Lord, an expression very similar to ασειος τω Θεω.

ΑΣΤΗΡ, ερος, δ. The most probable derivation of this word seems to be from the Heb. צהר *to shine*, or from צהר *to be of a vivid shining white colour*, q. d. with ה emphatic prefixed, הצהר *the shiner*, or הצהר *the bright shiner*. So the Heb. name of a *star* כוכב is from כבב *to shine*, and the English *star* seems to be ultimately from צהר or הצהר.

I. A *star*, "one of the luminous bodies that appear in the nocturnal sky," (Johnson), whether *fixed star*, *planet*, or *comet*. 1 Cor. xv. 41. comp. Mat. xxiv. 29. Mark xiii. 25. Rev. xxii. 16.

II. A *luminous body*, somewhat resembling a *star*. So Homer plainly uses ασερα for the *meteor* commonly called the *shooting of a star*, Il. iv. line 75,

Ὅσον δ' ΑΣΤΕΡΑ ημε Κρονου παϊς ἀνυλόμενται.

And Lucian, Navig. tom. ii. p. 671, explains his own expression τινα λαμπρον ΑΣΤΕΡΑ, a certain shining *star*, by Διοσκουρων τον ἑτερον, i. e. one of those luminous appearances called by the ancient sailors *Castor* or *Pollux*. Mat. ii. 2, 7, 9, 10. & al. comp. Jude ver. 10. * It is evident that the motion of that luminous body which appeared to the Magi was quite different from the apparent motion of any of the stars, and that it differed from them also by appearing in the daytime, and so, no doubt, its light was much more † intense than theirs, though inferior to that light above the brightness of the sun, which shone round Paul and those that journeyed with him, Acts xxvi. 13.

III. The angels or bishops of churches are figuratively denoted by stars, who, "having gained light from the Sun of Righteousness themselves, ought, by their example, both in purity of doctrine and integrity of life, to give light (præluere) to others." Stockius. Rev. i. 16, 20.

IV. Jesus calls himself, Rev. xxii. 16, the bright and morning Star, as ushering in the Gospel-day of Knowledge, Grace, and Glory; the last of which is especially al-

luded to under the same image in Rev. ii. 28.

Αστήρις, ε, δ, η, from α neg. and στήρις confirmed, established, which from στήριζω to confirm, establish.

Unsettled, unstable, unsteady. 2 Pet. ii. 14. iii. 16.

Ασπής, ε, δ, η, from α neg. and σπής natural affection, which from σπρω to love with such affection; and this may be from the Heb. שרן to be wreathed or knit together.

Void of natural affection, particularly of that love and affection which parents ought to bear to their children, and children to their parents, and which animals in general have by natural instinct, and some of them in a most remarkable degree, particularly the *stork*, whose English name seems to be of the same origin as the Greek σπής, and to have been given it on account of the reciprocal σπής between the parents and offspring of this species; of which see Bochart. vol. iii. 327, &c. and Heb. and Eng. Lexicon, under חסד II. occ. 2 Tim. iii. 3. Rom. i. 31; where see Doddridge's Note, and Leland's Advantage and Necessity of Christian Revelation, vol. ii. p. 48, 59, 8vo.

Ασχεω, ω, from ασχος one who misseth his aim, which from α neg. and σχος ζομαι to aim and tend to the mark, and this from σείχω to go in order or regularly.

To err, deviate. In a figurative and spiritual sense, occ. 1 Tim. i. 6. vi. 21. 2 Tim. ii. 18.

This V. is several times used by Plutarch in the sense of erring, and construed with a genitive, as in 1 Tim. i. 6. See Wetstein.

ΑΣΤΡΑΠΗ, ης, η, from the Heb. שרפה a burning, with the ה emphatic prefixed, from the V. שרף to burn.

I. Lightning. Mat. xxiv. 27. xxviii. 3. & al.

II. Vivid brightness, sprightly lustre, as of a lamp. occ. Luke xi. 36.

Ασπαπλω, from ασπαπν.

To lighten, flash, or shine as lightning. occ. Luke xvii. 24. xxiv. 4.

Αστρον, ε, το, from ασηρ a star.

Properly, A * constellation consisting of several

* See Bishop Chandler's Vindication of the Defence of Christianity, p. 413.

† See Ignat. Epist. ad Ephes. § 19, edit. Ruffel.

* Αστρον and ασηρ differ, says the Greek grammarian Ammonius, for αστρον is a celestial sign formed of several

several stars, as Orion, Pleiades, &c. Also, *A star.* occ. Luke xxi. 25. Acts vii. 43. xxvii. 20. Heb. xi. 12.

Ἀσυμφωνός, *α, δ, η, from α neg. and συμφωνος agreeing in speech.*

Disagreeing in speech, discordant. occ. Acts xxviii. 25; where *Wetstein* cites from *Diodorus Sic.* ΑΣΥΜΦΩΝΟΤΕΣ ΕΙΝΑΙ ΠΡΟΣ ΑΛΛΗΛΟΥΤΣ.

Ἀσυνετός, *α, δ, η, from α neg. and συνετός understanding, knowing.*

Without understanding, unintelligent, foolish. occ. Mat. xv. 16. Mark vii. 18. Rom. i. 21, 31. x. 19.

Ἀσυνθέτος, *α, δ, η, from α neg. and συνιθῆμι to make an agreement or covenant.*

A covenant-breaker, one who doth not stand to, or perform, his covenant or agreement. So *Hesychius*, ασυνθέτης· μη ἐμμενονίας ταις συνθηκαις; and *Theophylact*, τοῖς συνεφωνημένοις μη ἐμμενονίας. occ. Rom. i. 31.

Ἀσφαλεια, *α, η, from ασφαλής.*

I. *Firmness, security, safety.* occ. Acts v. 23. i Theff. v. 3.

II. *Firmness, certainty.* occ. Luke i. 4.

Ἀσφαλής, *εος, ες, δ, η, και το—ες, from α neg. and σφαλλω to supplant, trip up the heels, throw down, which seems a plain derivative from the Heb. שפול (in Hiph.) to bring down, lay low.*

I. *Firm, that cannot be thrown down.* In this sense strictly it occurs not in the N. T. but in the profane writers.

II. *Firm, sure, steady, that cannot be moved.* occ. Heb. vi. 19.

III. *Safe.* occ. Phil. iii. 1.

IV. *Certain.* occ. Acts xxv. 26. Ασφαλες, *το, Certainty, truth, the adj. neuter being, as usual, employed as a substantive.* occ. Acts xxi. 34. xxii. 30.

Ἀσφαλιζω, *from ασφαλής.*

To make fast, safe, secure. occ. Mat. xxvii. 64, 65, 66. Acts xvi. 24.

Ἀσφαλως, *Adv. from ασφαλής.*

I. *Safely.* occ. Acts xvi. 13. Mark xiv. 44, where see *Wolffius* and *Kypke*.

II. *Certainly, assuredly.* occ. Acts ii. 36.

Ἀσχημονεω, *ω, from ασχημων.*

To behave indecently, unseemly, or unbecomingly. occ. i Cor. vii. 36. xiii. 5.

Ἀσχημοσύνη, *ης, η, from ασχημων.*

I. *Indecency, obscenity.* occ. Rom. i. 27.

several stars, as Orion, the Bear, but ασης a single star.

II. *Nakedness, shame, shameful parts.* occ. Rev. xvi. 15.

In the LXX it is frequently used in the latter sense, answering to the Heb. נָגַד. See Lev. xviii.

Ἀσχημων, *ονος, δ, η, και το—ον, from α neg. and σχημα figure, mien.*

Uncomely, indecent. occ. i Cor. xii. 23. comp. Rev. xvi. 15.

In the LXX it answers in one passage, Deut. xxiv. 1, to the Heb. נָגַד nakedness.

Ἀσωβια, *α, η, from ασωβος abandoned, profligate, riotously luxurious, from α neg. and σωω or σωλω to save, reserve; because such persons usually waste their substance, yea themselves, in riotous living, reserving nothing.* See *Wetstein* on Luke xv. 13.

Profligacy, debauchery, abandoned riot. occ. Eph. v. 18. Tit. i. 6. i Pet. iv. 4.

Ἀσωβως, *Adv. from ασωβος, which see under ασωβια.*

Profligately, riotously. occ. Luke xv. 13. *Josephus* uses the same phrase ασωβως ζῆν, to live riotously. Ant. lib. xii. cap. 4. § 8.

Ἀλακλεω, *ω, from αλακλος.*

To behave irregularly or disorderly. occ. 2 Theff. iii. 7, where see *Kypke*.

Ἀλακλος, *α, δ, η, from α neg. and τελακλαι 3d perf. perf. pass. of τασσω to set in order.*

Disorderly, irregular, i. e. violating the order prescribed by God. occ. i Theff. v. 14, where see *Wolf* and *Wetstein*, and comp. 2 Theff. iii. 6, &c.

Ἀλακως, *Adv. from αλακλος.*

Irregularly, disorderly. occ. 2 Theff. iii. 6, 11.

Ἀλενος, *α, δ, η, from α neg. and τεκνὸν a child, which see.*

Having no child, childless. occ. Luke xx. 28, 29, 30.

Ἀλενιζω, *from αλενης intent, viewing attentively, which from α intensive or augment. and τεινω to tend, fix, which see.*

To fix the eyes, behold or look steadfastly or attentively. So *Gr. Gloss.* *Albert* explains αλενιζοντες by αλενες βλέποντες;

and *Hesychius*, αλενίζει· προσερχει, βλέπει. *Lucian.* Contemp. tom. i. p. 338. Α. ην δ' ΑΤΕΝΙΖΗΣ if you look attentively;"

& *De Merc. Cond.* p. 468. Ε. προς το εκεινα προσωπον ΑΤΕΝΙΖΟΝΤΑ having

your

your eyes fixed on his countenance." Luke iv. 20. Acts iii. 4. & al. freq. See *Elfner* and *Kypke* on Acts.

ATEP, Adv. from Heb. אָפֶר *to shut, obstruct.*

Without, not with, either not having; occ. Luke xxii. 35; or in the absence of, occ. Luke xxii. 6.

Αἰμαῖω, from α neg. and τιμαῖω *to honour.*

To dishonour, treat with contumely or indignity. Luke xx. 11. John viii. 49. Rom. i. 24. & al.

Αἰμῶς, ας, ῆ, from αἰμός.

Dishonour, disgrace, ignominy. 1 Cor. xi. 14. xv. 43. 2 Cor. vi. 8. & al.

Αἰμός, ε, δ, ῆ, from α neg. and τιμή *honour.*

Dishonourable, without honour. occ. Mat. xiii. 57. Mark vi. 4. 1 Cor. iv. 10.

Αἰσχρολογός, α, ον, comparat. of αἰμός.

More dishonourable. occ. 1 Cor. xii. 23.

Αἰσχωῶ, ω, from αἰμός.

To dishonour, treat with indignity. occ. Mark xii. 4.

ΑΤΜΙΣ, ιδος, ῆ, from αω *to breathe*, according to some; but is it not rather from the Heb. עָשַׁן *to burn up*, or perhaps a compound of עָשַׁן מֵאֵשׁ *vapour from fire*? *Vapour*, particularly of *smoke*. occ. Acts ii. 19. James iv. 14, where see *Wolffius* and *Wetstein*, and comp. Heb. and Eng. Lexicon in חָבַל I.

In the LXX this word answers to עָנָן *a cloud*, namely of *incense*, Lev. xvi. 13. Ezek. viii. 11.—to קִישׁוֹר *smoke, vapour*, as of *a furnace*, Gen. xix. 28, (so αἰμός *καπνῶδης* *smoky vapour*, to עָשַׁן *smoke*, Hof. xiii. 3).—to חֲמוֹת *pillars*, namely of *smoke*, Joel ii. 30. or iii. 3.

Αἰμός, ε, δ, ῆ, καὶ το—ον, from α neg. and τέλομα perf. mid. of τέλλω *to cut, divide*; which see.

Indivisible. Αἰμόπον, το, *An indivisible point of time, an instant, a moment.* occ. 1 Cor. xv. 52.

Αἰμός, ε, δ, ῆ, καὶ το—ον, from α neg. and τόπος *place.*

Literally, *Without place, or having no place.*

I. Of things, *Inconvenient, unsuitable, improper, amiss, wrong.* occ. Luke xxiii. 41. *Polybius*, as cited by *Rapheius* on the place, uses αἰμόπον in the same sense; and in the LXX it several times answers to the Heb. מִן *iniquity*. Comp. also *Wet-*

stein. Observe, that in Acts xxv. 5, eight MSS. two of which ancient, for τῶν read αἰμόπον, and the Vulg. renders accordingly—in viro *crimen*. Another MS. and the *Complutensian* edition, adds αἰμόπον after τῶν; and this reading, which is also approved by Bp. *Pearce*, appears to have been followed by our translators.

II. *Inconvenient, prejudicial, hurtful, evil.* occ. Acts xxviii. 6; where *Wetstein* cites the Greek writers using it in the like sense, and *Galen* in particular applying ΟΥΔΕΝ ΑΤΟΠΟΝ to *escaping* the usual consequences of *venomous bites*.

III. Of persons, *Aburd, unreasonable.* occ. 2 Thess. iii. 2.

Αυλαῖω, from αὐλή.

To irradiate, beam, or shine forth. occ. 2 Cor. iv. 4.

ΑΥΓΗ, ης, ῆ, q. אֹרֶךְ, from נָגַד *to shine*, the ῖ being dropt as usual.

I. *Light, splendour.* In this sense it is sometimes used in the profane writers, and 2 Mac. xii. 9.

II. *The day-spring, day-break, first appearance of day-light.* occ. Acts xx. 11; where *Wetstein* cites from *Polyenus*, καὶ ἀπὸ τῆς ΑΥΓΗΣ τῆς ἡμέρας, at the first dawning of the day."

In the LXX this word answers to the Heb. נֶגַד, in the only passage wherein it occurs, Isa. lix. 9.

ΑΥΓΟΥΣΤΟΣ, ε, δ.

The Latin name or title, *Augustus*, in Greek letters. occ. Luke ii. 1. See under Σεβαστός.

Αὐδαῖος, εος, ες, δ, ῆ, from αὐτός *himself*, and αἰδῶ *to please*, which is I apprehend from the Heb. עָדָן *to delight*, the final ῖ being dropt; which however appears in others of the Greek derivatives from this word, as in αὐδαῖω *to please*, εὐδαῖος *pleasant*, ἡδονή *pleasure*. Comp. ἡδῶς.

Self-willed, self-pleased, or rather *pleasing himself* and *despising others*, *supercilious, haughty, insolent, surly*. This vice in our ordinary conversation is directly opposed to *courtesy* or *affability*. See *Theophrast.* Eth. Char. cap. xv. and *Dupont's* Lectures thereon, and *Rapheius* and *Wetstein* on Tit. i. 7. occ. Tit. i. 7. 2 Pet. ii. 10.

Αὐδαίπελος, ε, δ, ῆ, from αὐτός *himself*, and αἰπέω *to choose*.

Choosing or willing of himself, or of his

own accord. occ. 2 Cor. viii. 3, 17. See *Wolffius, Wetstein* and *Kypke*.

Αυθεντω, *ω*, from *αυθεντης* one acting by his own authority or power, q. d. *αυτον εις*, gen. *ενος*, sending himself, i. e. upon his own business. Joined with a genitive, *To use or exercise authority or power over.* So *Helychius*, *αυθεντω*, εξουσιαζειν, *to exercise authority, to domineer.* occ. 1 Tim. ii. 12, where see *Kypke* and *Wetstein*.

Αυλω, *ω*, from *αυλος* a pipe or flute. occ. Mat. xi. 17. Luke vii. 32. 1 Cor. xiv. 7.

ΑΥΑΗ, *ης, η*, either from *αω* to blow, as the wind; or rather, as *Mintert* observes, from the Heb. *היה* a tent, tabernacle.

I. Anciently and properly, *An open court inclosed by buildings, a court-yard exposed to the open air.* So the Etymologist, *Αυλη, ο περιτειχισμενος και υπαιθρος τοπος.* occ. Mat. xxvi. 69. Mark xiv. 66. xv. 16. Luke xxii. 55. Rev. xi. 2. Comp. Mat. xxvi. 3. Mark xiv. 54. John xviii. 15; in which three last texts it may denote in general a large house or palace, including the open court, about which, according to the eastern mode of building practised to this day, it was built. See *Shaw's Travels*, p. 207. Hence

II. A large house, or palace. occ. Luke xi. 21. See *Wetstein* on Mat. xxvi. 3.

III. A sheep-fold, a place where sheep are housed. Thus used also in the Greek writers; see *Wetstein*. occ. John x. 1, 16.

Αυλητης, *ς, ο*, from *αυλω* to pipe.

A player on a pipe or flute, a piper or flute-player. occ. Rev. xviii. 22. Mat. ix. 23. Comp. Jer. xlviii. 36, by which passage it should seem that the Jewish funerals, so early as the time of Jeremiah, were accompanied with the musick of pipes or flutes, even as it is certain from Jer. ix. 17. 2 Chron. xxxv. 25, that in those days the Jews used to employ on such occasions women, who made it their business to mourn and sing at funerals. *Josephus* expressly mentions these **ΑΥΑΗ-ΤΑΣ** as being hired in the lamentations of the Jews for the death of their friends, in his time. De Bel. lib. iii. cap. 8. § 5. See *Wetstein* on Mat. ix. 23, and *Harmer's Observations*, vol. iii. p. 392, &c.

Αυλιζομαι, from *αυλη* a sheep-fold.

I. To be put or remain in a fold or stable, as sheep or other cattle. In this sense it is

used in the profane writers. And because sheep were usually folded or housed at night, (see *Bochart*, vol. ii. 452, & seq.) hence

II. Spoken of men, *To lodge at night, take up one's night's lodging.* occ. Mat. xxi. 17. Luke xxi. 37. The word is frequently used in this sense both by *Thucydides* and *Xenophon*, and also in the LXX, where it answers to the Heb. *לָּ* above thirty times. In the Greek writers, however, it is by no means confined to the night; for in *Xenophon* Cyr. Exped. lib. iv. p. 270, edit. *Hutchinson*, 8vo, we have *Ταυτην ο αυτην ΗΜΕΡΑΝ ΗΤΑΙΣΘΗΣΑΝ εν ταις κωμαις*—That day they lodged in the villages,—and p. 451, *Ταυτην μεν εν την ΗΜΕΡΑΝ αυτη ΗΤΑΙΖΟΝΤΟ*.—See also *Hutchinson's* Note 6. p. 253, and *Wetstein* on Mat. xxi. 17.

ΑΥΛΟΣ, *ς, ο*.

A pipe or flute. The Greek Lexicographers derive this word from the V. * *αυω* or *αω* to breathe, blow (so the Eng. *flute* seems related to the Latin *flatus*, *blowing*; but it may perhaps be better deduced from the Heb. *לָּ* to perforate, *fistulate*; whence *לָּ* a pipe or flute, to which word the Greek *αυλος* generally answers in the LXX, occ. 1 Cor. xiv. 7.

Αυξανω, from *αυξω* the same.

I. To grow, increase in bulk, as vegetables or animals. Mat. vi. 28. viii. 32. Mark iv. 8. Luke i. 80. comp. Luke ii. 40.

II. To increase in number or multitude. Acts vii. 17.

III. To grow, increase, in a figurative sense, as the word of God by extending its influence over greater numbers. Acts vi. 7. xii. 24. xix. 29. comp. Mat. xiii. 32. To grow, spiritually. Eph. iv. 15. Col. i. 10. 1 Pet. ii. 2. 2 Pet. iii. 18. In Col. i. 6. after *καρποφορημενον*, *Griesbach*, on the authority of twelve or thirteen MSS (six of which ancient), of both the Syriac, Vulgate and other old versions, admits into the text the words *και αυξανομενον*, as a probable addition.

IV. In a transitive sense, *To make to grow or increase.* 1 Cor. iii. 6, 7.

Αυξω, *ω*, from *αυξω*.

To increase. An obsolete verb, whence in the N. T. we have 1st fut. Subj. 1st perf.

* See Note on this word under *ΑΥΞΗΝΟΣ*.

plur.

plur. αὐξήσωμεν, Eph. iv. 13; 1st aor. 3d perf. sing. Indic. ηύξησε, Luke xiii. 19: Optat. 3 perf. sing. αὐξησai, 2 Cor. ix. 10; 1st aor. pass. 2d perf. plur. Subj. αὐξηθήτε, 1 Pet. ii. 2. See under Αὐξ-
ανω.

Αὐξησης, ἰος, att. εως, from obfol. αὐξεω
or αὐξανω.

Growth, increase. It is only applied spir-
itually. occ. Eph. iv. 16. Col. ii. 19.

ΑΥΞΩ, from αὐξω to increase, or immediately from the Heb. פִּיחַ to grow strong.

To grow, increase, spiritually, occ. Eph.
ii. 21. Col. ii. 19.

ATPION, Adv. from the Heb. אַחֲרַיִם *after*.
It denotes *time immediately after*, or suc-

ceeding soon after; To-morrow, within a short time. Mat. vi. 30. Luke xii. 18.

Acts xxiii. 15, 20. xxv. 22. With the prepositive article fem. 'H (the N. ἡμερα

day being understood) it signifies *The morrow, the immediately succeeding day.*

Mat. vi. 34. Acts iv. 3, 5. James iv. 14.
comp. ΣΥΝΕΡΩΥ. On 1 Cor. xv. 22. *Wet-*

comp. *ἄμερον*. On 1 Cor. xv. 32, *Wetstein* cites from *Diogenes Laert.* Τρυφώ-
ει ὡς ΑΤΡΙΩΝ ΑΥΘΑΝΟΤΜΕΝΟΙ

οὐτως ἄλλοτλαντοί, They indulge in luxury as if they were to die to-morrow.

die to-morrow.
Αὐριος, α, ον.
It properly denotes a

1. *Austere, rough.* It properly denotes a taste or flavour, as of unripe fruits, and is also used by the English in a metaphorical sense.

is deduced by the Etymologists from the
V. * *auw* to dry, because things of an

austere taste make the mouth and palate
feel *dry* and *barsh*. So in *Dioscorides*

ΛΥΣΤΗΡΟΣ ΟΙΝΟΣ is rough wine. See *Scapula*.

II. *Austere, harsh, severe* in temper or disposition. occ. Luke xix. 21, 22.

II. *Content, satisfied with one's lot.* ecc.
Phil. iv. 11.

Aulokalaxipilos, g, d, n, from aulos himself, and kalaxipew to condemn.

Self-condemned, condemned by his own conscience, as knowing that he acts in

conscient, as knowing that he acts in violation of such plain and important precepts of our Lord as those contained

precepts of our Lord as those contained in Mat. xxiii. 8, 10. Comp. *Ἀπειλὸς*, and see *Campbell's Prelim. Dissertations*

and see *Campbell's Prelim. Dissertations*
to the Gospels, p. 436, &c. occ. Tit.
iii. II.

III. II.
Autopatos, η, ον, from αὐτος oneself, and
παύω to be excited, delirious which may

now to be excited, desirous, which may be from the oriental נאוו or נאוו to dilate, extend excite. See Cassell

extend, excite. See *Castell*.
Spontaneous, of its own accord, occ.
Mark in 28. 18. 22. 25. It is evident

Mark iv. 28. Acts xii. 10. It is evident that *avlopatn* in the former passage is

opposed not to the concurrent natural
causes of vegetation, heat and moisture

(see Job xiv. 8, 9. 2 Sam. xxiii. 4); but to the assistance and cultivation of man.

Hesiod applies the word in a similar sense to the *earth*, where, describing the

golden age, he says, *Ερσ. καὶ Ἡμ. lin.*
117, 118,

καρπον δ' ἔφερε ζειδωρος αμυρα, 10
ΑΤΤΟΜΑΤΗ, πῶλλον τε καὶ αὐθιόνον.

on Mark. In the LXX, ἀντομαῖα or ἀντομαῖα ἀνατελλονία answer to the Heb. תִּפְּסוּ corn which springs up the second year without cultivation. Lev. xxv. 5, 11. 2 K. xix. 29. As to Acts xii. 10, Josephus says of the eastern gate of the inner court of the temple, ὡφθῇ—ATTOMATΩS ANEΩΓIMENH, it was seen to open of its own accord." De Bel. lib. vi. cap. 5. § 3; and in Wetstein the reader may find other Greek writers applying the adjective to doors and gates in like manner.

Αὐτοῦν, ε, δ, from αὐτός himself, and οὐλομαι to see.

One who hath seen with his own eyes, an eye-witness. occ. Luke i. 2. The Greek writers use the word in the same sense. See Wetstein.

ΑΤΤΟΣ, αὐτῇ, αὐτο, plainly from the Heb. הוּא him, הִיא her, and הוּא it.

I. A pronoun relative, referring generally to some preceding word, He, she, it. Mat. i. 18, 19, 20, 21, & al. freq. In the style of the N. T. αὐτός is frequently redundant, as Mat. viii. 1. 5, 23, 28. Mark v. 2. vii. 25. ix. 28; but this manner of expression, though agreeable to the Hebrew idiom, yet is not a mere Hebraism; since it is sometimes used in the most approved and purest Greek writers. See Xenophon Cyropæd. lib. i. p. 23, edit. Hutchinson, 8vo. and Note there, Blackwall's Sacred Classics, vol. i. p. 82, and Wolfius on Mark v. 2.

In John i. 6. ὄνομα αὐτῷ has been supposed a mere Hebraism, for ὄνομα; but Kypke there cites the same phrase from the eloquent orator and philosopher, Themistius, and from Dionysius Halicarn. speaking of one of the Vestal Virgins, Οἰμια, ΟΝΟΜΑ ΑΥΤΗ.

In Luke ii. 22, the Cambridge and four later MSS, for αὐτῶν have αὐτῆς, so Vulg. ejus, whence has flowed αὐτῆς the reading of the Complutensian edition, and of those derived from it. Griesbach marks αὐτῆς as a reading equal or perhaps preferable to αὐτῶν, which is, however, that of the far greater number of MSS, is embraced by Mill and Wetstein, and defended by Campbell in his Note on Luke ii. 22.

In Acts xiv. 13, αὐτῶν is omitted after πωλεῖς in nine MSS, three of which an-

cient, and in the Syriac, Vulg. and several other ancient versions, and is rejected from the text by Griesbach.

II. Joined with a N. Himself, herself, itself. John xxi. 25. Rom. viii. 16, 21. 2 Cor. xi. 14.

Εξ αὐτῆς (ὡρας) From, or at, this very time, immediately. occ. Mark vi. 25. Comp. Εξ αὐτῆς.

III. With the prepositive article ὁ, ἡ, το, The same. Mat. v. 46. Mark xiv. 39. Luke ii. 8. Acts xv. 27. Heb. xiii. 8. So, when joined to a noun, This, the same. Mat. iii. 4. xxvi. 44. & al.

Επὶ τὸ αὐτὸ (χωρίον namely), Upon, or to, the same (place), together. Mat. xxii. 34. Acts i. 15. 1 Cor. vii. 5. xiv. 23. Comp. Acts iii. 1, where it seems to signify together, simul, as in the LXX, 2 Sam. ii. 13, for Heb. יחדו. See Wolfius and Kypke. So κατὰ τὸ αὐτὸ, Acts xiv. 1, where it may otherwise signify at the same time, as it is sometimes used in the Greek writers. See Wetstein and Kypke.

Τὰ αὐτὰ, for τὰ αὐτὰ, The same things. occ. 1 Thess. ii. 14.

IV. But rarely, Of himself, of his own accord, spontaneous. John xvi. 27. And thus this pronoun is used by Homer, Il. viii. lin. 293, 4,

—τι με σπευδοῖσσι καὶ ΑΤΤΟΝ
Οἶσιν;

Why dost thou me excite,
Who of myself am eager for the fight?

and by Callimachus, Hymn. in Apol. lin. 6, 7,

* ΑΤΤΟΙ νῦν κλεισθῆς ἀνακλινεσθὶ πύλαι,
* ΑΤΤΑΙ δὲ κλειδῆς.

Ye bars, and bolts, that close the sacred gates,
Fall back spontaneous.

V. Being connected with a primitive pronoun of whatever person, it adds an emphasis, as Luke ii. 35, Καὶ σὺ δὲ αὐτῆς τὴν ψυχὴν διελευσέαι ῥομφαία, And a sword shall pierce through thine own soul also." So 1 Cor. ix. 27. 2 Cor. x. i. xii. 13. John iii. 28.

VI. Αὐτο τῶ, governed by κατὰ or δια understood, 2 Pet. i. 5, which I take to be the ἀποδοσις, or correspondent mem-

* "Αὐτοὶ κλεισθῆς, αὐταὶ κλειδῆς.—Id est—αὐτοῖς, ut Schol. sine clavigeri opera." Bentley.

beg

ber of the sentence, to ver. 3, *Ὡς, As* or *since* his divine power hath given us all things that (pertain) to life and godliness, &c. *Και (καὶ) αὐτο τελο δε*—So also agreeably, or according to, this very thing, or to all that I have just said, giving all diligence, add, &c. See *Wolffius*.

VII. *Αὐτε*, &c. by contraction for *ἐαυτε*, &c. which see.

VIII. *Αὐτε*, Adv. by syncope for *αὐτοθι*. In this or that place, here, there. occ. Mat. xxvi. 36. Acts xv. 34. xviii. 19. xxi. 4. *Αὐτοχειρ*, pos, δ, ἡ, from *αὐτος* himself, and *χειρ* a hand.

Acting with one's own hands. occ. Acts xxvii. 19.

Αὐχμηρος, α, ον, from *αυχμος* drought by too much heat; and this from *αυω* to dry, which see under *Αυσηρος*.

Dry, desert. occ. 2 Pet. i. 19, where *Kypke* shews that it is by the Greek writers applied to the earth and to places in this sense, but doubts whether it can, by the like authority, be proved to signify dark, obscure; yet *Wetstein* cites *Aristotle De Color*. opposing *σιλξον* και *λαμπρον* shining and bright, to *ΑΥΧΜΗΡΩ* and *αλαμπει* obscure. In this latter sense of dark, obscure, it may perhaps be best derived from Heb. כָּמַר to convolve, whence כְּמָרִית thick darkness, Job iii. 5, and the Greek *καυμαρος* a thick mist or darkness.

Αφαιρεω, ω, and Mid. *αφαιρεομαι*, εμαι, from *απο* from, and *αιρεω* to take.

To take off or away. Mat. xxvi. 51. Luke i. 23. x. 42. xvi. 3. Rom. xi. 27. & al.

Αφανης, εος, ες, δ και ἡ, και το—ες, from α neg. and *φαινομαι* to appear.

Not appearing, not manifest. occ. Heb. iv. 13.

Αφανιζω, from α neg. and *φαινω* to shew, bring to sight.

I. To remove out of sight. Hence in Pass. To be removed out of sight, disappear, vanish away. occ. James iv. 14.

II. In Pass. To be destroyed, perish. occ. Acts xiii. 41.

III. To destroy, corrupt, spoil, as the moth or canker. occ. Mat. vi. 19, 20; where *Raphelius* cites from *Polybius*, *Αὐλον τ' ανειλον*, και το γενος αὐτε παν ΗΦΑΝΙΣΑΝ, They both killed him and destroyed his whole family."

IV. To deform, disfigure, as the hypocritical Pharisees did their countenances when they fasted. occ. Mat. vi. 16, where *Wolffius*, whom see, seems right in understanding it as a general expression for disfiguring the countenance, or making it look dismal, by whatever means. Comp. *Wetstein* and *Kypke*; and observe the *Paronomasia*—ΑΦΑΝΙΖΟΥΣΙ—ἐπως ΦΑΝΟΥΣΙ.

Αφανισμος, ε, δ, from *ηφανισμαι*, perf. pass. of *αφανιζω*.

A disappearing, or vanishing away. occ. Heb. viii. 13.

Αφανλος, ε, δ, ἡ, from α neg. and *φαινομαι* to appear.

Not appearing, invisible. occ. Luke xxiv. 31, where see *Wetstein* and *Bp. Pearce*; and to the passages produced by them we add, that *Anacreon*, ode 33, line 4, applies *αφανλος* to the swallow's disappearing, by migrating, at the approach of winter, to the southern countries.

Αφειδρων, ονος, δ, from *απο*, denoting separation, and *ειδρα* a seat; which see.

A separate or retired place, where men sit to ease nature, a privy, a house of office. occ. Mat. xv. 17. Mark vii. 19.

Αφειδια, ας, ἡ, from *αφειδης* not sparing, which from α neg. and *φειδομαι* to spare; which see.

A not sparing, severity. occ. Col. ii. 23; where *Wetstein* cites several of the Greek writers using the phrase, ΑΦΕΙΔΕΙΝ ΣΩΜΑΤΟΣ not to spare the body.

Αφελος, ης, ἡ, from *αφελης* simple, which may be either from the Greek *αφελω* to take away, or from the Heb. הָפַל to separate, for simplicity consists in separation from all heterogeneous mixtures.

Simplicity, sincerity, purity of intention. occ. Acts ii. 46.

Αφελω, from *απο* from, and *ελω* to take. To take off or away. An obsolete V. whence in the N. T. we have 2d aor. *αφελον*, infin. *αφελειν*, 2d aor. mid. subj. *αφελωμαι*. See under *Αφαιρεω*.

Αφεις, ιος, att. *εως*, ἡ, from *αφισμι* to dismiss.

I. Dismissal, deliverance, liberty, as of captives. occ. Luke iv. 18.

II. Remission, forgiveness, of sins. Mat. xxvi. 28. Mark i. 4. iii. 29.

Αφῃ, ης, ἡ, from *ἀπλω* to connect, whence

Homer calls the limbs *αἰεα*, Odyss. iv. line 794, *απο τε συνηφθαι* from being connected, says Didymus's note.

A joint or articulation, where the bones are joined or connected together. occ. Eph. iv. 16. Col. ii. 19.

Αφθαρσία, ας, ἡ, from α neg. and *φθαρείς* corruption, which from *εφθαρείς* 2d perf. perf. pass. of *φθαίρω* to corrupt.

I. Incorruption, incorruptibility, incapacity of corruption. 1 Cor. xv. 50, 53, 54, & al.

II. Incorruptness in a moral or spiritual sense, freedom from corrupt doctrines or designs. occ. Eph. vi. 24. Tit. ii. 7; but in this latter text *αφθαρσίαν* is not found in very many MSS, five of which ancient, nor in most of the ancient versions, nor in some printed editions, and is accordingly rejected by Griesbach.

Αφθαρός, ε, ο, ἡ, from α neg. and *φθαρός* corruptible.

Incorruptible, not capable of corruption. See Rom. i. 23. 1 Cor. xv. 52. 1 Pet. i. 4, 23; where comp. John i. 13. 1 John iii. 9.

Αφίημι, from *απο* from, and *ιμι* to send.

I. To send away, dismiss. Mat. xiii. 36. Mark iv. 36.

II. To emit, send forth, as a voice. Mark xv. 37.

III. To yield, give up, as the ghost or spirit. Mat. xxvii. 50, where Doddridge supposes a peculiar emphasis in the expression *ΑΦΗΚΕ το πνευμα*, as importing Christ's voluntary dismissal of his spirit, see John x. 8; but in the LXX of Gen. xxxv. 18, Rachel is said *ΑΦΙΕΝΑΙ την ψυχην*; and Plutarch and Longus, cited by Alberti, apply the phrase *ΑΦΗΚΕ την ψυχην* to the death of a mere man; and so doth Josephus, De Bel. lib. vi. cap. 5. § 3. (Comp. Ant. lib. vii. cap. 13. § 3. and lib. viii. c. 13. § 3.) And Wetstein, whom see, cites from Euripides, Hecuba, line 571, the very phrase *ΑΦΗΚΕ ΠΝΕΥΜΑ*. Comp. also Kypke.

IV. To dismiss, or put away, a wife. 1 Cor. vii. 11, 12, 13.

V. To forsake, leave. Mat. iv. 20, 22. v. 24, 40. xxvi. 56. John xiv. 18. xvi. 28, 32. & al. freq.

VI. To leave remaining, or after one. See Mat. xxiv. 2. Luke xix. 44. Mark xii. 19, 20.

VII. To leave, or let alone. Mark xiv. 6. Luke xiii. 8.

VIII. To omit, neglect. Mat. xxiii. 23. Luke xi. 42.

IX. To permit, suffer, let. Mat. iii. 15. vii. 4. viii. 22. xiii. 30. xix. 14. & al. freq. In Mark i. 34, *ηφεις* is the 3d. perf. sing. 2d aor. indic. active, as if from *αφίεω*.

X. To remit, forgive, as debts, sins, or offences. Mat. vi. 12, 14, 15. ix. 2, 5. *Αφενλαι* is the 3d perf. plur. perf. pass. indic. according to the Attic dialect for *αφεινλαι*. In this last sense, the verb *αφιημι* is sometimes used by the profane writers (see Wetstein and Wolfius on Mat. vi. 2.), and frequently by the LXX for the Heb. *כסל* to pardon, *קח* to take away, &c. See Viringa, Observ. Sacr. lib. iv. cap. 3.

Αφικνεομαι, εμαι, (2d aor. *αφικνομην*, from obso. *αφικομαι*) from *απο* from, and *ικνεομαι* to come, which from *ινω* to come, and this from Chald. *קח* to go.

To come from one place to another, to come, arrive, reach. occ. Rom. xvi. 19.

Αφιλαδατος, ε, ο, ἡ, from α neg. *φίλος* a friend, and *αδατος* good.

Not a lover of good men, or of goodness. occ. 2 Tim. iii. 3.

Αφιλαρδυσος, ε, ο, ἡ, from α neg. *φίλος* loving, and *αρδυσον* money.

Not fond of money, not covetous, without covetousness. occ. 1 Tim. iii. 3. Heb. xiii. 5.

Αφικομαι. See *Αφικνεομαι*.

Αφίημι, 105, att. *εως*, ἡ, from *αφικνεομαι*.

A going away, departure. occ. Acts xx. 29.

Αφιστημι, from *απο* from, and *ιστημι* to place*.

I. Intransitively, To depart, withdraw. Luke ii. 37. iv. 13. xiii. 27. Acts xii. 10. xv. 38. 1 Tim. vi. 5. 2 Tim. ii. 19. & al.

II. To refrain from, let alone, not to meddle with, or punish. occ. Acts v. 38. Comp. Acts xxii. 29.

III. To fall off, fall away, apostatize, in respect of religion. Luke viii. 13. 1 Tim. iv. 1. Heb. iii. 12.

IV. Transitively, To draw off or away, to withdraw. occ. Acts v. 37. Rabbelius remarks that Herodotus, lib. i. cap. 154, in like manner uses the verb in an ac-

* See Dupont's Remark under *ιστημι* I.

tive or transitive sense. Της Λυδίας ΛΙΕ-
ΣΤΗΣΕΝ ἀπο Κυρου, *He drew off the Ly-*
dians from Cyrus."

Αφνω, Adv. q. d. ἀφανως, from α neg. and φαίνωμαι to appear.

Suddenly, on a sudden; it strictly imports something to *quick and sudden* as to *elude the sight*. occ. Acts ii. 2. xvi. 26. xxviii. 6.

Αφοδως, Adv. from αφοδος *fearless*, which from α neg. and φοδος *fear*.

Fearlessly, without fear. occ. Luke i. 74.

1 Cor. xvi. 10. Phil. i. 14. Jude ver. 12. Αφομοιω, ω, from απο denoting *intenseness*, and ομοιω to make like, liken.

To make very like. occ. Heb. vii. 3.

Αφωρα, ω, from απο *intensive*, and ωραω to look.

To look steadfastly or intently. occ. Heb. xii. 2. where see Kypke.

Αφριζω, from απο *from*, and ριζω to define.

I. To separate locally. Mat. xiii. 49. xxv. 32.

Comp. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12.

II. To separate from, or cast out of, the society, as wicked and abominable. occ. Luke vi. 22. Comp. Αποσυνηλωτος.

III. To separate, select, to some office or work. occ. Acts xiii. 2. Rom. i. 1. Gal. i. 15. The Pharisees, of which sect St. Paul was before his conversion, (see Acts xxiii. 6. xxvi. 5. Phil. iii. 5.) had their name from φρω to separate, q. d. αχωρισμενοι *separated ones*; and to this import of their name the Apostle is by some learned men thought to allude, Rom. i. 1, where he, who, as a Pharisee, was before αχωρισμενος (φρω) εις τον νομον *separated to the law of Moses*, now says of himself that he was αχωρισμενος *separated to the gospel of God*. See Wolfius on Rom. i. 1, and comp. Φαρισαιος.

Αφορμη, ης, η, compounded of απο *from*, and ορμη an impetus, violent tendency.

An occasion, an opportunity or casual circumstance producing a tendency to somewhat else. occ. Rom. vii. 8, 11. 2 Cor. v. 12. xi. 12. Gal. 5. 13. 1 Tim. v. 14.

Αφορμην λαβειν, To take occasion. Rom. vii. 11. So Polybius, and Dionysius Halicarn. cited by Kypke, ΑΦΟΡΜΗΣ, and ΑΦΟΡΜΗΝ, ΛΑΒΕΙΝ.

Αφορμην διδουαι, To give occasion. 1 Tim. v. 14. where Weistien cites Polybius, Aprian and Diodorus Sic. using the phrase in the same sense.

Αφριζω, from αφρος.

To foam or froth, as a man at the mouth. occ. Mark ix. 18, 20.

ΑΦΡΟΣ, ε, ο, deduced by some from the Greek adverb αφρα quickly, suddenly, because it is suddenly formed, and suddenly dispersed: But may it not be better and more naturally derived from the Heb. פרוש to expand, spread out, with ו emphatic, or a formative א prefixed?

Foam, froth, i. e. a white light substance, formed from certain fluids by violent agitation, and consisting of spherules or globules of the fluid expanded with air. In the N. T. it is used only for the human foam. occ. Luke ix. 39.

Αφροσύνη, ης, η, from αφρων.

I. Folly, foolishness, want of wisdom. occ. 2 Cor. xi. 1, 17, 21.

II. Folly, foolishness, as opposed to spiritual wisdom and sobriety, "Foolish ungovernable passion, in opposition to Σωφροσύνη." Macknight's Harmony. "Levity." Campbell. occ. Mark vii. 22.

In the LXX it generally answers to the Heb. words נבלה *vileness*, כסלה *perverse-ness*, אולה *foolishness*, &c.

Αφρων, ονος, ο, η, from α neg. and φρον mind, wisdom.

Unwise, inconsiderate, foolish. Luke xi. 40.

xii. 20. Rom. ii. 20. 1 Cor. xv. 36.

2 Cor. xi. 16. & al. freq.

Αφρνω, ω, from απο *intensive*, and ύπνος sleep.

To fall asleep, to be asleep. occ. Luke viii. 23.

"Αφρνωσθ] How this word comes to signify *he fell asleep*, I do not know: αφρνιζω is of a contrary signification. It may be observed, that St. Luke often uses words compounded with απο in a very unusual signification, which perhaps may be Provinciality and an Antiochism." Markland in Bowyer's Conjectures. There is, however, but very slender proof that St. Luke was of *Antioch. But in the Martyrdom of Ignatius, § 7. we have μικρον ΑΨΠΝΩΣΑΝΤΕΣ, *having slept a little*."

Αφωνος, ε, ο, η, from α neg. and φωνη a voice.

I. Dumb, having no voice. occ. 1 Cor. xii. 2.

* See Lardner's Hist. of Apost. and Evang. ch. vii. ii. 3. p. 86. edit. Weyss.

II. *Dumb, mute, uttering no voice.* occ. Acts viii. 32. The LXX have once used this word, namely in the correspondent text of Isa. liiii. 7, for the Heb. דמם *mute, silent*.

III. *Dumb, having no articulate voice.* occ. 2 Pet. ii. 16.

IV. *Inarticulate, having no articulate signification.* occ. 1 Cor. xiv. 10.

Αχαριστος, ε, ο, η, from α neg. and χαρις *thanks*.

Unthankful, ungrateful. occ. Luke vi. 35. 2 Tim. iii. 2. See *Wetstein* on Luke.

Αχειροποιητος, ε, ο, η, from α neg. and χειροποιητος *made with hands*.

Not made with hands, made or performed without hands. occ. Mark xiv. 58. 2 Cor. v. 1. Col. ii. 11, where comp. Rom. ii. 29.

ΑΧΑΤΣ, υος, η. It may be deduced either from the Heb. חָצַר *to collect, assemble*, with η emphatic prefixed, and so denote a collection or assemblage of gross vapours (as below), or from חָצַר *to pervert*, for a *mist perverts* the sight, or (more properly speaking) the rays of light, by turning them out of their direct course.

A mist, a thick mist, a fog. *Galen*, as cited by *Scapula*, says, "that it properly denotes a distemperature (*perturbationem*) of the air, the grossness of which is somewhat between a cloud and a mist, more dense than the latter, but less so than the former. Whence a certain disorder of the eye is called *αχλος*, and those that are afflicted with it δια τινος αχλος οιονται βλέπειν, seem to see through a sort of *thick mist* or *fog*." *Elymas* the forcerer was miraculously punished by St. Paul, with a disorder of this kind, previous to his total blindness. occ. Acts xiii. 11. Comp. *Homer*, Il. xx. lin. 321, 341, 2, and see *Wetstein*.

Αχρειος, α, ον, from α neg. and χρεια *utility, usefulness*.

I. *Unprofitable, useless.* occ. Mat. xxv. 30.

II. *Unmeritorious, conferring no favour.* Luke xvii. 10. See *Campbell's Prelim. Dissertations* to Gospels, p. 604. In the LXX it is once, 2 Sam. vi. 22, used in the sense of *mean, despicable*, answering to the Heb. שָׁמַל *low, humble*.

Αχρειω, ω, from αχρειος.

To make unprofitable. Pass. Αχρειομαι, *To become unprofitable, vile.* occ. Rom. iii. 12, which is a citation of the LXX of

Pf. xiv. 3, where the correspondent Heb. word to ηχρειωθησαν is יִפְּלוּ *they are become sinking, filthy*.

Αχρηστος, ε, ο, η, from α neg. and χρηστος *profitable*.

Unprofitable, useless. occ. Philem. ver. 11; where St. Paul seems to allude to the name of *Oncimus*, which signifies *useful*. He also uses αχρηστος, by a litotes, for *hurtful, injurious*. See *Wolpius* and *Elfner*, and comp. under Αλυσίελης.

ΑΧΡΙ, and sometimes before a vowel ΑΧΡΙΣ, an adv. construed with a genitive or with a verb subjunct. and derived perhaps from the Heb. חָצַר *to meet*, with η prefixed.

I. Of time, *Until*, either excluding the subsequent time, as Mat. xxiv. 38. Luke i. 20. xxi. 24. & al. freq.—or not excluding it, Rom. v. 13. viii. 22.

Αχρις ε, used elliptically for Αχρι τε χρονων, εν ω, *Till the time in which—*

1. *Until, till.* Acts vii. 18. 1 Cor. xi. 26. xv. 25. Gal. iii. 19.

2. *While, whilst.* Acts xxvii. 33. Heb. iii. 13.

II. Of time, *In, within.* Acts xx. 6.

III. Of place, *Unto, even unto.* Acts xx. 4. xxviii. 15.

IV. In general, *Unto, even unto.* Acts xxii. 4, 22. Heb. iv. 12.

Αχυρον, ε, το, either from α neg. and εχυρον *firm, steady*, or from the Heb. חָצַר *to disturb*.

Chaff, "the husks (and refuse) of corn separated by threshing and winnowing," which have no steadiness, but are easily disturbed or put in motion by every blast of air; so the Latin *palea chaff*, is derived from the Greek παλλω *to toss*. Comp. Job xxi. 18. Pf. i. 4. occ. Mat. iii. 12. Luke iii. 17. In both which texts αχυρον denotes not only *chaff*, properly so called, but also the *stalks* or *straw*, and in short whatever, though it grew with the grain, is separated from it and thrown away. In *Xenophon*, αχυρα, in like manner, includes the *stalks* of corn. See *Rapheius*, *Wetstein* and *Kypke*.

Αψευδης, εος, ες, ο, η, from α neg. and ψευδης *false, a liar*.

That cannot lie or deceive. occ. Tit. i. 2, where see *Wetstein*.

* *Johnson.*

Αψιρθος,

Αψινθος, ε, δ, q. d. απινθος *not to be drunk*, on account of its extreme bitterness, from α neg. and πινω *to drink*. So in Heb. it is called לענה from על *to reject*, because animals *reject* or *refuse* to eat it.

Wormwood. occ. Rev. viii. 11, where it is used figuratively, and, according to the opinion of * Bp. Newton, denotes *Generic king of the Vandals*, who not only *bitterly* afflicted the Romans in the year

455, but also espoused the *bitter* and *poisonous* doctrines of *Arius*, and during his *whole* reign most cruelly persecuted the *orthodox Christians*.

But *Vitringa* on Rev. whom see, by this *fallen star*, whose name was *Wormwood*, understands, and, as it seems, with greater probability, the heresiarch *Arius* himself. Αψυχος, ε, δ, η, και το—ον, from α neg. and ψυχη *life*.

Without life, *inanimate*. occ. 1 Cor. xiv. 7.

B.

B A A

B A Θ

B, β, ζ. *Beta*. The second letter of the Greek alphabet, corresponding in name, order, and power to ב, *Beth*, of the Hebrews, but in form more nearly resembling the Samaritan or Phœnician *Beth*,

BAAA, Heb. בעל.

Baal, An Idol. The word denotes a *ruler*, and by this name, when singular, the idolaters of several nations worshipped the *sun* or *solar fire*, as the *great independent ruler* of nature. Thus *Sanchoniaton* (or whoever was the author of the *Phœnician Theology*, published in Greek by *Philo Byblius*, and preserved by *Eusebius*, *Præparat. Evangel. lib. i. cap. 10.*), in his account of the ancient heathen, says expressly of the *Sun* (ἥλιον), Τε—τον Θεον ενομιζον μονον θρανυ Κυριον, † ΒΕΕΛΣΑΜΗΝ καλεντες, ὁ ἐστὶ παρὰ Φοινιξι Κυριος θρανυ. This God they esteemed the *only Lord of Heaven*, calling him *Beelsamen* (i. e. בעל שמים, or בעל בעל), which, in the *Phœnician language*, is *Lord of Heaven*.” occ. Rom. xi. 4; where it is observable, that *Baal*

has the feminine article THῆ prefixed; THῆ *Baal* being either put elliptically for τῇ εικονὶ τῆ *Baal* the *image of Baal*, or rather *βααλ* being thus used feminine, because the idol itself, which was of the *beeve* kind, was sometimes a *female*. So good old *Tobit*, who probably was an eye-witness of what he relates, tells us that all the revolting tribes of *Israel* sacrificed THῆ BAAA THῆ ΔΑΜΑΛΕΙ to the *beifer Baal*, *Tobit* i. 5; and the LXX frequently use not only *βααλ* singular with a feminine article, as *Jer.* ii. 8, 28. xi. 13. xix. 5. xxxii. 35. *Hos.* ii. 8. *Zeph.* i. 4; but sometimes *βααλιμ* plural also, as *TAE βααλιμ*, 1 *Sam.* vii. 4. * It is certain that the *Pagan East-Indians* still retain the most religious veneration for a *cosu*. *Comp. Heb. and Eng. Lexicon* in בעל III.

Βαθμος, ε, δ, from βαίνω *to go*, which see. I. *A step*. But it occurs not in this sense strictly in the N. T.

II. *A degree, rank*. occ. 1 *Tim.* iii. 13; where see *Wolfius*.

BAΘΟΣ, εος, ες, το, from Heb. בָּהּ *hollo*u, or בָּהּ *capaciousness*.

* See his *Dissertations on the Prophecies*, vol. iii. p. 90—92. 2d edit. 8vo.

† *Plantus*, in the *Punic language*, writes it *Balsamex*. *Pænul. act. v. scen. 2.*

* See *Selden*, *De Diis Syris*, *Syntag.* ii. p. 166, &c.

- I. *Depth, a deep.* occ. Mat. xiii. 5. Mark iv. 5. Luke v. 4.
- II. *Depth, in a figurative sense, as of poverty.* occ. 2 Cor. viii. 2, where see *Kypke*, and comp. Rom. viii. 39.
- III. *Greatness, immensity, as of riches.* occ. Rom. xi. 33. So *Plutarch* has ΒΑΘΟΣ ἡγεμονίας for a vast empire; *Ælian*, ΠΛΟΥΤΩ ΒΑΘΕΙ; and *Euripides*, cited by *Polybius*, compounds the two words βαθὺς and πλοῦτος, when he calls peace ΒΑΘΥΠΛΟΥΤΕ, abundant in riches. See more in *Rapbelius*, *Wolfius* and *Wetstein*. To what they have produced I add from *Josephus*, Ant. viii. cap. xv. § 1. ΠΛΟΥΤΟΝ ποιῆσαι ΒΑΘΥΤΑΤΟΝ, to acquire immense riches."
- IV. *Depth, profoundness, inscrutability, abstruseness.* occ. 1 Cor. ii. 10. Eph. iii. 18. Rev. ii. 24, where see *Vitringa*.
- βαθυύνω, from βαθὺς.
To deepen, as in digging. occ. Luke vi. 48.
- βαθὺς, εἰς, v. See Βαθος.
- I. *Deep.* occ. John iv. 11.
- II. *Deep, in a metaphorical sense, as sleep.* occ. Acts xx. 9. So *Theocritus*, Idyl. viii. line 65, ΒΑΘΥΣ ΎΠΝΟΣ deep sleep; *Lucian*, Timon, tom. i. p. 61, Τὸν ΒΑΘΥΝ τέλει ΎΠΝΟΝ; and *Plutarch*, tom. i. p. 793. D. edit. *Xylandr*. ΎΠΝΟΝ ΒΑΘΥΝ.
- III. *Spoken of the morning, Early, very early.* occ. Luke xxiv. 1. On which passage *Elfner*, *Wolfius*, and *Wetstein* shew that ὀρθρὸς βαθὺς, and ὀρθρὸς βαθεὸς, are phrases used by the best Greek writers.
- βαίνω, from βαίω, the same, which is plainly from the Heb. בא to go, come.
To go, proceed. The simple V. occurs not in the N. T.
- ΒΑΙΟΝ, ε, το.
A branch of the palm-tree, as the gen. plur. βαίων is used simply without φοινικων, 1 Mac. xiii. 51. So *Hesychius*, βαῖς, ραβδος φοινίκος, καὶ βαῖον. Βαῖς, a branch of the palm-tree, also βαῖον." And the *Etymologist*, βαῖον—σημαίνει τον κλαδον το φοινίκος, βαῖον signifies the branch of the palm-tree. But as this tree was not indigenous to Greece, the Greeks seem to have formed the word from the Egyptian βαι of the same import. Thus *Porphry*, De Abst. lib. iv. § 7, speaking of the Egyptian priests, says Κούη δε

αἰοῖς ἐκ των σπαδικων το φοινίκος, ἀς καλῶσι ΒΑΙΣ, ἐπεπλεκτο, Their bed was a mat made of palm leaves, which they call *Bais*." And *Salmasius* informs us, that the Egyptian gospel in John xii. 13, translates τα βαῖα των φοινικων simply by ΖΑΝ ΒΑΙ, that is τα βαῖα, for ζαν is only a mark of the plural number. occ. John xii. 13, where see *Wetstein*, and *Suicer*, Thesaur. in Βαῖον.

βαλλαντιον, or Βαλαντιον, ε, το, from βαλλειν to cast, or βαλλειν εντος to cast in.

A bag or purse into which money or other valuables are put or cast, a money-bag. occ. Luke x. 4. xii. 33. xxii. 35, 36.

In the LXX, Prov. i. 14, it answers to כֶּסֶף, a bag or purse.

ΒΑΛΛΩ, from Heb. נָחַל to cast off, or יָבַל to bring, carry, or rather from בָּחַל to hurry, precipitate. Accordingly βαλλω, in all its applications, retains somewhat of the idea of impulse.

I. To cast, throw. Mat. iii. 10. iv. 6, 18. v. 13, 25, 30. xxvii. 35. John viii. 7, 59. & al. freq.

II. To cast, as a tree its fruit. Rev. vi. 13.

III. To put. See Mat. ix. 17. xxv. 27. Mark ii. 22. vii. 33. John v. 7. xviii. 11, xiii. 2. On which last text, *Elfner* cites from *Plutarch* the phrase ΕΙΣ ΝΟΤΗΝ ΕΜΒΑΛΛΕΙΝ to put into the mind, in the same sense of suggesting, persuading. I add from *Lucian*, De Syr. Deâ, tom. ii. p. 897. Ἡ Ἡρῆ (Juno) ΕΠΙ ΝΟΟΝ ΕΒΑΛΛΕ. See also *Wetstein*. But *Kypke*, whom also see, produces from *Pindar* Olymp. 13, lin. 21, &c. Πολλὰ δ' ΕΝ ΚΑΡΔΙΑΙΣ ἀνδρῶν ΕΒΑΛΟΝ Ὀραι πάλανθεμαι ἀρχαῖα σοφισμαβ'. But the flowery Hours (i. e. the daughters of Jupiter) have put in the hearts of men many ancient arts."

IV. To thrust. Rev. xiv. 16, 19.

V. To strike. Mark xiv. 65.

VI. In a neuter sense, Τὸ ρυῖθ, as a wind. occ. Acts xxvii. 14.

VII. In the pass. perf. and plu-perf. To be cast down, to lie, as upon a bed, the ground. Mat. viii. 6, 14. ix. 2. Luke xvi. 20. & al.

Βαπτίζω *, from βαπτω to dip.

I. To dip, immerse, or plunge in water. But in the N. T. it occurs not strictly in this

* See *Gentleman's Magazine*, vol. vii. p. 10, 152. vol. viii. p. 182, 285, and vol. ix. p. 10, 113. sense,

sense, unless so far as this is included in Sense II. and III. below.

II. *Βαπτίζουαι*, Mid. and Pass. *To wash oneself, be washed, wash*, i. e. the hands by immersion or dipping in water. Mark vii. 4. Luke xi. 38. Comp. Mark vii. 3. Mat. xv. 2, and under *Πολύμη*.

The LXX use *βαπτίζουαι*, Mid. for *washing oneself by immersion*, answering to the Heb. שָׁבַל, 2 K. v. 14. Comp. ver. 10. Thus also it is applied in the apocryphal books, Judith xii. 7. Ecclus. xxxiv. 27.

III. *To baptize, to immerse in, or wash with, water in token of purification from sin, and from spiritual pollution.* *Βαπτίζουαι*, Pass. denotes the voluntary reception of baptism, *To be baptized, receive baptism, to be initiated by the rite of baptism.* It is applied to the baptism both of John and of Christ. Mat. iii. 6, (where see *Wetstein*) 11. Mark i. 8. Luke iii. 16. Acts ii. 38. xxii. 16.

In Mark vi. 14, the participle *ὁ βαπτίζων* is used, according to the Heb. and Greek idiom, for *ὁ βαπτίζης the baptizer.*

Βαπτίζεσθαι ὑπὲρ νεκρῶν, 1 Cor. xv. 29, see under *ὑπὲρ* I. 3.

IV. *To baptize, as the Israelites were into Moses in the cloud and in the sea.* occ. 1 Cor. x. 2; where probably the true reading is *ἐβαπτίσθησαν*, as almost all the ancient, and some of the later MSS read. See *Wetstein's* Var. Lect. and *Griesbach*. "They were baptized (not unto, as our Eng. version has it, but) into Moses, i. e. into that covenant, and into obedience to those laws, which Moses delivered to them from God; so *βαπτίζεσθαι εἰς Χριστόν* is rendered *to be baptized into Christ*, and signifies to be baptized into the profession of Christ's laws and doctrine, in Rom. vi. 3, and Gal. iii. 27." Bp. Pearce.

V. In a figurative sense, *To baptize with the Holy Ghost.* "It denotes the miraculous effusion of the Holy Ghost upon the apostles and other believers, as well on account of the abundance of his gifts (for anciently the water was copiously poured on those who were baptized, or they themselves were plunged therein) as of the virtue and efficacy of the Holy Spirit, who like living water refresheth, washeth away pollutions, cleanseth, &c." *Stockius*. Mat. iii. 11. Mark i. 8. Luke

iii. 16. John i. 33. Acts i. 5. xi. 16. 1 Cor. xii. 13.

VI. Figuratively, *To be immersed or plunged in a flood, or sea, as it were, of grievous afflictions and sufferings.* Mat. xx. 22, 23. Mark x. 38, 39. Luke xii. 50. The LXX use it in a like view for the Heb. בָּרַח to terrify, affright, Isa. xxi. 4, "Ἐνομιὰ με ΒΑΠΤΙΖΕΙ, Iniquity plungeth me, i. e. into terrour or distress. So *Josephus*, De Bel. lib. iv. cap. 3. § 3, says of the robbers who crowded into Jerusalem, that ΕΒΑΠΤΙΣΑΝ τὴν πόλιν, They plunged the city, namely into calamities."

Βαπτισμα, αλος, το, from *βεβαπτισμαι*, perf. pass. of *βαπτίζω*.

I. An immersion or washing with water, hence used in the N. T. for the baptism both of John the Baptist and of Christ. Mat. iii. 7. xxi. 15. Rom. vi. 4. Eph. iv. 5. Col. ii. 12. 1 Pet. iii. 21.

II. Baptism or immersion in grievous and overwhelming afflictions and sufferings. Mat. xx. 22, 23. Comp. *Βαπτίζω* VI.

Βαπτισμος, ε, ὁ, from *βεβαπτισμαι*, perf. pass. of *βαπτίζω*.

An immersion or washing in water. occ. Mark vii. 4, 8. Heb. ix. 10. vi. 2; in which last cited text it includes also the Christian baptism.

Βαπτίζης, ε, ὁ, from *βαπτίζω*.

A baptizer, "a title from John's office, not a proper name." *Campbell*, whom see. An agnomen or surname of John, the forerunner of our B. Lord, taken from the office committed to him by God. Mat. iii. 1. xi. 11. & al. Comp. John i. 33; and see *Josephus*, Ant. lib. xviii. cap. 6. § 2, and *Lardner's* Collection of Testimonies, vol. i. cap. 4.

ΒΑΠΤΩ, perhaps from Heb. שָׁבַל to sink, by transposition.

To dip, plunge, immerse. occ. John xiii. 26. Rev. xix. 13. Luke xvi. 24; where observe, that *βαπτειν—ἵδαλος* is a good Greek phrase for dipping in water. Thus *Homer*, Il. vi. line 508, and xv. l. 265, *Λεσθαί ΠΟΤΑΜΟΙΟ* (Ionic for ΠΟΤΑΜΟΥ) is to bathe in a river. Comp. Il. xxi. l. 560, *Λεσσαιμενος ΠΟΤΑΜΟΙΟ*. And *Wetstein* cites from *Aratus*, ΒΑΠΤΩΝ ΩΚΕΑΝΟΙΟ, Dipping in the ocean." In these expressions the preposition *ἐν* in, or *ἐκ* with, is understood

derstood before the noun. See *Pasor's* Lexicon, *Bos*, Ellips. in *Επι*, and *Dammi* Lexic. col. 1433, 4.

BAP, Heb.

Bar, Heb. Chald. and Syriac בַּר, a son. So *Bap Iwva*, Mat. xvi. 17. is son of *Jonas*. Comp. John i. 42. xxi. 15, 16, 17. and Βαρναβας, son of *Timæus*, Mark x. 46. comp. Βαρναβας, Acts xiii. 6.

ΒΑΡΒΑΡΟΣ, ὁ, ὁ.

A *Barbarian*, i. e. a man who speaks a foreign or strange language, a foreigner.

See 1 Cor. xiv. 11. "Some," says *Mintert*, "derive this word from the Arabic *barbar*, which signifies to murmur. *Strabo*, lib. xiv. * thinks it is formed by an onomatopoeia from the sound, as denoting a man who speaks with difficulty and harshness. Others deduce it from the Heb. בבל to confound." †

"The Greeks and Romans reckoned all other nations but their own *Barbarians*, as differing from them in their customs and language; and all mankind are therefore comprehended by the Apostle *Paul* under the distinction of *Greeks* and *Barbarians*, Rom. i. 14." *Doddridge*. (comp. *Kypke*.) And hence *St. Luke*, in conformity with the usual style, calls the inhabitants of *Melita*, or *Malta*, βαρβαροι, Acts xxviii. 2, 4; and no doubt their language was barbarous in respect to the Greeks and Romans; for as the island had anciently a *Phenician* colony settled in it (see under *Μελίτη*), so it was afterwards, for a considerable time, subject to the *Carthaginians*, who established the *Punic* tongue therein; and hence the vulgar language of *Malta*, even to this day, contains a great deal of the *Phenician* and old *Punic*, as the curious reader may see very satisfactorily proved in the *Ancient Universal History*, vol. xvii. p. 297, &c. 8vo. Besides the texts above cited, the word occurs Col. iii. 11.

Βαρεω, ω, from βαρος weight, burden.

I. To burden, load, weigh down. In Pass.

* Ομοίαι δὲ τὸ ΒΑΡΒΑΡΟΝ καὶ Ἀρχαῖς ἐκπεφρασμέναι ὥς καὶ ΟΝΟΜΑΤΟΠΟΙΙΑΝ ἐπὶ τῶν ἐνδοκίμων καὶ σκληρῶς καὶ τραχὺς λαλῶντων, ὡς τὸ βαλταρίζειν καὶ τραυλίζειν καὶ φελλίζειν. p. 977, edit. *Amstel*.

† See *Vitringa*, *Observ. Sacr.* lib. i. cap. 9. § 16.

βαρεῖμαι, εμαί, To be oppressed, weighed down, heavy, as the eyes or body with sleep. occ. Mat. xxvi. 43, (where see *Kypke*) Mark xiv. 40. Luke ix. 32. So in the *Anthologia* (see *Weslein*), BEBAPHMENOS ΤΙΝΩ; and *Anacreon*, Ode 52, line 18, speaks of a young woman, BEBAPHMENHN ἐς ΤΙΝΩΝ, *Weigh'd down to sleep*. Thus likewise *Ovid*. *Metam.* lib. l. line 224,—gravem fomno—heavy with sleep. And *Virgil*, *Æn.* vi. line 520,—fomnoque gravatum.

II. To be oppressed, burdened, weighed down, with affliction or calamity. occ. 2 Cor. i. 8. v. 4.

III. To be burdened or charged with expence. occ. 1 Tim. v. 16. comp. βαρος V. Βαρεως, Adv. from βαρος.

Heavily, dully. occ. Mat. xiii. 15. Acts xxviii. 27.

Βαρος, εος, ὅς, το, from βαρος.

I. Weight, burden. It occurs not in the N. T. strictly in this sense; but hence

II. It is applied to that eternal weight of glory, which will follow the temporal afflictions of believers. occ. 2 Cor. iv. 17. *St. Paul*, in this expression, βαρος δόξης weight of glory, elegantly joins together the two senses of the Heb. כבוד, which denotes both weight and glory, i. e. shining or being irradiated with light; for the natural connection between which two senses see *Heb.* and *Eng. Lexicon*, under כבוד VI, and the authors there quoted.

III. Burdensome labour, laborious employment. occ. Mat. xx. 12.

IV. A burden, burdensome injunction. occ. Acts xv. 28. comp. Rev. ii. 24.

V. Burden, charge. Hence *Εν βαρει ειναι*, To be burdensome, chargeable. occ. 1 Theff. ii. 6. comp. Neh. v. 15. 1 Tim. v. 16, αβαρης, and επιβαρεω. *Wolffius*, however, refers the phrase *εν βαρει ειναι* to making use of the apostolic authority and dignity in general. This interpretation he confirms from the use of βαρειαι, 2 Cor. x. 10; from an expression in *Pbalaris's* Epist. βαρεα τιμι ειναι; and from the opposition between *εν βαρει ειναι*, ver. 6, and that ἡπιότητα, mildness or gentleness, which the Apostle professes to have observed, ver. 7. French translation,

translat. of ver. 6.—*quoique nous eussions pu montrer de l'autorité comme les Apôtres de Christ.* So Macknight.

VI. Βαρεα, η, ρα, *Infirmities, faults*, which in Christians are *burdensome* or *grievous*, not only to others but to themselves. occ. Gal. vi. 2. comp. Rom. xv. 1. 1 Theff. v. 14.

Βαρυω, from βαρυς.

To oppress, overload, overcharge. occ. Luke xxi. 34. So Homer, *Odysf.* iii. line 139, ΟΙΝΩΙ ΒΕΒΑΡΗΚΟΤΕΣ, *O'ercharged with wine*; and *Odysf.* xix. line 122, ΒΕΒΑΡΗΚΟΤΑ με φρενας ΟΙΝΩΙ, *My mind o'ercharged with wine.* And *Xenophon*, cited by *Raphelius* on the place, says that *Lycurgus* thought that men should take for much food, *ὡς ὑπο πλεγμασιν μήποτε ΒΑΡΥΝΕΣΘΑΙ*, as never to be *oppressed* with repletion." Comp. under Τρεφειν III. and see *Weststein* and *Kypke* on Luke.

ΒΑΡΥΣ, εια, υ, from Heb. בָּרָא *to concrete.*

I. *Heavy.* occ. Mat. xxiii. 4.

II. *Weighty, important.* occ. Mat. xxiii. 23. Comp. Acts xxv. 7.

III. *Weighty, authoritative, severe.* occ. 2 Cor. x. 10.

IV. *Grievous, afflictive, oppressive.* occ. Acts xx. 29. comp. 1 John v. 3.

This word, in the LXX, generally answers to the Heb. כָּבֵד.

Βαρυμνος, η, ον, from βαρυς *heavy*, and τιμη *price.*

Of great price, very precious or valuable. occ. Mat. xxvi. 7.

Βασανιζω, from βασανος.

I. *To examine, try.*

II. *To examine by torture.* Hence

III. *To torture, torment.* See Mat. viii. 6, 29. 2 Pet. ii. 8. Rev. ix. 5. comp. Rev. xii. 2.

IV. Βασανιζομαι, *To be tossed*, as a ship or persons sailing, by the waves of the sea. Mat. xiv. 24. Mark vi. 48. Comp. *Longin.* De Sublim. sect x. towards the end.

Βασανισμος, ο, ος, from βασανισμαι, perf. pass. of βασανιζω.

Torment, torture. Rev. ix. 5. xiv. 11. & al.

Βασανιστης, ο, ος, from βασανιζω.

A tormentor, or jailor. The word βασανιστης properly denotes *examiner*, particularly one who has it in charge to ex-

amine by torture. Hence it came to signify *jailor*; for on such, in those days, was this charge devolved." *Campbell*, whom see. occ. Mat. xviii. 34.

ΒΑΣΑΝΟΣ, ο, η, from Heb. בָּחַן *to try, examine*, the aspirate π being (as usual) changed into σ.

I. *An examination.*

II. *An examination by torture.* In both these senses it is used by the profane writers.

III. *Torture, torment.* occ. Luke xvi. 23, 28. Mat. iv. 24, where *Weststein* cites *Dio Chrys.* applying it to *torments arising from distempers.*

Βασιλεια, ας, η, from βασιλευς.

I. *A kingdom, or dominion of a king.* Mat. iv. 8.

II. *"Royalty, royal power, or dignity.* For that it was not a different kingdom from that wherein the nobleman lived, is evident from ver. 14. It is equally so that there is in this circumstance an allusion to what was well known to our Lord's hearers, the way in which Archelaus, and even Herod himself, had obtained their rank and authority in Judea, by favour of the Romans." *Campbell*, whom see. occ. Luke xix. 12, 15.

III. Βασιλεια των θρανων, *The kingdom of heaven, or of the heavens*, a phrase peculiar to St. Matthew, for which the other Evangelists use βασιλεια τς Θεος, *the kingdom of God.* Comp. Mat. iv. 17, with Mark i. 15; Mat. xix. 14, with Mark x. 14; Mat. xi. 11, with Luke vii. 28; Mat. xiii. 11, with Mark iv. 11, and with Luke viii. 10. Both these expressions refer to the prophecies of Daniel, chap. ii. 44. vii. 13, 14; and denote that *everlasting kingdom of the God of heaven, which he would set up and give to the Son of Man*, or, in other words, the * *spiritual* and eternal kingdom of Christ, God-Man, "which was to subsist first in more imperfect circumstances on earth, but afterwards was to appear complete in the world of glory. In some places of Scripture, the *kingdom of heaven* more particularly signifies the former of these, and denotes the *state of it on earth*: (See Mat. ch. xiii. throughout, especially ver. 41, 47. Mat. xx. 1.) and sometimes the *kingdom of God* signifies

* See John xviii. 36. Luke i. 33.

only the *state of glory*, 1 Cor. vi. 9, 10. xv. 50. Gal. v. 21. But generally both the one and the other expression includes both." See Doddridge on Mat. iii. 2, *Suicer*, Thesaur. in βασιλεια, and *Jof. Mede's Works*, folio, p. 103, 4. *Campbell* observes, that βασιλεια signifies not only *kingdom* but *reign*, and that in both the above-mentioned expressions it should, when it relates to the *place*, be rendered by the former word; when to the *time or duration* of the sovereignty, by the latter. See more in Preliminary Disertations to the Gospels, p. 136, &c.

Βασιλειος, α, ό, η, from βασιλευς.

I. Royal, kingly. occ. 1 Pet. ii. 9.

II. Βασιλειον, α, το, (namely δωμα, a house, being understood), a royal house, a palace. occ. Luke vii. 25; where *Wetstein* shews that the word is used in the same sense by the Greek writers.

Βασιλευς, εος, att. εως, ό, q. βασις τω λεω (att. for λαε), the support of the people. A king, monarch. It is applied as well to God and his Christ, Mat. v. 35. 1 Tim. i. 17. Mat. xiv. 34, 40. John xviii. 37; as to men, Mat. i. 6. ii. 1. x. 18. xiv. 9. 1 Pet. ii. 13, 17. In the two last passages it particularly signifies the Roman Emperor, whom, though the Romans themselves abhorred the title of Rex, or King, yet the Greek writers, both ecclesiastical and profane, commonly called βασιλευς or king. Thus *Josephus de Bel. lib. iii. cap. 7. § 3. Τα περι τας Ρωμαιων ΒΑΣΙΛΕΙΣ εσομενα*. "What would happen concerning the Roman Emperours." So *Cellarius*, in his *Herodum Historia vindicata*, printed at the end of the 2d vol. of *Hudson's Josephus*, shews that not only *Herodian*, but *Pausanias*, *Dionysius Perieget.* and *Diodorus Sic.* apply the name βασιλευς to the Roman Emperours. See also *Wolfius* on John xix. 15. On Rev. xix. 16, see *Vitringa*, *Elfner*, and *Alberti*.

Βασιλευω, from βασιλευς a king.

To be a king, reign as a king, whether in a proper or a figurative sense. See Mat. ii. 22. Luke i. 33. xix. 14. Rom. v. 14, 17, 21. 1 Cor. iv. 8. Rev. xix. 6, where see *Vitringa*. On Mat. ii. 22, *Wetstein* shews that the phrase ΒΑΣΙΛΕΥΕΙΝ ANTI TINOS is used not only by the LXX, 2 Kings xv. 7, and in 1 Mac.

xiii. 32, but likewise by *Herodotus*, *Aristophanes*, *Xenophon*, and *Appian*, for reigning in the stead or place of another.

Βασιλικος, η, ον, from βασιλευς.

I. Royal, kingly, of or belonging to a king. occ. Acts xii. 20, 21. James ii. 8.

II. Βασιλικος, ό, (διακονος an attendant, or the like, being understood), A courtier, i. e. an attendant, servant, or minister of a king, as the Syriac version renders it מלכא עבד, i. e. δαμος βασιλεως, or βασιλικος, "qui vices regis gerebat, & regius erat minister." *Tremellius*. occ. John iv. 46, 49. Comp. *Wetstein*, *Kypke*, and *Campbell*.

Βασιλισσα, ας, η, from βασιλευς.

A queen. occ. Mat. xii. 42. Luke xi. 31. Acts viii. 27. Rev. xviii. 7. This word is used by *Theocritus*, *Idyll. xv. line 24*, and by others of the Greek writers, whom see in *Wetstein*.

Βασις, ιος, att. εως, η, from βαω or βαιω to go, tread, which in the perf. tense, βεβηκα (Ionic βεβαα), imports in the Greek writers, firmness, steadiness.

I. A basis, base or foundation, from its steadiness.

II. The sole of the foot, or in a more lax signification, the foot of a man, which is, as it were, the basis on which he stands or goes. occ. Acts iii. 7. *Elfner* and *Alberti* shew that the profane writers use the word in this sense. The former of these authors intimates that it may also denote the footstep or tread. Comp. Heb. xii. 13; and see *Wetstein* and *Kypke* on Acts.

Βασκανω.

To bewitch, properly with the eye. So the Greek Scholiast on *Theocritus*, *Idyll. 5, lin. 13*, observes, that βασκανος properly signifies ό ποις οφθαλμοις καινων και φθειρων το οραθεν υπ αυτη, one who with his eyes kills or destroys what he looks at; and the *Etymologist* says that βασκανος is for φασκανος, ό ποις φαεσι καινων, he who kills with his looks or eyes: and this derivation is confirmed by the initial f being found instead of the b in the Latin fascino, to fascinate or bewitch with the eye. The superstitious Heathen believed that great mischief might ensue from an evil eye, or from being regarded with envious and malicious looks. Hence βασκανω and its derivatives are frequently used in the profane authors for envy, and the LXX and

and apocryphal writers apply such words in the same sense. See LXX in Deut. xxviii. 54, 56. Prov. xxiii. 6. xxviii. 22. and Eccus. xiv. 3, 6, 8. xviii. 18. xxxvii. 11, or 13. *Pliny* relates from *Isgonus*, that "among the *Triballians* and *Illyrians* there were certain enchanters, *qui visu quoque effascinant interimantque quos diutius intueantur, iratis præsertim oculis*; who with their looks could bewitch and kill those whom they beheld for a considerable time, especially if they did so with angry eyes." *Nat. Hist. lib. vii. cap. 2.*

ὅς μὴ ΒΑΣΚΑΝΘΩ δε, τρίς τις ἐμὸν ἐπὶ στήθεσσι κολποῦ

To guard against the harm of evil eyes,
Thrice on my breast I spat,

says a shepherd in *Theocritus*, *Idyl. vi. 1. 39.* And another in *Virgil*, *Eclóg. iii. 1. 103,*

Nescio quis teneros oculus mihi fascinat agnos.

Some evil eyes bewitch my tender lambs.

These passages, to which many more might be added (see *Wetstein* on Gal. iii. 1.) are sufficient to shew the notions of the ancient Heathen on this subject; and we may add, that the same superstitious fancies still prevail in Pagan and Mahometan countries, and among the vulgar in most of those that call themselves Christians. But when *St. Paul* says, *O foolish Galatians, τίς ὑμᾶς ἐβασκανε, who hath bewitched you?* it is not to be imagined that the Apostle favoured the popular error; this is only such a strong expression of his surprise at their departure from the purity of the Gospel, as any man might now use, who, notwith-

* "No nation in the world (says *Dr. Shaw*, *Travels*, p. 243, 2d edit.) is so much given to superstition as the *Arabs*, or even the *Mahometans* in general. They hang about their children's necks the figure of an open hand, usually the right; which the *Turks* and *Moors* paint likewise upon their ships and houses, as a counter-charm to an evil eye: for five is with them an unlucky number, and five (meaning their fingers) in your eyes, is their proverb of cursing and defiance. Those of riper years carry with them some paragraphs of their *Koran*, which (as the Jews did their *Phylacteries*, *Exod. xiii. 1-6. Num. xv. 38.*) they place upon their breasts, or sew under their caps, to prevent fascination and witchcraft, and to secure themselves from sickness and misfortunes. The virtue of these scrolls and charms is supposed to be so far universal, that they suspend them even upon the necks of their cattle, horses, and other beasts of burden."

standing, did not give the least credit to the pretended fascination of an evil eye. *occ. Gal. iii. 1.*

The LXX have βασκανει τῷ ὀφθαλμῷ αὐτοῦ, shall envy with his eye, for ἔννε ὀφθαλμὸν αὐτοῦ shall be evil, *Deut. xxviii. 54*; and ver. 56, βασκανει τῷ ὀφθαλμῷ αὐτοῦ, for ἔννε ὀφθαλμὸν. So *Eccus. xiv. 8*, Πονηρὸς ὁ βασκανίων ὀφθαλμῷ, He is wicked who envieth with his eye. *Comp. under ὀφθαλμὸς III.*

Βασάζω. *Martinus* and *Mintert* derive it from *Baw* to go, and *saw* to stand, i. e. firm.

I. To bear, carry, properly a heavy burden, *bajulare*, as *Luke vii. 14. John xix. 17. Acts iii. 2. comp. Mark xiv. 13.*

II. To bear, carry, in general. *Luke x. 4. xi. 27. Comp. Acts ix. 15.*

III. To carry off or take away. *John xx. 15*, where see *Wetstein*, *Wolfius* and *Kypke*; *Mat. iii. 11*, whose shoes I am not worthy "βασάσαι to take away (*Diog. Laert. p. 373. edit. Meibom.*), after having pulled them off; that is, whose slave I am not worthy to be; this being the office of slaves among the ancients." *Markland*, in *Append. to Bowyer's Conject.* where see more; also *Wetstein* on *Mat. John xii. 6*, ἐβασάκεν, carried off, i. e. stole. Thus *Bp. Pearce* and *Kypke*, who confirm this sense from the Greek writers.

IV. To take up. *occ. John x. 31*; where this V. implies the largeness of the stones employed. So *Homer*, *Odyss. xi. line 593,*

Ἄαν βαεταζόντα πτερωτὸν ἀμφότερησιν.

Heaving with both his hands a pond'rous stone.

V. To bear, support, sustain, suffer, whether corporally, *Mat. xx. 12. Rom. xi. 28*; or mentally, *John xvi. 12. Rom. xv. 1*; or both, *Mat. viii. 17. Luke xiv. 27. Acts xv. 10. Rev. ii. 2. & al.* On *John xvi. 12*, observe, that the same expression is used in *Epictetus's* *Enchirid. chap. xxxvi.*—Τὴν σεαυτοῦ φύσιν καταμάθε, εἰ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ, Consider your own nature, whether you are able to bear it." So *Arrian*, *Epictet. lib. iii. cap. 15*, Τὴ ΔΥΝΑΣΑΙ ΒΑΣΤΑΣΑΙ.

ΒΑΤΟΣ, ε, ῆ, perhaps (w being changed into τ as usual) from the Heb. בַּשָּׂמֶשׁ, a noisome plant, which is rendered βάτος by the LXX, *Job xxxi. 40.*

A bush or bramble. *occ. Mark xii. 26.*

Luke

Luke vi. 44. xx. 37. Acts vii. 30, 35. But observe, that in Mark almost all the ancient, and many later MSS, with several printed editions, have *τς* before *βαίς*; and this reading is adopted by *Wetstein* and *Griesbach*, whom see.

BATOS, *ς, δ*, from the Heb. בַּר, *Bar*.

A *Bath*, the largest Jewish measure of capacity next to the *Homer*, of which it was the tenth part. See *Ezek.* xlv. 11, 14. It is equal to the *Ephab*, i. e. to seven gallons and a half English, and is always mentioned in Scripture as a measure of liquids. occ. Luke xvi. 6.

Βατραχος, *ς, δ*, q. βοατραχος, παρὰ τὴν βοὴν τραχείαν εἶναι, from it's harsh croaking.

A *frog*. occ. Rev. xvi. 13. Is not our English name *frog* likewise formed from the sound of its croaking?

Βαττολόσω, *ω*, from *βατλος*, a stammerer, properly one who cannot speak plain, but begins a syllable several times before he can finish it*, and *λόσος* speech. And *βατλος* seems a derivative from Heb. בָּטָל to speak foolishly, prate, babble, effutire.

To use vain repetitions, as the Heathen did in their prayers. Of these we have examples, 1 K. xviii. 26. Acts xix. 34. Comp. *Homer*, ll. i. lin. 472, 3. occ. Mat. vi. 7. Comp. *Ecclus.* vii. 14.

Simplicius on *Epietet.* p. 212, uses this very uncommon verb. See *Wetstein* on Mat.

Βδελυσμα, *αλος, το*, from *βδελυσμαι*, perf. of *βδελυσσομαι*.

An abomination, an abominable thing. Mat. xxiv. 15. Luke xvi. 15. & al. By a comparison of Mat. xxiv. 15, 16, Mark xiii. 41, with Luke xxi. 20, 21, it is plain that by the abomination of desolation, i. e. which maketh desolate, are meant the Roman armies with their en-

* *Salmasius* in *Pole's* Synopf.

† Whence also may be derived the name of that *Battus*, the son of *Polymnestus* the Theraean, who, *Herodotus* says, was τραυλος, a stammerer. Lib. iv. cap. 155.—of *Battus*, a silly tautological poet mentioned by *Suidas*, and to whom *Ovid* is thought to allude in the answer of that bubbling *Battus* to *Mercury*, *Metam.* lib. ii. line 703,

—sub *illis*

Montibus, inquit, erunt, & erant sub montibus illis.

—they should

Be near those hills, and near those hills they were.

See *Swicer*, *Theaur.* in βαττολόσω.

signs. “As the Roman ensigns; especially the eagle, which was carried at the head of every legion, were objects of worship; they are, according to the usual style of Scripture, called an abomination.” *Lardner's* Collection of Testimonies, vol. i. p. 49, &c. See also *Josephus*, Ant. lib. xviii. cap. 3. § 1. & cap. vi. § 3. & *De Bel.* lib. vi. cap. 6. § 1. & *Bp. Newton* on *Proph.* vol. ii. p. 263, &c. 8vo. and *Randolph's* View of our Lord's Ministry, p. 291, Note.

In the LXX, βδελυσμα most frequently answers to the Heb. נִבְחָה, נִרְשָׁה, or נִרְשָׁה; (which is the Heb. word in Dan. ix. 27.) all of which denote somewhat very nauseous or abominable:

Βδελυδλος, *η, ον*, from *βδελυδναι*, 3d perf. perf. of *βδελυσσομαι*.

Abominable, extremely hateful. occ. Tit. i. 16.

ΒΔΕΑΤΣΣΟΜΑΙ. It may be derived from Heb. בָּרַר *to separate*, compounded perhaps with נָשָׂא *to make*:

To turn away through loathing or disgust; to abhor, abominate, averſari, abominari. occ. Rom. ii. 22. Rev. xxi. 8; where *βδελυσμενοι*, according to *Vitringa*, means those who are polluted with unnatural lusts, the ἀρσενικοί and μαλακοί, whose wickedness is called in Heb. נִבְחָה abomination, Lev. xviii. 22; and the persons guilty of it *βδελυσμενοι* by the LXX, *Hos.* ix. 10.

Βεβαιος, *α, ον*, from *βεβαια*, Ionic. for *βεβηκα*, perf. of *βαιω* or *βαινω* to go, and which in this tense imports firmness, steadiness.

Firm, sure, steadfast. occ. Rom. iv. 16.

2 Cor. i. 6. 2 Pet. i. 10. Heb. ii. 2. iii. 6,

14. vi. 19. ix. 17. This last verse, and

the immediately preceding one, *Doddridge* paraphrases thus: “For where a covenant is,—it necessarily imports the death of that by which the covenant is confirmed (or, according to *Pierce*, of the pacifier, τὰ διαθεμενός, comp. under Διαθήκη II.) for you know that sacrificial rites have ever attended the most celebrated covenants which God hath made with man, so that I may say, a covenant is confirmed over the dead, (“dead sacrifices,” *Macknight*) ἐπὶ νεκροῖς βεβαια, so that it does not avail while that by which it is confirmed, liveth.”

Here it is evident, 1st, That, according

to

to either *Doddridge's* or *Pearce's* interpretation, διαθεμενος is but another name for the Heb. ברית a *purifier*, or *purification sacrifice*, which always accompanied the *solemn dispensations* of God to man. See Gen. xv. 18. Exod. xxiv. 5, 8. Mat. xxvi. 28; and, 2dly, that, according to St. Paul's reasoning in this passage, the Heb. phrase ברית ברית, when referring to covenants, must strictly and properly import the *cutting off*, namely in sacrifice, such a *purifier*. (Comp. Heb. and Eng. Lexicon in ברת V.) But, 3dly, I must observe, that διαθηκη (which see) should be rendered, when referring to God's transactions with man, not a *covenant*, but an *institution* or *dispensation*.

Βεβαιωσας, α, ον, Comparat. of Βεβαιος.

More firm, more confirmed. occ. 2 Pet. i. 19, Και εχομεν βεβαιωσεν τον προφητικον λογον, *And we (Apostles) have the prophetic word (of the Old Testament, comp. ver. 20, 21.) more confirmed, i. e. in consequence of what we saw and heard on the Mount. "He does not oppose, says Wetstein, the prophetic word to fables, or to the transfiguration seen by himself. For (besides that what we ourselves have seen, we know more certainly than what we have heard that others have seen), if Peter had intended such an opposition, he would have written εχομεν δε ορ εχσει. But the prophetic word is more firm now, after it has been confirmed by the event, than it was before the event. So the Greek interpreters understood the passage, Schol. [Cod.] 16. Ελαβε παρα Θεου δοξαν, και εχομεν εκ της βεβαιωσεν πασαν την υπο των προφητων περι αυτου προκαταγγελιαν—προσεχοντες τελους ασφαως υπο των προφητων ειρημενοις, εκ ασοχησε της ελπιδος, των πρσματων καλα τον ιδιον καιρον παραλινομενων, α και ημεραν σοφως εκαλεσε, τη τροπη εμμεινας. He (Christ) received from God glory, and hence we have all the predictions of the prophets concerning him more firm—taking heed therefore to what hath been obscurely spoken by the prophets, ye will not miss your hope, the things coming to pass in their own time, which things he also judiciously calls day, continuing the figure *."* Comp. Macknight.

* Comp. 1 Pet. i. 10, 11, Luke xxi. 25—27,

As to the sense here assigned to the expression EXEIN BEBAIOTEPON, Bowyer in his Conjectures on the Text (which see) cites from *Isocrates*, τας δε τοις εν ειναι με νομιζοντας οιος περ ειμι BEBAIOTEPAN ταυτην ΕΞΕΙΝ την διανοιαν; (but I hope) "that those who know me to be really what I am, will be more confirmed in this opinion;" and from *Josephus*, Ant. lib. v. cap. 10. § 4. Ταυτα βιασαμενος ορκους ειπεν αυτω τον προφητην Ηλει—ετι μαλλον BEBAIOTEPAN ΕΙΧΕ την προσδοκιαν της τεκνων απωλειας, "When *Eli* had extorted these things by oath from the prophet, he had the expectation of his sons' destruction more fully confirmed."

Βεβαιωω, ω, from βεβαιος.

I. To confirm, establish. Mark xvi. 20. 1 Cor. i. 8. Col. ii. 7. & al.

II. To keep, verify, of promises. occ. Rom. xv. 8. Polybius and Aristides use the same phrase, βεβαιωσαι τας επαγγελιας, or την επαγγελιαν. See *Raphelius* and *Wetstein*.

Βεβαιωσις, ιος, att. εως, η, from βεβαιωω. Confirmation, corroboration. occ. Phil. i. 7. Heb. vi. 16.

Βεβηλος, ος, ο, η.

Profane, void of religion or piety. Applied both to persons. occ. 1 Tim. i. 9. Heb. xii. 16; and to things. occ. 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16.

Βεβηλος may be derived either from the † Heb. בלבב in confusion, from לבב to confound, "because profane persons confound the differences of things," or from the particle βε, denoting privation or separation (perhaps from the Heb. גב to go, go away), and βηλος † a threshold or pavement, particularly of a temple, so that βεβηλος will properly denote one who either is or ought to be debarred from the threshold or entrance of a temple, as the

and see *Fortin's Tracts*, vol. i. p. 412—414. edit. 1790.

† See *Gale's Court of the Gentiles*, vol. i. book i. p. 82.

‡ Which seems a derivative from the Heb. בלבב to agitate, disturb, because continually disturbed by the feet of those who go in and out. So the English threshold from the Saxon ðreƿcƿald is plainly compounded of ðreƿc to smite, strike, thresh, and ƿald wood; because the threshold is continually struck and worn by the feet of those who go in and out." See *Heb. and Eng. Lex.* in בלבב II.

Latin profanus likewise is strictly one who stands procul à or pro fano, at a distance from or before the temple or consecrated inclosure. Both the Greek and Latin words correspond to those solemn proclamations which sometimes preceded their sacred rites: Thus in *Callimachus* Hymn. in Apoll. line 2,

—ἐπας, ἐπας, ὅς τις ἀνέρος.

And in *Virgil*, *Æn.* vi. line 258,

Procul! o procul! este profani.

Far! ye profane! O far!

So that well-known fragment of *Orpheus* begins,

Θηγεζομαι ἐς θερμὸς ἐς, θύρας δ' ἐπιθεσθε βεβηλοῖς
Πασιν ὁμῶς.

I'll speak to whom 'tis lawful, but these doors
O! shut 'gainst the profane.

Comp. Numb. v. 1—4. xix. 13, 20.
2 Chron. xxiii. 19.

Βεβηλω, ω, from βεβηλος.

To profane, pollute, treat what is consecrated to God as if it were common. occ. Mat. xii. 5. Acts xxiv. 6. Comp. Neh. xiii. 18. Ezek. xxii. 26, in the LXX.

BEEAZEBOYA. Heb.

Beelzebub, as all the Greek MSS constantly read it with a final A, or as the Vulg. and modern versions give it, *Beelzebub*, Heb. בעל זבוב from בעל the Lord, and זבוב gushing out. *Baalzebub* is mentioned 2 K. i. 2, 3, 6, 16. as the *Aleim* or God of the Philistines of *Ekron*. He appears by that history to have been one of their medical idols; and as בעל denotes the sun, so the attribute זבוב seems to import his power in causing water to gush out of the earth, and in promoting the fluidity and due discharge of the juices and blood in vegetables, animals and men, and thereby continuing or restoring their health and vigour.

And as flies, from the manner of their issuing from their holes, were no improper emblems of fluids gushing forth, hence the epithet זבוב makes it probable that a fly was part of the imagery of the *Baal* at *Ekron*, or that a fly accompanied the bull or other image, as we see in many instances produced by *Montfaucon*; especially since the LXX translators, who

certainly knew much better, than we at this distance of time can pretend to do, what were the emblematic gods of the Heathen, have constantly rendered בעל זבוב by BAAA MYIAN, *Baal the fly* *. And however strange the worship of such a deity may appear to us, yet a most remarkable instance of a similar idolatry is said to be practised among the *Hottentots* even to our days. For (if *Kolben* is to be believed) this people “adores, as a benign deity, a certain insect, peculiar, it is said, to the *Hottentot* countries.” This animal is of the dimension of a child’s little finger; the back is green, and the belly speckled with white and red. It is provided with two wings, and on its head with † two horns. To this little winged deity, whenever they set eyes on it, they render the highest tokens of veneration; and, if it honours a *Kraal* (a village) with a visit, the inhabitants assemble about it in transports of devotion, as if the LORD of the UNIVERSE was come among them. They sing and dance round it while it stays, troop after troop, throwing to it the powder of *Bachu*, with which they cover at the same time the whole area of the *Kraal*, the tops of their cottages, and every thing without doors. They likewise kill two fat sheep as a thank-offering for this high honour. It is impossible to drive out of a *Hottentot*’s head, that the arrival of this insect to a *Kraal* brings favour and prosperity to the inhabitants ‡.”

Baal-

* And in this they are followed by *Josephus*, who, Ant. lib. ix. cap. 2. § 1, says that *Abaziah* sent προς τον Αβιαζων ΘΕΟΝ ΜΥΙΑΝ, τοῦτο γὰρ ἡ νομομα τῷ Θεῷ to the God-Fly (for that was the deity’s name) of *Ekron*. And an old writer, cited by *Suidas* under the word Ηλιας, says concerning *Abaziah*, Εὐφρατοῦ ΜΥΙΑΙ τον εν Αβιαζων Εὐδωλῳ, he applied to the Fly, the Idol of thole of *Ekron*. Not to mention the correspondent testimonies of *Nazianzen*, *Theodoret*, *Philastrius*, and *Procopius*, which are cited by *Bochart*, vol. iii. p. 499.

† See Heb. and Eng. Lex. under זב IV. and זב, and comp. below under *Kepas*.

‡ The above account is transcribed from the *Complete System of Geography*, vol. ii. p. 492, the authors of which have very faithfully extracted it from *Kolben*’s Present State of the Cape of Good Hope, in the first volume of which work, p. 99, &c. of the English edit. the reader may be entertained with a full detail of the worship of (I had almost said) *Baalzebub* among the *Hottentots*. But finding that the authenticity of *Kolben*’s account of this people

Baal-zebub's being represented under the form of a *fly*, might be one reason why the Jews in our Saviour's time had changed the name into *Beel-zebul*, i. e. **בעל זבול*, *the Lord of dung*, which I need not stay to prove these winged deities shew a particular regard to. But the Jews then used this name for the *Prince of the Devils*, Mat. xii. 24. Luke xi. 15; and our Lord himself applies it, Mat. xii. 26, 27. Luke xi. 18, 19, as synonymous with *Satan*, who, according to St. Paul, Eph. ii. 2, is the *Prince of the Power of the Air*, and therefore might properly be called *Beel-zebub*, as being *the Lord of this fluid*: And he might also be denominated *Beel-zebul* from his delighting in all *abomination and uncleanness*. (Comp. under *Ακαθάρτος* IV.) occ. Mat. x. 25. xii. 24, 27. Mark iii. 22. Luke xi. 15, 18, 19.

ΒΕΛΙΑΔ, Heb. בלעל.

Belial. It occurs once, 2 Cor. vi. 15, according to most of the printed editions, but I know not that any Greek MS has this reading. Seven of those cited by *Weisstein*, two of which ancient, have *βελιαν*, and two *βελιαδ*, but the greater number have *βελιαρ*; and this last seems the true reading, ρ being substituted for the Heb. ל in בלעל, because the termination λ is unknown to the Greek language. The Heb. בלעל may most probably be derived from בלי *not*, and על *profit*, and so signify *unworthless, wicked*; and hence *βελιαρ*, in 2 Cor. vi. 15, being opposed to Christ, seems to denote *ὁ πονηρὸς the wicked one, the Devil, or Satan*.

ΒΕΛΟΣ, εος, ες, το, either from βαλλω (anciently βλεω) *to cast*, or rather im-

ple has been of late years severely arraigned by succeeding travellers, I must leave it to the reader himself to determine what degree of credit is due to him.

**זבל* signifies *dung*, not only in the Rabbinical writings, but in the Chaldee Targums, and in the Syriac language (see *Castell's* Lexic. Heptaglot.), and there is no reason to doubt but it was applied in the same sense by the Jews with whom our Lord conversed. And among the Jews, says *Ligbfoot*, Hor. Heb. Mat. xii. 24, it was almost reckoned a duty of religion to reproach idols and idolatry, and call them by contemptuous names, of which זבל was a common and general one, as he proves from a passage in the Thalmudical Tract *Beracoth*. *Symmachus*, in like manner as the Evangelists, uses *Βελζεβυλ* for בעל זבול. 2 K. i. 2. See more in *Weisstein's* Var. Lect. on Mat. x. 25.

mediately from the Heb. בלל *to agitate, hasten*.

A dart, arrow. In the N. T. it is only used figuratively for *Satanical temptations*. occ. Eph. vi. 16, where the expression τα βελη—τα πεπυρωμενα, *the fiery or fired darts*, seems an allusion to those *javelins*, or *arrows*, which were sometimes used by the ancients in sieges and battles. Thus *Arrian*, De Exped. Alex. lib. ii. mentions πυρφορα βελη, *fire-bearing darts*. *Appian*, De Bel. Mithrid. πυρφορα τοξευμαλα, and *Thucydides*, lib. ii. 75, πυρφοροι οἷστοι, *fire-bearing arrows*. *Livy*, lib. xxi. cap. 8, calls a weapon of this kind a *Falarica*, which he describes as a *javelin* surrounded at the upper part with combustible matter, which when set on fire, the weapon was darted against the enemy. I shall only add further, that the learned *Elfner* has produced the very phrase of St. Paul from *Apollodorus*, who says, *Biblioth.* lib. ii. that *Hercules* plagued the Lernean Hydra ΒΕΛΕΣΙ ΠΕΠΥΡΩΜΕΝΟΙΣ. See *Raphelius*, *Elfner*, *Wolfius*, *Weisstein* and *Kypke*.

Βελιων, ονος, ὁ, ἡ, και το—ον. An irregular comparative, according to the grammarians, of αλαθος *good*, but really derived from βαλομαι *to be willing, desirous*; or, according to *Damm*. *Lexic. Græc.* from βελος *a dart*, q. d. "quod magis scopum attingit, *what better hits the mark*."

Better. Whence Βελιον, neut. used adverbially, *Well enough, very well*. occ. 2 Tim. i. 18. So Καλλιον, *Very well*. Acts xxv. 10.

ΒΗΘΕΣΔΑ, Heb.

Bethesda, Heb. בית חסדא, *the house of mercy*. So the Syriac version בית חסדא. The name of a *pool*, or rather *bath*, of water, having five porticoes; and so called from the miraculous cures there mercifully vouchsafed by God to persons labouring under the most desperate diseases. occ. John v. 2, where see *Wolfius*. They still shew you "the pool of *Bethesda* contiguous on one side to St. Stephen's gate, on the other to the area of the temple." *Maundrell's* Journey, April 9. Comp. *Hasselquist's* Voyages, &c. p. 134.

BHMA, αλος, το.

I. *A judgement-seat, a tribunal, a throne, a raised or elevated seat for a judge or king*.

Mat. xxvii. 19. John xix. 13. Acts xii. 21. xxv. 6, 17. Thus *Josephus*, De Bel. lib. ii. cap. 9. § 3. Τη δὲ ἐξῆς ὁ Πιλάτος ΚΑΘΙΣΑΣ ΕΠΙ ΒΗΜΑΤΟΣ — and lib. iii. cap. 9. § 10. Ουεσπασιανός — ΚΑΘΙΖΕΙ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ. So Ant. lib. xx. cap. 5. § 2. Comp. Rom. xiv. 10. 2 Cor. v. 10. In this sense the word may be derived either from βαίνω or βῆμι, *to ascend*, or from the Heb. במד *high, elevated*.

II. Βημα ποδός, *A space or room to set the foot on*, q. d. *a foot's tread*. occ. Acts vii. 5. In this sense it is a derivative from βεβημαι, 1st perf. pass. of βαίνω, βαω, or βεμι, *to step, tread*. In the LXX, Deut. ii. 5, βημα ποδός answers to the Heb. מדרך כף רגל, *a foot's tread*, Eng. transf. *a foot-breadth*.

ΒΗΡΤΑΛΛΟΣ, α, ὁ, or ἡ. It may be very naturally derived from Heb. בר, *pure, bright*, and הלה *to shine*; whence, by the way, may also be deduced the French *briller*, *to shine*, and thence the English *brilliant, brilliancy*.

A beryl. A kind of precious stone of a green colour, and the best sort of which are of a fine sea-green. They are found in India, but rarely any where else. So Pliny, Nat. Hist. lib. xxxvii. cap. 5. "Probatissimi sunt ex iis qui viriditatem puri maris imitantur. — In India originem habentes, raro alibi reperti." occ. Rev. xxi. 20, where see *Wetstein*.

BIA, ας, ἡ, from Heb. הבה HipH. of בא *to cause or make to go, to impel*, the formative ה being dropped.

Force, violence. occ. Acts xxi. 35. xxiv. 7. xxvii. 41. v. 26, where observe that *Polybius*, cited by *Wetstein*, uses the same phrase META BIAS.

Βιαζω, from βια.

To force, urge. Hence βιαζομαι, mid. *To force oneself, to press.* occ. Luke xvi. 16.

Βιαζομαι, pass. *To be forced, or invaded by force.* occ. Mat. xi. 12. See *Wetstein* on both texts.

Βιαός, αια, αιον, from βια.

Violent, vehement. occ. Acts ii. 2, where *Wetstein* cites from *Philo*, BIAIA ΠΝΕΤ-ΜΑΤΑ, and from *Arrian*, ΠΝΕΤΜΑ BIAION.

Βιασής, α, ὁ, from βιαζω.

One who invades, or forcibly crowds or presses. occ. Mat. xi. 12, where Eng.

Marg. *they that thrust men.* See Bp. Pearce.

Βιᾶζω, from βιαω, *to go or come*, with the re-duplication βι. Comp. Διδασκω.

To cause or make to come or go. This V. occurs not uncombined in the N. T.

Βιβλαριδιον, α, το, a diminutive of βιβλος. *A little book.* occ. Rev. x. 2, 8, 9, 10.

Βιβλιον, α, το, from βιβλος.

I. *A book, a roll or volume*, as of the Prophet *Isaiah*, of St. John's Gospel, of the Law. See Luke iv. 17, 20. John xx. 30. Gal. iii. 10. Comp. Αναπύσσω; and on 2 Tim. iv. 13, see *Μεμβρανα II*, and *Macknight*.

Βιβλιον is by no means necessarily a diminutive; for though ιον be frequently a diminutive termination, yet there are very many Greek nouns in ιον, which differ not at all in sense from the more simple nouns, whence they are derived: thus οικιον from οικος, ὄρκιον from ὄρκος, φοβιον from φοβος, θηριον from θηρ, have a diminutive termination indeed, but no such signification; θηριον, for instance, is not *a little wild beast*, but simply *a wild beast*, as θηρ, whence *Homer* has μελα θηριον, Odyss. x. lin. 171, 180,

—μελα γὰρ ΜΕΤΑ ΘΗΡΙΟΝ ηεν.

So βιβλιον is not necessarily *a little book*, but simply *a book*, according to that of *Callimachus*, ΜΕΤΑ ΒΙΒΛΙΟΝ μελα κακον, *A great book is a great evil.* See *Dupont*, in *Theophrastus*. Ethic. Char. p. 385. 6. edit. Needham.

II. *A scroll, a bill or billet*, as of divorce-ment, which, if we may believe the *Thalmudists*, was always to consist of twelve lines, neither more nor less. *Lightfoot* gives us the form of such an instrument, *Hor. Heb. &c.* on Mat. v. 31. occ. Mat. xix. 7. Mark x. 4. Comp. Deut. xxiv. 1. Jer. iii. 8, where the LXX apply the word in the same sense for the Heb. ספר. So *Herodotus* uses βιβλιον for a letter of no great length. Lib. i. cap. 124, 5. comp. lib. vi. cap. 4.

Βιβλος, α, ἡ, from βυβλος the *Egyptian Papyrus*. "Of the many travellers into Egypt, says the Abbe *Winckelman*, *Alpinus* is the only one who has given us an exact description of this plant. It grows

grows on the banks of the Nile, and in marshy grounds. The stalk, according to *Alpinus*, rises to the height of six or seven cubits, besides about two under water. This stalk is triangular.—This *reed*, commonly called the *Egyptian Reed*, was of the greatest use to the inhabitants.—But the most useful part of this plant was it's *delicate rind or bark*, which they used to *write upon*.—The leaves of the *papyrus* were drawn from the stalk, which may be easily separated into thin layers.—This is confirmed by the inspection of the MSS of *Herculaneum*. They are composed of leaves four fingers in breadth, which, to the best of my judgement, shews the circumference of the plant." Thus the Abbé, in his *Critical Account of Herculaneum*, p. 82—86, where see more. And as *reeds* in general are *bollow*, hence the Greek name *βυβλος* seems to be ultimately derived from the Heb. *בוב* *bollow*, compounded perhaps with *בלע* to *swallow*, from it's *swallowing up* the water in or near which it grows. So it's Heb. name *בומא* is from the V. *בומא* to *sup up*, *swallow*; and *Lucan* styles the *papyrus*, *bibula drinking, soaking*.

I. As a N. *The Egyptian Papyrus*; in which sense it is used by *Herodotus*, lib. v. cap. 58. And thus the adjective *βιβλικος* is applied for the Heb. *בומא* by the LXX, Isa. xviii. 1. And because anciently books were frequently written on the rind of this plant, hence

II. *A written volume, a book*. Mark xii. 26. Luke iii. 4. & al. And though these *Jewish* books were generally written on prepared skins or parchment, yet they were by the writers of the N. T. called *βιβλοι*; just as *Herodotus* informs us, in the passage above referred to, that the Ionians called the *διφθερας* or *skins*, on which they wrote *εν σπιανει* BIBAΩN in a scarcity of *papyrus*, BIBAΩYS.

III. *A catalogue, an account*. Mat. i. 1. comp. *Γενεσις*. It seems a good remark of *Doddridge*, on Rev. iii. 5, "that the *Book of Life* does not signify the catalogue of those whom God has absolutely purposed to save; but rather the catalogue of those who were to be considered as heirs of the kingdom of Heaven, in consequence of their *Christian* profession,

'till by apostasy from it, they throw themselves out of that society to which they before belonged." Comp. Phil. iv. 3, where see *Macknight*. *Vitringa* remarks, that the expression in Rev. iii. 5, alludes to the *Genealogical Tables of the Jewish priests* (see Ezra ii. 62. Neh. vii. 64.), as the *white raiment* mentioned in the same verse does to the *priestly dress*.

βιος, s, ô, from *βια* strength, force.

I. *Natural life*. Luke viii. 14. 1 Tim. ii. 2. 1 Pet. iv. 3. comp. 1 John ii. 16.

II. *Means of supporting life, living, subsistence, goods*. Mark xii. 44. Luke viii. 43. xv. 12, & al. comp. 1 John iii. 17. See *Rapheus*, *Elfner*, and *Weststein* on Mark xii. 44, who shew that *βιος* is frequently used in this sense by the best Greek writers.

βιωω, ω, from *βιος*.

To live. occ. 1 Pet. iv. 2.

βιωσις, ιος, att. *εως*, η, from *βιωω*.

Life, manner of life or living. occ. Acts xxvi. 4.

βιωλικος, η, ον, from *βιωω*.

Of or belonging to natural life. occ. Luke xxi. 34. 1 Cor. vi. 3, 4.

βλαβερος, α, ον, from *εβλαβον*, 2 aor. of *βλαπτω*.

Hurtful. occ. 1 Tim. vi. 9.

βλαπτω. It may be derived from the obfol. *βλαβω*, which in *Homer* signifies to *impede, binder*, and which *Eustathius* accordingly explains by *εμποδιζειν*. See, inter al. Il. xix. lin. 82, 166. xxii. lin. 15. xxii. 1. lin. 387, 571, 774. And *βλαβω* may be derived from obfol. *ληβω* or *λαβω* to *take hold on*, prefixing β. See *Dammi* Lexicon, col. 1422.

I. *To impede, binder*; but not thus used in the N. T.

II. *To hurt or harm*. occ. Mark xvi. 18. Luke iv. 35.

βλασανω, from the obsolete *βλασεω*, whence also it borrows it's tenfes.

I. Intransitively, *To shoot, spring, sprout*, as a plant or seed. occ. Mat. xiii. 26. Mark iv. 27. Heb. ix. 4.

II. Transitively, *To spring, cause to shoot*, as the earth. occ. Jam. v. 18. The word is used in this latter sense by the LXX, Gen. i. 11, answering to the Heb. *אשר* to *bud* or *cause to bud*.

ΒΛΑΣΤΕΩ, ω, perhaps from the Heb. *בול* a *shoot*, and *עש* infin. of *עשה* to *make*.

To shoot, sprout. An obsolet. V. whence in the N. T. 1st aor. ἐβλαστησα. See under Βλασανω.

Βλασφημew, ω, either from βλαπτειν την φημιν, *burting* (or, as we say, *blasting*) the reputation or credit; or from βαλλειν ταις φημαις, *smiting with reports or words*. This latter derivation is given by Eustatbius, and preferred to the former by the learned Duport on Theophrast. Ethic. Charact. cap. vi.

I. To hurt or wound a person's reputation by evil reports, to speak ill of, to rail, revile, calumniate. Tit. iii. 2, where see Wetstein & al. Pass. βλασφημεμαι, To be reviled. Rom. iii. 8. 1 Cor. iv. 13. x. 30.

II. To speak with impious irreverence concerning God himself, or what stands in some peculiar relation to him, to blaspheme. See Mat. ix. 3. xxvi. 65. xxvii. 39. Mark iii. 29. Luke xxii. 65. Acts xiii. 45. Tit. ii. 5. And on this V. and its conjugates consult Campbell's Preliminary Dissertations to the Gospels, p. 395, &c.

In Mark iii. 29. Luke xii. 10, it is construed with εις. So Plato, De Repub. II. ΕΙΣ ΘΕΟΥΣ ΒΛΑΣΦΗΜΕΙΝ. See Wetstein.

Βλασφημια, ας, η, from βλασφημος.

I. Wounding another's reputation by evil reports, evil speaking, calumny, railing. Eph. iv. 31. Col. iii. 8. & al. Comp. Jude ver. 9, and Wolfius there.

II. Speaking impiously concerning God, or what peculiarly relates to him, blasphemy. Mat. xii. 31. xxvi. 65. Mark ii. 7. John x. 33. & al.

Βλασφημος, ο, ο, η, και το—ον, from the same as βλασφημew, which see.

I. Speaking evil, railing. occ. 2 Pet. ii. 11. comp. 1 Tim. i. 13. 2 Tim. iii. 2.

II. Blasphemous, a blasphemer. occ. Acts vi. 11, 13.

Βλεμμα, αλος, το, from βεβλεμμαι perf. pass. of βλεπω.

Look, cast of the countenance. In this sense Wetstein shews that it is frequently used in the Greek writers; but I cannot find that it ever signifies the act of seeing. occ. 2 Pet. ii. 8, where Wetstein says "Βλεμματι and ακοη are those of the Sodomites; Lot, beholding their lascivious looks, and hearing the report of their lewdness, was vexed with their unlawful

deeds.—Βλεμμα are not the eyes which see, but which are seen, and which betray the affections of the mind." Comp. Isa. iii. 9. And indeed βλεμμα, as being immediately derived from the perfect passive, should likewise have a passive signification.

ΒΛΕΠΩ, from βλεω (anciently used for βαλλω) to cast, and ωπα the eye.

I. To see, behold. Mat. xi. 4. Mark v. 31. viii. 23. & al. freq. comp. Mat. vi. 6, 18. On Mat. xviii. 10, comp. 2 K. xxv. 19. Esth. i. 14, and see Stanhope on the Epistles and Gospels, vol. iv. p. 495.

II. To look, look at, behold attentively. Mat. v. 28. John xiii. 22. Acts iii. 4.

III. To perceive by the outward senses. Mat. xiv. 30.

IV. To perceive by the eye of the mind, to understand. See Mat. xiii. 13, 14, 16. Mark viii. 18. Rom. vii. 23. Jam. ii. 22.

V. To look about, be circumspect, to take heed, beware. Mat. xxiv. 4. Mark viii. 15. xiii. 9. Acts xiii. 40. & al.

VI. Βλεπειν εις προσωπον, To look at, regard, respect, the person or outward appearance of a man. occ. Mat. xxii. 16. Mark xii. 14. It is the same as λαμβανειν προσωπον (which see under Λαμβανω XIX.), as appears from comparing the passages just cited with Luke xx. 21.

VII. Βλεπειν κατα, spoken of a haven or harbour, To look towards. occ. Acts xxvii. 12. Xenophon in like manner applies βλεπειν προς to a tent, and Herodian, to a body of soldiers, p. 214, edit. Oxon. See Blackwall's Sac. Classics, vol. i. p. 205, Alberti and Kypke.

ΒΛΕΩ.

To cast. An obsolete V. whence in the N. T. we have the perf. act. βεβληκα, perf. pass. βεβλημαι, 2d aor. εβληθην, imperat. βληθηι, infin. βληθηναι, particip. βληθεις. See under Βαλλω.

Βλητος, α, αν, from βεβλησαι, 3d perf. perf. pass. of βαλλω or βλεω to cast, put.

To be cast or put. occ. Mark ii. 22. Luke v. 38. In which texts observe, that βλητον is a verbal N. in the neuter gender, governing the accusative case οινον; for this sort of verbal nouns govern the same cases as the verbs whence they are derived. Thus Demosthenes, Contra Lept. ΤΟΙΣ ΜΕΝ ΤΙΠΑΡΧΟΤΕΙ ΝΟΜΟΙΣ ΧΡΗΣΤΕΟΝ, ΚΑΙΝΟΤΣ ΔΕΙΚΗ ΜΗ ΘΕΤΕΟΝ.

Ufg

Use must be made of the laws in being, but new ones must not be rashly enacted." And to accustom the learner to this idiom of the Greek language, I shall transcribe, from *Prodicus's Hercules*, page 9, edit. *Simpson*, a passage which may on other accounts also deserve his attention. Τῶν γὰρ οὐτῶν ἀσάνων καὶ καλῶν ἔδην, ἀνευ πόνου καὶ ἐπιμελείας, Θεοὶ διδασίν ἀνθρώποις· ἀλλ' εἴτε τῆς Θεῶς ἰλέως εἶναι σοὶ βέλει, ΘΕΡΑΠΕΥΤΕΟΝ ΤΟΤΕ ΘΕΟΥΣ· εἴτε ὑπὸ φίλων ἐδελείξαι πασθαι, ΤΟΤΕ ΦΙΛΟΥΣ ΕΥΕΡΓΕΤΗΤΕΟΝ· εἴτε ὑπὸ τίνος πολέως ἐπιθυμείας τιμασθαι, ΤΗΝ ΠΟΛΙΝ ΟΦΕΛΗΤΕΟΝ· εἴτε ὑπὸ τῆς Ἑλλάδος πασης ἀξίους ἐπ' ἀρετῇ θαυμάζεσθαι, τὴν Ἑλλάδα πειράσειν εὐ ποιεῖν· εἴτε τὴν γῆν φερεῖν σοὶ βέλει καρπὸς ἀφθονός, ΤΗΝ ΓῆΝ ΘΕΡΑΠΕΥΤΕΟΝ· εἴτε ἀπο βοσκημάτων οἶεν δεινὸν πλουτίζεσθαι, ΤῶΝ ΒΟΣΚΗΜΑΤΩΝ ΕΠΙΜΕΛΗΤΕΟΝ· εἴτε δια πολέμου ὄγκου αὐξέσθαι, καὶ βάλει δύνασθαι τῆς τε φίλης ἐλευθερίας, καὶ τῆς ἐχθρῆς χειρῆσθαι, ΤΑΣ ΠΟΛΕΜΙΚΑΣ ΤΕΧΝΑΣ αὐτὰς τε παρὰ τῶν ἐπισταμενῶν ΜΑΘΗΤΕΟΝ, καὶ ὅπως αὐταῖς δεῖ χρῆσθαι, ἀσκήσειν· εἰ δὲ καὶ σωματικὴ βέλει δυνάμις εἶναι, τῇ γνώμῃ ὑπηρετεῖν ΕΘΙΣΤΕΟΝ ΤΟ ΣΩΜΑ καὶ ΓΥΜΝΑΣΤΕΟΝ συν πονοῖς καὶ ἰδρόσιν. The Gods give to men none of those things which are really good and honourable, without the concurrence of their own labour and care. But whether you would have the Gods propitious to you, *the Gods must be worshipped*; or you are desirous of being loved by your friends, *your friends must be served*; or you want to be honoured by any particular city, *that city must be benefited by you*; or you wish to be honoured by all Greece on account of your virtue, you must endeavour to do somewhat for the service of all Greece; or if you desire that your land should yield plentiful crops, *your land must be cultivated*; or if you would get rich by feeding cattle, *the cattle must be carefully tended*; or if you are eager to raise yourself by war, and are desirous of giving liberty to your friends, and of vanquishing your enemies, *the arts of war must be learned from those who know them, and must be practised to render you expert*; or, lastly, if you would be strong in body, *your body must be accus-*

tomed to obey your mind, and must be exercised with labour and fatigue." It may not be amiss to add, that the Latins have imitated this manner of expression, by using the neuter of their participle in *dus*, as the Greeks do their verbal in *τεον*. Thus *Lucretius*, lib. i. line 112,

Æternas—pœnas in morte timendum.

Eternal torments must in death be fear'd.

Line 139,

Multa novis verbis præsertim cum sit agendum.

For in new terms must many things be couch'd.

Line 382,

—Motu privandum 'st corpora quæque,

All bodies must of motion be depriv'd.

Comp. lib. iii. line 626.

Thus also *Virgil*, *Æn.* xi. line 230,

—Aut pacem Trojano ab rege petendum.

Or peace must from the Trojan king be begg'd.

And even *Cicero*, *Tuscul.* lib. ii. cap. 19.

Iterandum eadem ista mihi. Those same things must be repeated by me.

BOANEPTEΣ, Heb.

Boanerges. An Hebrew name, denoting *Sons of Thunder*, ὁ ἐστὶν υἱοὶ βορῆς, says *St. Mark*. It seems to be the * *Galilean* pronunciation of the Heb. בני רעע, expressed in Greek letters. Now רעע properly signifies a violent trembling or commotion, and may therefore be well rendered by *borḥes thunder*, which is a violent commotion in the air; so, vice versa, any violent commotion is figuratively, and not unusually, in all languages called *thunder*. When our Saviour furnished the sons of *Zebedee* בני רעע, he seems plainly to have had an eye to that prophecy of *Haggai*, ch. ii. 6, *Yet once, and I will shake, מרעיש, the heavens and the earth*, which is by the Apostle to the Hebrews, ch. xii. 26, applied to the great alteration made in the economy of religion by the publication of the gospel. The name *Boanerges* therefore given to *James* and *John* imports that they should be eminent instruments in accomplishing this wondrous change, and should, like *thunder* or an *earthquake*, mightily bear down all opposition by their inspired

* See under Γαλιλαίος.

*preaching and miraculous powers**. occ. Mark iii. 17. It may be worth adding, that, as our Saviour here calls the two sons of Zebedee, *Sons of Thunder*, so *Virgil*, *Æn.* vi. line 842, by a like figure, calls the two *Scipios*,

—————*Duo Fulmina Belli.*

—————*Two Thunderbolts of War.*

ΒΟΑΩ, ω. A word formed from the sound, like *bellow*, *moo*, in Eng.

To cry, cry aloud. Mat. iii. 3. Mark xv. 34. Luke xviii. 17. & al.

Βοη, ης, η, from βοαω.

A cry. occ. Jam. v. 4.

Βοηθεια, ας, η, from βοηθew.

I. *Help, assistance.* occ. Heb. iv. 16.

II. "It is used to signify such *helps* as would strengthen a ship, and prevent it's being beaten to pieces, when exposed to the violence of the waves, such as hooks, chains, ropes, and other naval instruments." *Stockius.* occ. Acts xxvii. 17. *Aristotle* applies it in like manner to some things used aboard a ship in a storm. See *Wetstein*.

Βοηθew, ω, q, επι βοην θew, *to run on occasion of a cry*, namely to give assistance.

I. *To run or come to the help or assistance of another.* Acts xvi. 9. xxi. 28. See *Wetstein* on both texts.

II. *To help, assist.* Mat. xv. 25. Mark ix. 22, 24. & al.

Βοηθος, ς, θ, from βοηθew.

A helper. occ. Heb. xiii. 6.

Βοθυνος, ς, θ, from βαθυνω *to deepen*.

A cavity, a ditch, a pit in the earth. occ. Mat. xii. 11. xv. 14. Luke vi. 31.

Βολη, ης, η, from βεβολα, perf. mid. of βαλλω *to cast*.

A cast, a throw. occ. Luke xxii. 41.

Βολιζω, from βολις.

To cast or let down a line and plummet to try the depth of water, to plumb, sound, fathom. occ. Acts xxvii. 28.

Βολις, ιδος, η, from βεβολα, perf. mid. of βαλλω *to cast*.

I. *A dart, a javelin, a missile weapon.* occ. Heb. xii. 20. But observe, that the words η βολιδι καλατοξευθησεται are wanting in very many MSS, three of which

ancient, in several of the ancient versions, and commentators, and are accordingly rejected by *Mill*, *Wetstein*, and *Griesbach*.

II. *A sounding-line furnished with a plummet, and cast or let down to try the depth of water.* Thus sometimes used by the profane writers.

ΒΟΡΒΟΡΟΣ, ς, θ, from βορα (which from Heb. בור *to feed*) *food, provender*, according to the Greek Etymologists, as if βορβορος properly denoted *dung, ordure*. But may it not be rather formed from a reduplication of the Heb. בור *a pit*? Comp. Jer. xxxviii. 6, in Heb.

Mud, mire. occ. 2 Pet. ii. 22.

Βορρας, α, θ, from βοη *noise*, and ρew *to flow*.

I. *The north wind, which usually flows with violence and noise.* So *Ovid.* *Metam.* i. line 65, *Horriſer Boreas, The boiſtrous north wind*.

II. *The north country or side.* occ. Luke xiii. 29. Rev. xxi. 13.

Βοσκω, from the obsolete βοω *to feed, eat*, which perhaps from βας *an ox*, who feeds or licks up the grass in a remarkable manner. See Num. xxii. 4.

To feed, tend in feeding. See Mat. viii. 30, 33. Luke xv. 15. John xxi. 15, 17.

Βολανη, ης, η, from βολος *food*, which from βοω *to feed*.

Herb, herbage, which affords the usual food of cattle, and makes a considerable part in that of man. occ. Heb. vi. 7.

ΒΟΤΡΥΣ, υος, θ.

A bunch or cluster of grapes. occ. Rev. xiv. 18. It is perhaps a derivative from the Heb. בטר *to divide*, either because the grapes, though on the same stalk, are yet divided or separated from each other, or because it properly denotes a bunch of grapes gathered or separated from the vine.

ΒΟΥΛΕΥΗΣ, ς, θ, from βουλευω.

A counsellor or senator. occ. Mark xv. 43. Luke xxiii. 50; in which texts it plainly means a member of the Jewish Sanhedrim. Comp. Luke xxiii. 51, and Συνεδριον. *Josephus* uses βουλευης in the same sense, De Bel. lib. ii. cap. 17. § 1.

Βουλευω, from βεαη.

I. *To consult, deliberate*; whence

II. Βουλευομαι, Mid. *To consult, deliberate, take counsel in order to a determination.* Luke xiv. 31. John xii. 10. Acts v. 33.

III. *To*

* See *Lardner's Hist. of the Apostles and Evangelists*, chap. ix. § 1.: and *Suicer Thesaur.* in βρονη IV.

III. *To determine, purpose.* occ. Acts xv. 37. xxvii. 39. 2 Cor. i. 17.

ΒΟΥΛΗ, ης, ἡ, from Heb. בָּעַל *to rule, have power.*

Design, purpose, decree, counsel. Luke vii. 30. xxiii. 51. Acts ii. 23. xxvii. 42. Heb. vi. 17. & al. freq.

Βελημα, αλος, το, from βελη or βελομαι.

Purpose, will. occ. Acts xxvii. 43. Rom. ix. 19.

Βελομαι, from βελη, or immediately from the Heb. בָּעַל *to rule, have power.*

I. *To will, design, be determined.* Mat. i. 19. xi. 27. Acts xii. 4. 1 Cor. xii. 11. Jam. i. 18, where see *Wolfius* and *Wetstein*.

II. *To will with authority, to decree, ordain.* 1 Tim. ii. 8. v. 14. Tit. iii. 8.

III. *To will, be willing or desirous.* Mark xv. 15. John. xviii. 39. Acts xvii. 20. xxv. 20, 22. xxvii. 43.

Βεως, ο, ὁ.

A bill, billock, rising ground. occ. Luke iii. 5. xxiii. 30.

The Greek Etymologists deduce βεως from the V. βαυνω *to ascend.* But *Eustathius* on Odyss. xix, cited by *Wetstein* (whom see), says that βεως, though used by *Herodotus*, is a barbarous, namely a Libyan or African, word. And if so, may it not be rather derived from Heb. בָּנָה *to build, build up*? for bills generally are *built up*, as it were, of various * *strata* lying regularly, one above another.

The LXX have frequently used this N. twice for Heb. בִּמָּה *a high place*, thrice for Heb. גֵּל *a heap*, but most generally for Heb. גִּבְעָה *a bill*, as in Isa. xl. 4, cited Luke iii. 5.

Βες, βοος, ὁ, ὡ, from βοαω, ω, *to bellow*, which see.

A beeve, a bull or cow. Luke xiii. 15. xiv. 5. 1 Cor. ix. 9. To illustrate the last passage, we may remark from Dr. *Sbaw*, that the inhabitants of *Barbary* still "continue to tread out their corn after the primitive custom of the east. Instead of beeves, they frequently make use of mules or horses, by tying, in like manner by the neck, three or four of them together, and whipping them afterwards round about the *nedders* (as

they call the * *treading floors*), where the sheaves lie open and expanded in the same manner as they are placed and prepared with us for threshing." *Sbaw's Travels*, p. 138, 9. Comp. under Αλοαω.

Βω. See under Βοσινω.

Βραζειον, ο, το, from βραζεις *the judge of a public game who assigns the prize*, which perhaps from the Heb. בָּרַךְ *great, chief, principal*, with β prefixed after the *Eolic* manner.

I. *A prize in the Grecian games*, which consisted of a *crown* or *garland* made of some kind of leaves, according to that well-known epigram,

Τεσσαρες εινιν Αλφειες, &c.

which *Addison* gives us thus in † *English*, from the Latin of *Ausonius*,

Greece, in four games thy martial youth were train'd,

For Heroes two, and two for Gods ordain'd;
Jove bade the Olive round his Victor wave;
Phœbus to his an Apple-garland gave;
The Pine, Palæmon; nor with less renown,
Archæmorus conferr'd the Parsley-crown.

So the *Etymologist* cited by *Wetstein* (whom see) explains βραζειον by ὁ παρὰ των βραζειων διδομενος σεφανος τῷ νικωντι, the crown or wreath given by the judges to the victor." occ. 1 Cor. ix. 24. comp. ver. 25.

II. Applied figuratively to the prize of the Christian Calling, the Crown of Glory, that fadeth not away. occ. Phil. iii. 14. comp. 1 Pet. v. 4.

Βραζειω, from βραζεις, which see under Βραζειον.

I. *To assign the prize in a public game, to be the judge or president on such an occasion.* In this it's proper sense it is sometimes used in the profane authors.

II. *To preside, rule, direct.* occ. Col. iii. 15. Thus applied in the best Greek writers. See *Wolfius*, *Wetstein* and *Kypke*.

Βραδυνω, from βραδυς *slow*.

To delay, make delay, be slow. occ. 1 Tim. iii. 15. 2 Pet. iii. 9.

* So called perhaps ultimately from the Heb. נָחַץ *to sever, separate*, since the corn is in these places severed from the husk.

† Dialogue II. on Ancient Medals.

Βρα-

* See *Catcott*, On the Deluge, p. 160 of the 1st edit. or p. 243 of the 2d.

Βραδύπλοω; ω, from βραδύς *slow*, and πλοος *navigation, sailing*.

To sail *slowly*. occ. Acts xxvii. 7.

ΒΡΑΔΥΤΣ, εια, υ, perhaps from βαρος *a weight or burden*, and δυναι or δυναί *to go under*; or rather from the oriental בר, which in Heb. is only used for *bail*, but in Arabic moreover denotes *cold*, particularly in an *intense* degree, and hence ברן *to be heavy, slow*.

Slow, as opposed to ταχύς *swift or quick*. occ. Jam. i. 19. It is used also in a spiritual sense, occ. Luke xxiv. 25, where see *Wetstein* and *Kypke*. So in Latin, *bardus* signifies *slow, dull, heavy*, immediately perhaps from the Greek βραδύς, but ultimately from the oriental בר *to congeal*.

Βραδύτης, ητος, η, from βραδύς.

Slowness. occ. 2 Pet. iii. 9. See *Wetstein*.

Βραχίον, ονος, ό, from βραχύς *short*, in the comparative form.

I. Properly, *The shorter part of the arm from the shoulder to the elbow*.

II. *The arm in general*. And because the arm of man is the principal organ or instrument by which he exerts his strength; hence

III. Figuratively, *The strength or power of God*. occ. Luke i. 51. John xii. 38. Acts xiii. 17. Thus the word is often used in the LXX for the Heb. כוח. See Exod. vi. 6. xv. 16. Deut. iv. 34. Job xxvi. 2. Ps. lxxxix. 10, 13. & al.

ΒΡΑΧΥΤΣ, εια, υ, from the Heb. פֶּרֶק *to break, break off*:

I. Of distance, *Short, small, little*. occ. Acts xxvii. 28.

II. Of food, *Little*. occ. John vi. 7.

III. Of time, *Short*. occ. Luke xxii. 58. Acts v. 34. Heb. ii. 7, 9. Comp. Ελαττω.

IV. Of words, *Short, few*. occ. Heb. xiii. 22, where observe that δια βραχέων is a pure Greek phrase used for *in a few words* by the best writers. For instances, see *Wetstein*. I add from *Æschines De Coron.* § 5, —ΔΙΑ ΒΡΑΧΕΩΝ ΕΙΠΕΙΝ ΒΑΛΟΜΑΙ, *I will speak in few words*.

Βρεφος, εος, ες, το, q. φερτος. (by transposition), from φερτω *to feed, nourish* (which from φερειν *bringing or affording sustenance*; for *babes are nourished* in the

womb, and when born require frequent nourishment.

I. *A babe in it's mother's womb*. occ. Luke i. 41, 44.

II. *A new-born babe*. occ. Luke ii. 12, 16. Acts vii. 19. 1 Pet. ii. 2.

III. *An infant, a child*. occ. Luke xviii. 15. 2 Tim. iii. 15.

BPEXΩ. The most probable derivation seems to be from the Heb. בֵּרַךְ *to bless*, which word is in the O. T. often applied to *rain, dew, or moisture*, as Gen. xlix. 25. Deut. xxviii. 12. xxxiii. 13. Isa. xlv. 3. Ezek. xxxiv. 26, and the N. בִּרְכָה signifies *a pool of water*.

I. *To wet, make wet*, as with a shower of tears. occ. Luke vii. 38, 44. So *Kypke* cites from *Pausanias* in *Phor. lib. x. p. 628*, και ΕΒΡΕΧΕ Φαλανθου την κεφαλην, and *wetted Phalanthus's head*, with the tears, namely, just before mentioned.

II. *To rain, send rain*. occ. Mat. v. 45. Jam. v. 17. This seems an hellenistical use of the word, thus applied by the LXX, Gen. ii. 5. Amos iv. 7, for the Heb. מָטַר, instead of the pure Greek βειν. See *Wetstein*. In Jam. Θεος is understood. So *Rapbelius* and *Wetstein* on Mat. v. 45, cite from *Xenophon*, ὅταν ΝΙΦΗ·Ο·ΘΕΟΣ, when *God sends snow*; and from *Herodotus*, 'ΤΕΙ·Ο·ΘΕΟΣ, *God sends rain*. Comp. *Kypke*, and *Josephus*, Ant. lib. viii. cap. 13. § 2, and § 6.

III. Intransitively, *To rain, fall from heaven*, as fire and brimstone. occ. Luke xvii. 29. Comp. LXX in Gen. xix. 24. Ezek. xxxviii. 22.

IV. *To wet or fall as rain*. occ. Rev. xi. 6. Βρονη, ης, η, q. βρομη, from perf. mid. βεβρομα of βρεμω *to roar*, which from the Heb. רָעַם *to roar, thunder*, β being prefixed after the *Æolic* manner.

Thunder. occ. Mark iii. 17. John xii. 29. Rev. iv. 5. & al. This word in the LXX constantly answers to the Heb. רָעַם, which as a V. they likewise render by βροντω *to thunder*.

Βροχη, ης, η, from βρεχω.

Rain. occ. Mat. vii. 25, 27.

BPOXΟΣ, ο, ό, from the Heb. or Arabic קָבַר *to tie, bind*, by transposition.

I. *A cord*. In which sense it is often used by the profane writers.

II. Fi-

II. Figuratively, *A snare, a gin*. occ. 1 Cor. vii. 35. So in the LXX version of Prov. xxii. 25, it answers to the Heb. מוקש *a snare*.

Βρω, from the Heb. בָּעַר *to feed upon, eat, consume*.

To eat. An obsol. V. whence in the N. T. we have perf. act. particip. βεβρωκως, John vi. 13. Comp. βρωσκω.

Βρῦλος, ε, δ, from βεβρῦμαι perf. pass. of βρωχω.

A gnawing, or crasbing, as of the teeth in violent pain or agony. Mat. viii. 12. & al. freq. So *Homer* applies the participle βεβρυκως to a wounded hero *crasbing his teeth in the agonies of death*, Il. xiii. line 392. Il. xvi. line 486.

ΒΡΥΧΩ.

To grind, gnaw, or crasb the teeth together, as men in violent rage or anger. occ. Acts vii. 54. It is said to be properly spoken of mad dogs or lions, and seems to be a word formed from the found, as the Eng. *crasb, gnaw*, and the Heb. דָּרַק of the same import.

ΒΡΥΩ, from the Heb. בָּרָא *to produce*.

I. *To abound*, as a tree with blossoms; or the earth with plants, animals, fountains, &c.

II. *To send forth or issue*, as a spring it's waters, scaturio. occ. Jam. iii. 11. See *Weststein*.

Βρωμα, αλος, το, from βεβρωμαι, perf. pass. of βρωω or βρωσκω.

Meat, solid food. Mat. xiv. 15. 1 Cor. iii. 2. & al. freq.

In Heb. xiii. 9, the Apostle "had in his eye the Levitical burnt-offerings and peace-offerings, which were made of animals fit for *meat*, and on [the latter of] which the offerers feasted in the court of the tabernacle, Lev. vii. 11—15. Deut. xii. 6, 11, 12, in token of their being pardoned, and at peace with God." *Mac-knight*, whom see.

Βρωμος, η, ον, from βρωω or βρωσκω *to eat*.

Eatable, fit to eat. occ. Luke xxiv. 41.

Βρωσις, ιος, att. εως, η, from βρωω or βρωσκω *to eat*.

I. *Eating, the action of eating*. 1 Cor. viii. 4. Comp. Heb. xii. 16, where see *Doddridge* and *MacKnight*, "*A meal*."

II. *Meat, food*. John iv. 32. vi. 27. Rom. xiv. 17, where *Weststein* shews that βρω-

σις and ωσις are in like manner mentioned together by the profane writers.

III. *A canker*, any thing that *eats into* and spoils metals or corn. occ. Mat. vi. 19, 20.

Βρωσκω, from the obsolete βρωω *to eat* (which see), whence also it borrows it's tenses.

To eat. occ. John vi. 13.

Βυθίζω, from βυθος.

I. *To immerse, drown*. Thus it occurs 2 Mac. xii. 4, but not strictly in this sense, as a V. active, in the N. T. Βυθίζομαι, pass. *To be immersed, sink*. occ. Luke v. 7; βυθίζεσθαι *were sinking*; so Eng. Translat. rightly "*began to sink*." See *Glassii Philol. Sacr. lib. iii. tract. 3. can. 3*.

II. *To drown*, in perdition. occ. 1 Tim. vi. 9. So *Merrick*, Annot. on Pf. xviii. 5, cites from an Epistle of *Hippocrates*, ΒΥΘΟΣ ΑΠΩΛΕΙΑΣ. See also *Weststein's Note* on Βλαβερας.

ΒΥΘΟΣ, ε, δ, from βαθος-deep, or immediately from the Heb. בֹּר *capaciousness*.

The deep, the sea. occ. 2 Cor. xi. 25, where see *Wolhus* and *Weststein*. St. Paul "says he had even been a night and a day in the deep; meaning (I suppose) that he had been for so long a time floating in the sea upon some broken piece of the ship." Bp. *Pearce*, Note (E) on Acts xxvii. 9. So *Josephus*, in his *Life*, § 3, tells us, that himself and eighty of his fellow-voyagers, who had been shipwrecked in the Adriatic, were providentially taken up by a ship of Cyrene, after swimming all night, δι' ὅλης τῆς νυκτός ἐνηξαμεθα.

Βυρσεύς, εως, att. εως, from βυρσα a skin or hide of a beast, when separated or flayed off from it's body, which perhaps from the Heb. פָּרַשׁ or פָּרַם *to separate, sever*.

A tanner, one who tans the hides of beasts, coriarius. occ. Acts ix. 43. x. 6, 32.

The LXX, in one place, Job xvi. 15, use βυρσα for the Heb. בָּלַי a skin or hide.

Βυσσινος, η, ον, from βυσσος.

Made of byss, or cotton. occ. Rev. xviii. 16. xix. 8, 14.

ΒΥΣΣΟΣ, ε, η, plainly from the Heb. בֹּץ, the same.

I. *Byss, the cotton plant*, of which *Pausanias*, in his *Eliacs*, vol. v. observes, that in his days

days it grew in the country of *Elis*, but no where else in Greece. See *Wetstein*.

- II. *Cotton cloth, callicoe*. But *Pollux*, in his *Onomasticon*, says that the *βυσσος* of *Egypt* was in his time, i. e. in the second century, composed of *flax* and *cotton*, cotton threads being the warp, and flaxen ones the woof of the cloth. occ. Luke xvi. 19. Rev. xviii. 12. *Theocritus* mentions *Byss* as a cloathing worn by women on festive occasions, *Idyll*. ii. line 73,

— ΒΥΣΣΟΙΟ καλον συροισα χιτων.

Trailing a beauteous robe of *Byss*.

ΒΩΜΟΣ, *σ*, *δ*.

An altar. It seems a derivative from the Heb. במה *bigb*, *elevated*; either because

altars were usually built on *במות bills* or *rising* grounds, which are often in the O. T. mentioned as places of religious worship (see *Heb.* and *Eng. Lexicon*, under *הר* I.); or because the altars themselves were structures *elevated* or *raised* to some height above the ground. This derivation is confirmed by *Eustathius* on *Homer*, II. viii. line 441, who observes, that *βωμοι* signify not only what they sacrificed upon, *αλλα και—απλως αναστημα*, εφ' ο εστι βηται τι και τεθηγαι, but also simply an *elevation*, upon which a thing may go, or be put." occ. *Acts* xvii. 23.

This word in the LXX several times answers to the Heb. במה or במות, though more frequently to מבה an altar.

Γ.

Γ Α Γ

Γ Α Ζ

Γ, γ, *J. Gamma*. The third letter of the Greek Alphabet, so called as if *Gamla*, by a corruption from the Heb. ג, *Gimel*, to which it corresponds also in form, order, and power; and in the forms Γ, γ, is evidently no other than the Samaritan or Phœnician *Gimel* turned to the right hand.

ΓΑΒΒΑΘΑ, Heb.

Gabbatha, A raised or elevated place, from the Heb. V. גבה to be high, elevated, eminent. occ. *John* xix. 13; where observe, that the Evangelist does not say that *Αἰθροπωλον* is an interpretation or translation of the Heb. *Gabbatha*, but that the same place, which was called (in Greek, namely) *Αἰθροπωλον*, or the *stone-pavement*, was in Heb. denominated *Gabbatha*, or the *elevated place*.

Γαγγρασιναι, γς, η, from γρᾶω or γρᾶινω to eat, consume, which from the Heb. גרע to diminish.

A gangrene or *mortification*, which, unless prevented by timely remedies, spreads from the place affected, *eats away* or *consumes by putrefaction* the neighbouring parts, and at length destroys the whole frame. occ. 2 *Tim.* ii. 17, where see *Wetstein*.

ΓΑΖΑ, γς, η.

Treasure. occ. *Acts* viii. 27. *Jerome* on *Isa.* xxxix. informs us that *Gaza* is not an *Hebrew* but a *Persic* word; and from *Curtius*, lib. iii. cap. 13. edit. var. we learn that the *Persians* called the royal treasure *Gaza*—"pecuniam regiam, quam Gazam Persæ vocant." We also find the nouns גזני, גזניא, used for *treasures* or *treasuries*, in the books of *Ezra*, *Esther*, and *Ezekiel*; and in the compound word גזנר a *treasurer* (*Ezra* i. 8. vii. 21.), the ג is dropt as in the *Persic Gaza*, and no doubt this latter is from the same root גנ (omitting the ג), which not only in Chaldee,

Chaldee, but in Syriac and Arabic, likewise signifies to *bide, treasure, lay up*. It may not be improper to add, that the word *Gaza* was received both into the Greek and Latin languages. See *Weststein* on *Acts* viii. 27.

Γαζοφυλακίον, γ, το, from γαζα a *treasure*, and φυλασσω to *keep*.

A *treasury*. occ. *Mark* xii. 41, 43. *Luke* xxi. 1. *John* viii. 20. This N. is often used in the books of the *Maccabees*.

ΓΑΛΛΑ, γαλός, το, from the Heb. גלל to *lickle*, γ being changed into γ, as usual; or rather perhaps abbreviated from the old word γαλός, used by *Homer*, *Il.* ii. line 471, and *Il.* xvi. line 643, for *milk*, which may not improbably be derived from Heb. גלל *smooth*; as also the Latin name *lac*; and hence the Greek γαλα, in the gen. γαλακίος, may take its κ.

I. *Milk*. occ. 1 *Cor.* ix. 7.

II. It denotes, figuratively, *the sincere and sweet word of Christ*, by which believers grow in grace, and are nourished to life eternal. occ. 1 *Pet.* ii. 2. *Comp.* *Isa.* lv. 1.

III. — *The rudiments of Christianity*, which are proper to nourish those who are, as it were, babes in *Christ*. occ. 1 *Cor.* iii. 2. *Heb.* v. 12, 13. See *Kypke*.

Γαλήνη, ης, η, q. γέλανη from γέλω to *laugh, smile* *.

A *calm, tranquillity* or *stillness of the sea*, when, according to *Ovid's* expression,

—ridant æquora Ponti,

or in *Dryden's* language,

The storm is hush'd, and dimpled ocean smiles.

occ. *Mat.* viii. 26. *Mark* iv. 39. *Luke* viii. 24. See *Jortin's* Remarks on Ecclesiastical Hist. vol. i. p. 272, 2d edit.

Γαλιλαίος, ο, ό, from Γαλιλαία *Galilee*, a

* It is certain that the Chaldaizing Jews used גלל for a *calm*; so I would not be positive that the Greek γαλήνη may not be a derivative from the Heb. גלל a *mirror* or *looking-glass*. I know not how better to explain my meaning than in those noted lines of *Addison*:

So the pure limpid stream, when foul with stains
Of rushing torrents and descending rains,
Works itself clear, and as it runs, refines,
'Till by degrees the floating mirror shines,
Reflects each flower that on the border grows,
And a new heav'n in it's fair bosom shows.

CATO,

country to the north of *Judea*, so called after it's Heb. name גליל, *Isa.* ix. 1. & al.

A *Galilean, a native of Galilee*. *Luke* xiii. 1, 2, & al. And such, it is well known, our Lord was generally reputed, from his having been brought up at *Nazareth*, and employing a great part of his public ministry in that country. And as the apostles and first disciples of *Christ* were chiefly *Galileans* (see *Acts* ii. 7.), and these were generally a despised people, and particularly obnoxious to the Romans, on account of their seditious disposition, which had been fomented by *Judas the Galilean* (see *Acts* v. 37, and *Josephus* Ant. lib. xviii. cap. 1. § 1, and § 6. lib. xx. cap. 4. § 2, and cap. 5. § 1, and *De Bel.* lib. ii. cap. 8. § 1.), hence the Heathen called the Christians *Galileans*, in hatred and contempt. Thus doth *Epictetus* in *Arrian*, lib. iv. cap. 7. So *Lucian*, or whoever was the author of the *Philopatri*s, satirizes *St. Paul* under the denomination of ό Γαλιλαίος, the *Galilean* (*Lucian*, tom. ii. p. 999.) And we are informed by *Socrates*, the ecclesiastical historian, lib. iii. cap. 12, that the emperor *Julian* usually called *Christ Galilean*, and the Christians *Galileans*. Γαλιλαίον ειπὼν δ' Ιουλιανὸς καλεῖν τὸν Χριστὸν, καὶ τῆς Χριστιανῆς Γαλιλαίης; and by *Gregory Nazianz.* Orat. iii. p. 81, that he even made a law that the Christians should be called *Galileans*. Γαλιλαίης ἀντὶ Χριστιανῶν—καλεῖσθαι νομοθετήσας. *Comp.* *Suicer's* Thesaurus in *Χριστιανός* ii. 2.

Mark xiv. 70, *Thou art a Galilean, and thy speech agreeth thereto*. *Comp.* *Mat.* xxvi. 73. The dialect of the *Galileans* seems to have been unpolished and corrupt, which probably proceeded from their great communication and mixture with the neighbouring Heathen; of which *Strabo*, lib. xvi. p. 1103. edit. *Amstel.* takes notice, Ταῦτα μὲν προσαρξία (i. e. of *Judea*), τα πολλὰ δ'ὡς ἑκάστα εἰσὶν ἀπὸ πολλῶν οἰκισμένων μὲν κίλων, ἐκ τε Αἰθιοπῶν ἐθνῶν, καὶ Ἀραβίων καὶ Φοινικῶν; whence their country is called *Galilee of the Gentiles*, *Isa.* ix. 1. *Mat.* iv. 15. 1 *Mac.* v. 15. The *Tbalmudists*, in the Targ *עירובי*, tell us, "As for the men of *Judea*, because they were accurate in their language (לשונם על לשון), the

law

law was confirmed in their hands; but as for the men of *Galilee*, because they were not accurate in their language, the law was not confirmed in their hands;" and to prove their inaccuracy, they assert in the same place, that the *Galileans* did not in speaking distinguish *אמר* a lamb, *חמר* wool, *חמר* a be-afs, and *חמר* wine. See more on this subject in *Buxtorf's* Lexicon Thalmud. &c. under *גליל*, and in *Wetstein's* Note on Mat. xxvi. 73..

Γαμεω, ω, from γαμος.

To marry. In the active, it is properly spoken of the man, Mat. v. 32. xix. 9. xxii. 25, 30. & al. as γαμεσθαι, pass. to be married, is of the woman. Mark x. 12, (where see *Wetstein*) 1 Cor. vii. 39; but γαμειν in the active is also sometimes applied to the woman. 1 Cor. vii. 28, 34. 1 Tim. v. 11, 14.

In Mark vi. 17, it is applied to an unlawful marriage. On Mat. xxiv. 38, comp. Gen. vi. 2.

Γαμισσω, from γαμος.

To give in marriage, as a father doth his daughter, whence in pass. γαμισσομαι to be given in marriage, as a daughter by her father. occ. Mark xii. 25.

ΓΑΜΟΣ, σ, δ, either from γαω to beget, or rather perhaps from the Heb. *וַיִּשְׁמַע* to join together.

I. The matrimonial union, marriage. Heb. xiii. 4, where, as *Wolffius* (whom see) has justly remarked, the imperatives preceding and following shew that we should rather understand *εἰω* than *εἶναι*. See also *Hammond* and *Macknight*; and observe that the *Alexandrian* and two other MSS, for *δε* in the following sentence read γαρ, and the Vulg. translates by enim for.

II. A nuptial or marriage feast. Mat. xxii. 8, 10. comp. ver. 4. John ii. 1, 2. Plur. Γαμοι, δτ. The same. Mat. xxii. 2, 3, 9. & al. *Raphelius* on Mat. xxii. 2, cites *Arrian* using ΠΟΙΕΙΝ ΓΑΜΟΥΣ for making a marriage feast, as *Elshner* doth others of the Greek writers. See also *Wetstein* on ver. 1.

ΓΑΜΩ. See ΓΑΜΟΣ.

To marry. An obsolete V. whence in the N. T. we have the 1st aor. *ἐγάμα*. Luke xiv. 20. See under Γαμεω.

ΓΑΡ. A conjunction, derived, like the Sy-

riac *וְגַר* of the same import, from the Heb. *גָּרַר* to excite, move.

I. Causal, For. It denotes the cause or reason of something going before, Mat. i. 20, 21. ii. 2. But it must be remarked, that it does not always, nor particularly in St. Paul's Epistles, refer to what immediately preceded, but to what went before at a considerable distance (comp. Mark xi. 13. xii. 12, xvi. 3, 4.); yea, that sometimes in St. Paul's rapid style, it relates to somewhat understood, and which is to be supplied from the tenour of the discourse. Numerous instances of both these usages of γαρ might be produced; but I dare not assert, with some learned men, that this particle is in the N. T. sometimes adversative, and even sometimes copulative. The attentive reader of the N. T. will, I trust, after this hint, confute such assertions on any particular passage for himself.

2. It denotes connection or continuation of the same discourse, as nam often does in Latin, and for in English. Mat. i. 18. Luke ix. 44. See *Raphelius* and *Wetstein* on Mat. and *Hutchinson's* Note 1, on *Xenophon* Cyropæd. p. 171. 8vo.

3. It is used interrogatively or in asking a question, though even in such instances the question asked implies the * reason of somewhat which preceded, either explicitly or implicitly. See Mat. ix. 5. xxvii. 23. Mark xv. 24. But Pilate said unto them, Τί γαρ κακόν ἐποίησε; q. d. (Why should I crucify him? or, I will not crucify him;) for what evil hath he done? Comp. Acts xix. 35. See *Blackwall's* Sacred Classics, vol. i. p. 137.

4. Illative, Wherefore, therefore, Rom. vi. 19. xv. 2. 1 Cor. i. 26.

5. Affirmative, Verily, truly. John ix. 30. Acts xvi. 37. 1 Cor. ix. 10. 1 Theff. ii. 20, where see *Macknight*, Jam. iv. 14. Rom. xv. 27, where we may observe it is thus used after the V. *εὐδοκῶσαν* repeated; and in this manner the learned *Hoogveen's* note on *Vigerus* De Idiotism. chap. vii. sect. 11. reg. 6, remarks, that γαρ is frequently applied in the Greek writers.

* "Vix ausim affirmare (says the learned *Hoogveen* on *Vigerus* De Idiotism. cap. viii. sect. 5. reg. 3, whom see), soli servire interrogationi citra ullam causæ redditionem."

ΓΑΣΤΗΡ, γαστρος, and by contraction γαστρος, η, perhaps from the Heb. בשר, or Chaldee בשר, *the belly*.

I. *The belly*. Hence used by a figure for a person given to his belly or gluttony. occ. Tit. i. 12. So *Hesiod*, speaking of some shepherds, Theogon. line 26, calls them κακ' ἐλεσχεα, ΓΑΣΤΕΡΕΣ διον. See *Suicer* Thesaur. in Γαστήρ, and *Wetstein* on Tit. i. 12.

II. *The womb*, whence the phrase εν γαστρι εχειν to have in the womb, i. e. to be with child. Mat. i. 18. & al. It implies all the time from the conception to the birth; but συλλαμβανειν εν γαστρι, Luke i. 31, is to conceive in the womb, to become with child. Both these phrases are elliptical, γονον or εμβρυον a fetus or embryo being understood. Εν γαστρι εχειν, and εν γαστρι λαβαιν, are used by the Greek writers. See *Wetstein* on Mat. i. 18, and *Bos Ellips.*

ΓΕ, an Adv. perhaps from the Heb. כִּן thus.

1. *Indeed, truly, surely, at least*. Acts ii. 18. Rom. viii. 32. 1 Cor. iv. 8. ix. 2. & al.

2. *Yet truly*. Luke xi. 8. xviii. 5.

3. It is postfixed to several other particles, but seems always to preserve somewhat of it's affirmative meaning.

ΓΕΕΝΝΑ, ας, η.

Gebenna. Γαιεννα is used by the LXX for the Heb. גֵּי הַנְּחִים, Josh. xviii. 16. So Γεεννα of the N. T. is in like manner a corruption of the two Heb. words, גֵּי a valley, and הַנְּחִים *Hinnom*, the name of a person who was once the possessor of it. This valley of *Hinnom* lay near Jerusalem, and had been the place of those abominable sacrifices in which the idolatrous Jews burned their children alive to *Molech*, *Baal*, or *the Sun*. A particular place in this valley was called *Topbet*, and the valley itself the valley of *Topbet*, from the fire-flowe, Heb. תַּחֲשִׁיב, in which they burned their children to *Molech*. See 2 K. xxiii. 10. 2 Chron. xxviii. 3. Jer. vii. 31, 32. xix. 5, 6. xxxii. 35, and comp. *Heb. and Eng. Lexicon*, in תַּחֲשִׁיב I. and תַּחֲשִׁיב, and מוֹלֹךְ below.

From this valley's having been the scene of those infernal sacrifices, and probably too from it's continuing after the time of king *Josiah*'s reformation (2 K. xxiii. 10.) a place of abominable filthiness and pollution (see Sense II. below), the Jews, in

our Saviour's time, used the compound word גֵּי הַנְּחִים for *hell*, the place of the damned. This appears from that word's being thus applied by the Chaldee Targums on Ruth ii. 12. Ps. cxl. 12. Isa. xxvi. 15. xxxiii. 14. & al. and by the Jerusalem Targum, and that of *Jonathan Ben Uzziel*, on Gen. iii. 24. xv. 17. comp. 2 *Eldras*, Apocryph. ii. 29.

I. In the N. T. Γεεννα τε πυρος, *A Gehenna of fire*, Mat. v. 22, does, I apprehend, in it's outward and primary sense, relate to that dreadful doom of being burnt alive in the valley of *Hinnom* (as the innocent victims above mentioned, see *Grotius* on Mat. or as those executed on the statutes, Lev. 20. 14. xxi. 9, see *Doddridge*); though this, as well as the other degrees of punishment mentioned in the context, must, as *Doddridge* has remarked, be ultimately referred to the invisible world, and to the future vengeance of an offended God.

II. It commonly denotes immediately *hell*, the place or state of the damned, as Mat. v. 29, 30. x. 28. comp. Mat. xxiii. 15. Jam. iii. 6. And in Mark ix. 43, 44, &c. our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of *Hinnom*, Γεενναν, and to the perpetual fire there kept up to consume them. Comp. *Ecclus. vii. 17. Judith xvi. 17*, and see the learned *Joseph Mede's* works, fol. p. 31.

ΓΕΘΣΗΜΑΝΗ, or, as the best MSS read, ΓΕΘΣΗΜΑΝΕΙ. Undeclined, Heb.

Gethsemane. A word compounded either of the Heb. גֵּי a valley, and מָן fatness, as being a very fruitful valley, or rather, according to *Capellus* and *Lightfoot*, of מָן a press, and מָן oil, as denoting a place of oil-presses. This latter derivation is confirmed by observing that it appears from Luke xxii. 39, that this place lay near the Mount of Olives. occ. Mat. xxvi. 36. Mark xiv. 32. See *Capellus* in *Pole Synopf.* and *Lightfoot*, *Hor.* Heb. in Mat. xxvi. 36.

ΓΕΙΝΩ, or ΓΕΝΩ.

To form, make, from the Heb. כָּן to dispose, machinate. An obsolete V. whence in the N. T. we have the perf. mid. γε-*λωα*, 2 aor. mid. εφενομην, infin. γενεσθαι. See under *Γινωμαι*.

Γελων,

Γείτων, οὗτος, ὁ, ἡ, q. γείτων or γηϊτών,
from γέα or γη a land, country.

A neighbour, q. d. one of the same country,
a countryman. occ. Luke xiv. 12. xv.
6, 9. John ix. 8.

In the LXX it generally answers to the
Heb. יושב an inhabitant.

ΓΕΛΑΩ, ω, from the Heb. בל or בלל to ex-
ult, or from בלל to decide.

To laugh, be merry. occ. Luke vi. 21, 25.

Γελως, ωλος, ὁ, from γελᾶω.

Laughter, mirth. occ. Jam. iv. 9.

Γεμίζω, from γεμῶ.

To fill. Mark iv. 37. Luke xiv. 23. xv.
16. & al.

ΓΕΜΩ, from the Heb. מל to increase, fill;
or Arabic מל to abound, be full; or Sy-
riac מלמל to be full. Comp. Heb. and
Eng. Lex. in מל.

To be full. Mat. xxiii. 25, 27 (where see
Weistein), Luke xi. 39. Rev. iv. 6.

ΓΕΝΕΑ, ας, ἡ, from γενος.

I. A generation, a descent, or single suc-
cession of men from father to son. Mat. i. 17. So
Homer, speaking of Nestor, ll. i. line
250,

Τῷ δ' ἡδὴ δύο μὲν ΓΕΝΕΑΙ μεροπῶν ἀνθρώπων
ἔφθιαν, ———

Two generations now had pass'd away. POPE.

Herodotus also often uses the word in the
same sense, as lib. i. cap. 3. Δευτέρῃ—
ΓΕΝΕΗ, in the second generation; and
cap. 7. Ἀρξάντες ἐπὶ δύο καὶ εἰκοσι
ΓΕΝΕΑΣ ἀνδρῶν,—παῖς παρὰ παῖρος
ἐκδεχομενος τὴν ἀρχήν. Ruling for two
and twenty generations—the son succeed-
ing the father in the government." See
more in Raphelius and Weistein.

II. A generation or race of men, living at
the same time. Mat. xi. 16. xii. 39, 41.
xxiii. 36. Comp. Mat. xxiv. 34. Luke
xi. 29, 30. & seq. xvii. 25. Acts viii. 33,
and see Doddridge's note on this last
text. So Luke xvi. 8, The children of
this world are wiser εἰς τὴν γένεαν τὴν
ἐαυτῶν in their generation, i. e. in the
generation of men wherein they live." Comp. Acts xiii. 36.

Γεναλοῦσθω, ω, from γένεα a generation,
and λόγος an account.

To reckon a genealogy, descent, or pedigree.
occ. Heb. vii. 6.

Γεναλογία, ας, ἡ, from the same.

A genealogy. occ. 1 Tim. i. 4. Tit. iii. 9.
See Wolfius and Weistein on 1 Tim. and
Doddridge and Macknight on both texts.

Γενεσία, ως, τὰ, from γενεσις. It is pro-
perly a N. adj. neut. plur. agreeing with
Συμπόσια feasting underfoot. See Bos
Ellips. p. 184.

A birth-day, or rather the feasting and
other tokens of mirth observed on the birth-
day. To this purpose Suidas explains
it by ἡ δι' ἐνιαυτοῦ ἐπιφοιῶσα τὰ τεχθέν-
τος μνημῆ, the annual commemoration of
one's birth. occ. Mat. xiv. 6. Mark vi. 21.
We find from Gen. xl. 20, that so an-
ciently as the time of Joseph, Pharaoh
king of Egypt did in like manner make
a feast unto all his servants on his birth-
day (Heb. הולדתו יום, LXX ἡμέρα γενε-
σεως); and from Herodotus, lib. ix.
cap. 109, we learn that the Persian
kings observed the same custom. Τὸ το
δεῖπνον παρασκευάζεται ἀπαξ τῷ ἐνιαυτῷ,
ἡμέρῃ τῇ ΕΓΕΝΕΤΟ ΒΑΣΙΛΕΥΣ. This
supper is prepared once a year on the
day in which the king was born." For the
sense here assigned to ἐγενέτο, comp.
lib. i. cap. 133.

Γενεσις, ιος, att. εως, ἡ, from γαινομαι to be
born, or more accurately from γεγενεσθαι
2d perf. perf. of the obsolete V. γαινο-
μαι to be born, from the Heb. נָס to form.
See under Γενναῖα.

I. Scott, on Mat. i. 1, shews that in the
Greek writers it signifies original extra, *ad*,
descent, birth. Hence in N. T.

II. Birth. occ. Jam. i. 23, τὸ προσωπὸν τῆς
γενεσεως αὐτοῦ, the face of his birth, i. e.
his native or natural face.

III. Successive generation, descent. occ. Mat.
i. 1, βιβλος γενεσεως the book of the ge-
neration, i. e. the genealogy. It seems an
hebraical expression answering to the
Heb. הולדתו ספר, as it does in the LXX
of Gen. v. 1. See Wolfius on Mat. i.
Weistein cites from Herodotus, lib. ii.
γενεαλογεσθαι δὲ αὐτῶν τὴν ΓΕΝΕΣΙΝ,
they reckon their genealogy or descent."

IV. Τροχὸς τῆς γενεσεως, the wheel, course,
of (our) existence seems to denote our
life; so Cæcumenius explains the phrase
by τὴν ζωὴν ἡμῶν. occ. James iii. 6.
comp. Τροχός.

Γενέτη, ης, ἡ, from γαινομαι to be born.
A birth, a being born. occ. John. ix. 1,
where Weistein shews that ἐκ γενέτης,
from

from the birth, is a common expression in the Greek writers.

TENNANΩ, ω, from τῆναι to get, obtain (which Heb. verb the LXX render by γενῶω, Zech. xiii. 10.) ; see Gen. iv. 1. Or is it not rather from the Heb. כן or כנ to form, machinate * ?

I. To get, beget, generate. Mat. i. 2. & al. freq. comp. Acts xiii. 33. Heb. i. 5. 1 Cor. iv. 15. Mat. i. 20, that which is ἐν αὐτῇ γεννηθέν, begotten in her. "Γενῶω, when applied to females, does not signify to conceive (that is συλλαμβάνω, Luke i. 24, 31, 36.) but to bring forth." Scott. See next Sense, and Bp. Pearson on the Creed, Art. ii. p. 117. edit. fol. 1662. Note †.

II. To beget spiritually, i. e. convert to the Christian Faith. 1 Cor. iv. 15. Philem. ver. 10, where see Macknight.

III. To bring forth as the female. Luke i. 13, 57. John xvi. 21. The profane writers apply it in the same sense. See Wetstein on Mat. i. 16.

IV. In Pass. Γενναομαι, To be born. Mat. i. 16. ii. 1. & al. comp. John iii. 3, 4, 5, 6, 7.

V. To produce, generate, occasion. 2 Tim. ii. 23. So Plato Ep. Βλαβὴν ἡδονῇ καὶ λύπῃν GENNAI, Pleasure generates hurt and grief."

Γεννημα, αλος, το, from γεννῆμαι, perf. pass. of γενῶω.

I. Offspring, brood, of animals. Mat. iii. 7. xii. 34. & al. comp. Εχιδνα II.

II. Fruit, produce, of vegetables. Mat. xxvi. 29. Luke xii. 18. Rabbelius shews that Polybius several times uses γεννημαλα for the fruits of the ground; and Anacreon calls wine γονον αμπελες, the fruit or offspring of the vine. Ode l. line 7. See also Wetstein and Campbell on Mat. and LXX in Hab. iii. 17.

III. Fruit, produce, effect. occ. 2 Cor. ix. 10. Γεννησις, ιος, att. εως, ἡ, from γενῶω.

A birth. occ. Mat. i. 18. Luke i. 14.

Γεννησος, η, ον, from γενῶω.
Born, produced. occ. Mat. xi. 11. Luke vii. 28. Comp. LXX in Job xi. 12. xiv. 1. xv. 14. xxv. 4.

Γενος, εος, ες, το, from obsol. γενω to form, or γινομαι to become, be born.

* Whence also may be derived the Saxon cennan to beget, and hence by the way the Eng. kin, kind, kindle (bring forth), &c. Comp. under Γενω.

I. A kind, species. Mat. xiii. 47. xvii. 21. Mark ix. 29. 1 Cor. xiv. 10.

II. Offspring. Acts xvii. 28. Rev. xxii. 16. Observe, that in Acts St. Paul refers to several (τινες) of the heathen poets, and accordingly the words he cites are found not only in Aratus, but Cleanthes also, in a hymn to Jupiter, says, ΕΚ ΣΟΥ ΤΑΡ ΓΕΝΟΣ ΕΕΜΕΝ. See Wolfius, Wetstein, and Cudworth's Intellect. Syst. vol. i. book 4. p. 475, 433. edit. Birch.

III. A family, kindred. Acts iv. 6. vii. 13.

IV. A stock or race of men descended from a common parent. Acts vii. 19. 2 Cor. xi. 26. Gal. i. 14. Phil. iii. 5.

V. A nation, country. Mark vii. 26. Acts iv. 36. See Wetstein, who shews that the profane writers apply τῷ γενεῖ in the same sense.

ΓΕΝΩ. See under Γενω.

Γερσων, ας, ἡ, from γερων.

An assembly of elders or old men, a senate, in Latin, senatus, which is derived in like manner from senex, an old man. occ. Acts v. 21, where see Wolfius and Wetstein. The LXX frequently use the same phrase γερσων των υιων Ισραηλ, for the Heb. וְקִנִּי בְנֵי יִשְׂרָאֵל, as Exod. iii. 16: iv. 29. (comp. 1 Mac. xii. 6. 2 Mac. i. 10. iv. 44. xi. 27. 3 Mac. i. 8) ; and Josephus Ant. lib. xiii. cap. 3. § 3. cites a letter of Antiochus the Great, wherein that prince, in like manner, twice calls the Jewish senate γερσων; and he himself applies the same term to the assembly of Jewish Elders at Alexandria in Egypt, De Bel. lib. vii. cap. 10. § 1. Comp. under Συμβριον.

Γερων, ονλος, ο.

An old man. occ. John iii. 4. So called, say the Greek Etymologists, q. γεαν ὄρων looking on the earth, for

"With downcast looks he views his place of birth, And bows his bended trunk to Mother Earth."

So the Latin filicernium signifies a slooping old man, from flex the pavement, and cerno to behold. But may not the Greek γερων, γηρας, γερας, γραια, &c. be more probably deduced from the Heb. גַּרַּע to waste, diminish ? It is obvious to common observation, that the body generally wastes in old age, the atrophica senilis is a natural attendant on that period of life; and it is well known to physicians, that

in old persons the very bones themselves waste and grow less*. Hence Homer, with great propriety, calls an old man γῆραι τεταραμμενον & orn with age, Odys. xxiv. line 232. Comp. Il. iv. line 315. & Il. v. line 153.

ΤΕΥΟΜΑΙ, Mid. It seems a derivative from the Heb. טו to sup, sup up, swallow (see Gen. xxiv. 17. in the Heb.); and in this instance the μ (to say nothing of the α) appears to be radical; and the active V. γεωω, to give a taste, is to be deduced etymologically from γενομαι, and not vice versa.

I. To taste meat or drink with the tongue or palate. Mat. xxvii. 34. Luke xiv. 24. John ii. 9. Col. ii. 21.

II. To eat. Acts x. 10. xx. 11. xxiii. 14. comp. ver. 13, and see Rabbelius, Elsnor, Wolfius and Kypke on Acts x. 10, and Hutchinson's Note 4, on Xenophon Cyri Exped. p. 98. 8vo.

III. To taste, experience, whether good, Heb. vi. 4, 5. 1 Pet. ii. 3; or evil, Mat. xvi. 28. John viii. 52. Heb. ii. 9.

The word is often used in the sense of experiencing by the profane writers (see Scott on Mat. xvi. 28, and Alberti on Heb. vi. 4.), and several times in the LXX answering to Heb. טעם, as Ps. xxxiv. 8. Prov. xxxi. 18. It does not however appear that to taste of death is an Hebraism, or that this expression is ever used in the Old Testament; though ראות מות, to see death, is, Ps. lxxxix. 48, or 49. But טעם מות, to taste death, occurs not only in the Syriac version of Mat. xvi. 28. John viii. 52. Heb. ii. 9, but also in the works of Epbraem. See Marsh's Note on Michaelis's Introduction to N. T. vol. i. p. 403.

Γεωψεύω, w, from γεωψεύς.

To cultivate or till the earth, whence pass.

Γεωψεύομαι, εμαι, To be cultivated, tilled as the earth, occ. Heb. vi. 7.

Γεωψύον, ε, το, from γεωψύος.

Husbandry, or rather Cultivated ground,

Arvum. In the N. T. it is used only in

a figurative sense. occ. 1 Cor. iii. 9. comp. John xv. 1. Isa. xxviii. 23—29, and see Bp. Lowth's Note on ver. 23.

In the LXX γεωψύον several times answers to the Heb. שדה a field. See Prov. xxiv. 30. xxxi. 15.

Γεωψύος, ε, ό, from γεα or γη the earth, and εοψα perf. mid. of obfol. εψω to work. See under Εψω.

I. One who tilleth the earth or ground, a husbandman. 2 Tim. ii. 6. Jam. v. 7.

II. Particularly, A husbandman who cultivates vines, a vine-dresser. Mat. xxi. 33. John xv. 1. & al. freq.

Γίγ, ης, ή, (in poetry Γαία) from γαω to generate, produce, which is from the Heb. נצר to grow as a plant, because it produces, or is as it were the mother of, all terrestrial things, (see Eccclus. xl. 1.) ; or, in the poetical language of the Orphic Hymn to the Earth,

Ἡ λοχίαις ὠδισι κνυῖς καρπον πολυτιμήν,

Brings forth her various fruits,
With throes maternal.

I. The earth, land, or ground, considered as fit or unfit for producing fruit. Mat. xiii. 5, 8, 23. Mark iv. 28. comp. Heb. vi. 7.

II. The dry land or ground, as distinguished from the waters. Luke v. 11. John xxi. 8, 9, 11. & al.

III. A particular land, tract, or country. Mat. ii. 6, 20, 21. iv. 15. ix. 26. & al. On Mat. xxvii. 45, where πασαν την γην denotes all the Land of Judea, comp. Luke iv. 25, and see Doddridge's Note.

IV. The land, of Canaan namely, but figuratively and spiritually denoting heaven. Mat. v. 5. comp. Ps. xxxvii. 11, 29, and see Campbell's Note on Mat.

V. The terraqueous globe, or globe of earth and water, as distinguished either from the material or from the holy heavens. See Mat. v. 18, 35. vi. 10. xvi. 19.

VI. The earth or ground in general. Mat. x. 29. xxv. 18. & al.

ΓΗΡΑΣ, αλος, αος, ως, το, from γερω an old man, or rather immediately from γρ to diminish. See under Γερω.

Old age. occ. Luke i. 36.

Γηρασσω, or γηραιω, from γηρας.

To grow or be old. occ. John xxi. 18. Heb. viii. 13.

Γινομαι,

* "That the bones of old people truly waste or decay, is confirmed by the experiences of many able anatomists." Haller's Physiology, lect. viii. § 234. edit. Mibles.

+ Γενομαι is nearly used in this very sense by Sophocles, γενομαι πανθημα εσθλα to swallow down a whole army. Scapula.

Γινομαι, γινωμαι, or γεινομαι, from γεινω or γενω to form.

I. To be made or formed, to become. Mat. iv. 3. John i. 12, 14. ii. 9. Acts xxvi. 28. & al. Comp. Rom. i. 3.

Acts xii. 18, ΤΙ ἀρὰ ὁ Πέτρος ΕΓΕΝΕΤΟ, What was become of Peter. That this phraseology is used in the same sense by the Greek writers, is proved by *Raphebius, Elfsner, Wolfius, and Wetstein*.

Γεγεσθαι εις, To become or be turned into. Luke xiii. 19. John xvi. 20. 1 Cor. xv. 45. This is an *hellenistical* phrase, answering to the Heb. לָמַד, for which it is often used by the LXX, as Gen. ii. 7. & al. freq.

II. To be created, made, or produced from nothing. John i. 3, 10. Heb. xi. 3.

III. To be eventually, that is, to happen, occur, come to pass. Mat. i. 22. xxi. 4. xxiv. 6. & al. Μη γενοισο, May it not be! God forbid! Luke xx. 16. Rom. iii. 4, 6, 31. & al. It is an elegant and emphatic form of deprecating or denying, in which latter view it is frequently applied by *Arrian, Epictet*, as *Raphebius* hath shewn on Rom. iii. 4.

Followed by another verb with καί before it, To come to pass, to happen that—Εγεγενετο καί, It came to pass that—Mat. ix. 10. Mark ii. 15. Comp. under Καί 14. Εγεγενετο is very frequently thus used without καί intervening between the two verbs, as Mat. xi. 1. xiii. 53. xix. 1. Mark i. 9. Luke i. 23. ii. 1. i. 14. Both these last seem *hellenistical* forms of expression corresponding to the similar use of the Heb. הָיָה.

IV. To be, or become in general. Mat. v. 45. vi. 16. viii. 26. Luke xii. 40.

Those things are said γεγεσθαι τινι to be to any one, which he bath. Mat. xviii. 12. Comp. Εἰμι VII.

In 1 Cor. xv. 20, εγεγενετο is wanting in seven MSS, five of which ancient, in the Vulg. and Coptic versions, and is rejected from the text by *Griesbach*.

V. To be done, performed. Mat. vi. 10. Acts iv. 16. xxii. 30. So with a dative following; To be done to. Mat. viii. 13. ix. 29. xviii. 19. On which last text *Elfsner* shews that the purest Greek writers use the phrase in the same sense.

VI. To be celebrated, as a feat or public solemnity. Mat. xxvi. 2. John x. 22. So

Xenophon, Hist. Græc. lib. ii. Ἰσθμια ΓΙΓΝΕΤΑΙ, The Isthmian games are celebrated," lib. ii. Τα Ολυμπια ΓΙΓΝΕΤΑΙ, The Olympian games are celebrated."

VII. To be fulfilled, accomplished. Mat. v. 18. (comp. ver. 17.) vi. 10. 1 Cor. xv. 44.

VIII. Of place, followed by *εν* or *εις*, To be in or at. Mat. xxvi. 6. Mark ix. 33. 2 Tim. i. 17. Acts xx. 16. xxi. 17. In the 2d aor. with καί or ἐπὶ following, To be come to. Luke x. 32. xxii. 40. On the former text *Kypke* shews that *Herodian, Josephus* and *Plutarch* use the phrase ΓΕΝΕΣΘΑΙ ΚΑΤΑ with an accus. in the same sense.

IX. To be born. Rom. i. 3. Gal. iv. 4, where see *Alberti* and *Raphebius*, who shew that the profane Greek writers apply the V. to the same meaning. Comp. John viii. 58, and see *Macknight* on Rom. and Gal.

X. To grow, or be formed, as fruit. Mat. xxi. 19.

XI. Γεγεσθαι ἐν ἑαυτῷ, To be come to himself, i. e. to have recovered his senses or understanding. occ. Acts xii. 11, where *Raphebius* shews that *Xenophon* and *Polybius* use the phrase in the like view of recovering from rage, or terror. See also *Wolfius, Wetstein* and *Kypke*.

XII. Γεγεσθαι εις ἑδεν, To come to nothing. Acts v. 36, where *Raphebius* cites from *Polybius* the similar phrase, εις το μηδεν κατανταν. Comp. *Kypke*.

ΓΙΝΩΣΚΩ, or ΓΙΓΝΩΣΚΩ. It is formed from the obsolete V. γινω to know, by prefixing the reduplication, and inserting σκ before ω, as in μιμησκω from μιναω, πειρασκω from πειραω, &c.

I. To know. Mark vii. 24. ix. 30. Luke ii. 43. & al. freq.

II. To perceive, feel. Mark v. 29. Luke viii. 46.

III. To know, be acquainted with, a person. Mat. xxv. 24. Acts xix. 15. 2 Cor. v. 16. Comp. John i. 10.

IV. To know, understand. Mat. xii. 7. xiii. 11. xvi. 3. Mark iv. 13. Acts viii. 30. & al. freq.

V. To know, be conscious of. 2 Cor. v. 21.

VI. To know, discern, distinguish. Mat. xii. 33. Luke vi. 44. John xiii. 35. 1 John iv. 2, where observe that eighteen MSS read γινωσκειται, and this reading

is followed by the ancient Syriac and Vulg. versions.

VII. After the *hebraical* and *hellenistical* use, *To approve, acknowledge with approbation.* Mat. vii. 23. Rom. vii. 15.

2 Tim. ii. 19. Comp. John x. 14, 15. So we say in English, I don't *understand*, instead of I don't *approve*. Comp. Heb. and Eng. Lexicon in טר IV.

VIII. *To know carnally.* It is used by the Greek writers in the same sense. Mat. i. 25. Luke i. 34. See *Elfner, Wetstein* and *Kypke*.

IX. *To think, beware.* Mat. xxiv. 50. Luke xii. 46.

X. Γινωσκων, particip. *Thinking, reflecting upon, being mindful of.* Rom. vi. 6. 2 Pet. i. 20. *Rapheilius* has shewn that the profane writers use this participle in the same manner.

Γλευκος, εος, ες, το, from γλυκος *sweet*. *Sweet wine.* occ. Acts ii. 13. The *Etymologist* explains γλευκος by το απο της ληνς αποσαλμα ανδροματως καταρθεον απο της σαφυλης, εσι δε τσλο ΓΑΤΚΥΤΑΤΟΝ και λιπαρωσαλον, what distills of its own accord from the grapes, which is the *sweetest* and *smootheft*: and to the same purpose *Hesychius*, το αποσαλμα της σαφυλης, πριν παληθη, the juice of the grape, before it is trodden." If it be asked, how there could be any γλευκος or *sweet wine* at *Pentecost*? it may be sufficient to reply, that it appears both from the Heathen and Jewish writers, cited by *Wetstein* on Acts ii. 13, (whom see,) that the ancients had a method of preserving the *sweetness*, and by consequence the strongly *inebriating quality* of the γλευκος for a long time.

ΓΑΤΚΥΣ, εια, υ, probably from the Heb. רבה *smooth, bland, agreeable*.

I. *Sweet, as honey.* occ. Rev. x. 9, 10.

II. *Sweet, agreeable to the taste.* occ. Jam. iii. 11, 12. So in *Lucian*, Dial. Alph. and Nept. ΓΑΤΚΥ ρειθρον a *sweet stream* is opposed to what is mixed with the seawater.

ΓΑΩΣΣΑ, ης, η, perhaps from the Heb. גלח *loose, pliant, flexible*; so the Heb. name for a *tongue*, נש, may be from נש to turn, bend about*.

I. *The tongue, of a man.* Mark vii. 33, 35. Luke xvi. 24. 1 Pet. iii. 10. & al.

* See Heb. and Eng. Lexicon, under נש.

II. It is used for the *fiery tongues, or flames resembling tongues*, which appeared over the Apostles on the day of *Pentecost*. Acts ii. 3. Comp. Isa. v. 24, where we read of נש נש a *tongue (flame) of fire* devouring the stubble. See *Wolfsius* on Acts, and Bp. *Lowth* on Isa.

III. *A tongue, language.* Acts ii. 4, 11. x. 46.

IV. *A foreign or strange language.* 1 Cor. xii. 30. xiv. 2, 4, 5, 6. & al. Comp. Mark xvi. 17.

V. *A people speaking a particular language.* Rev. v. 9. xiv. 6. So Γλωσσαι, αι, *Men of different languages.* Rev. vii. 9. *Theodotion* uses the word in the same sense for the Chald. נש, Dan. iii. 29, and plur. emphat. נשש, Dan. iii. 4, 7, 31. v. 19.

Γλωσσοκομον, ο, το, from γλωσσα a *tongue*, and κομew *to keep, preserve*, which perhaps from the Heb. כמס, *to lay, treasure up*.

I. Properly, *A case to keep the tongues of wind instruments in.* These tongues γλωσσαι, did, I suppose, nearly resemble the reeds which are used in playing on several sorts of wind-instruments among us. See *Wetstein* on John xii. 6, and *Pearce's* Note on *Longinus*, sect. xliv. p. 244, edit. 3d.

II. *A purse, or rather perhaps a little case or box to put money in.* occ. John xii. 6. xiii. 29. *Josephus*, Ant. lib. vi. cap. 1. § 2, uses it for the little chest or coffer in which the Philistines put the golden mice and emerods, and which is called in Heb. ארני 1 Sam. vi. 11. The LXX also have this word, 2 Chron. xxiv. 8, for the Heb. ארני a *chest, coffer*. See also *Kypke* on John xii.

Γναφους, εος, ο, from γναψω or γναψω to clear or smooth a cloth by carding or tibsling, which V. may be either from Heb. כנה * the extremity, outermost, or from the Greek νχω to scrape, rub, which from the Heb. אנש to eat into, corrode, as fire.

A fuller †, part of whose business it was to comb the cloth τοις γναφοις ‡ with

* Whence, it may be proper to observe, the Eng. nap of cloth may be ultimately deduced.

† Perhaps our Eng. word to full is ultimately a derivative from the Heb. נש to work, prepare; whence also Lat. polio, and Eng. polish.

‡ As to the modern method of fulling, see *Nature displayed*, vol. vi. Dial. 11. English edit. 12mo. and *Encyclopædia Britan*, in FULLING.

cards

cards or thistles, and so clear it of it's superfluous extremities, i. e. of it's nap, hairs, &c. occ. Mark ix. 3.

The LXX have several times used this word for the Heb. כורס, which also signifies a fuller of cloth, from כרס to wash, rinse, because another part of the fuller's business was to rinse and scour cloths from their filth, grease, &c.

Γνησιος, ε, ο και η, q. γεννησιος from γεινωμαι or γεγενεσθαι to be born.

I. Lawfully born, legitimate, as opposed to vobis spurious, or a bastard. Thus used in Herodotus, lib. iii. See Rapheilius, and Wolfius on 1 Tim. i. 2.

II. Genuine, true, not degenerate from his parents. Thus it is applied, but in a spiritual sense, by St. Paul. occ. Phil. iv. 3. 1 Tim. i. 2. Tit. i. 4.

Γνησιον, το, used as a substantive, Genuineness, sincerity. occ. 2 Cor. viii. 8.

Γνησιως, Adv. from γνησιος.

Genuinely, naturally, sincerely. occ. Phil. ii. 20.

Γνεφος, ε, ο, from νεφος a cloud (ε being changed into ο, and γ assumed after the Æolic manner according to Eusebius), or rather perhaps from Heb. עב a thick cloud.

A thick dark cloud. occ. Heb. xii. 18. Comp. Deut. iv. 11. v. 22, in both which passages the Heb. word answering to γνεφος in the LXX, is ענן a cloud; and in Exod. xx. 21, and in other places, the LXX use γνεφος for ערפל thick darkness.

ΓΝΩΩ, ω, either from the Heb. קנה to hold, contain, to comprehend as we say, meaning to know, understand; or from כן to prepare, machinate.

To know, An obsolete V. whence in the N. T. we have 1st aor. εγνωσα, perf. εγνωκα, perf. pass. εγνωσμαι, 1st aor. pass. εγνωσθην, imperat. γνωσθητι, 1st fut. pass. γνωσθησονται, 1st fut. mid. γνωσσομαι. See under Γινωσκω.

Γνωμη, ης, η, from γινωσκω or γινω, to know, think, determine.

I. An opinion, sentence, judgement, occ. 1 Cor. i. 10. vii. 25, 40. 2 Cor. viii. 10. On 1 Cor. vii. 25, Weststein cites Dio repeatedly using the phrase ΓΝΩΜΗΝ ΔΙΔΟΝΑΙ, for giving an opinion, or advice, which Kypke also produces from Diodorus Sic. and Dionysius Halicarn.

On ver. 40, Weststein quotes ΚΑΤΑ ΓΝΩΜΗΝ ΤΗΝ ΕΜΗΝ from Herodotus, and ΚΑΤΑ γη ΤΗΝ ΕΜΗΝ ΓΝΩΜΗΝ from Polybius and Ælian.

II. A design, purpose. occ. Acts xi. 3.

III. Mind, will, consent. occ. Phil. ver. 14. Comp. Rev. xvii. 13, 17. On which latter texts Weststein quotes many instances of the Greek writers using the phrases ΓΝΩΜΗΝ ΕΧΕΙΝ, and ΓΝΩΜΗΝ ΗΟΙΕΙΣΘΑΙ; and on ver. 17, comp. Kypke.

Γνωμι, from γινω.

To know. An obsolete V. whence in the N. T. we have 2d aor. εστων, imperat. γνωμι, subjunct. γνω, γνως, γνω, infin. γνωσαι, particip. γνως. See under Γινωσκω.

Γνωσκω, from γινωσκω or γινω to know.

I. To make known, declare. Luke ii. 15. John xvii. 26. 1 Cor. xii. 3. xv. 1. Phil. iv. 6. & al. freq.

II. To know. occ. Phil. i. 22. In this latter sense, as well as the former, it is used in the profane writers. See Wolfius, Whitby, and Scapula's Lexicon.

Γνωσις, ιος, att. εως, η, from γινωσκω or γινω to know.

Knowledge. See Luke i. 77. xi. 52. 1 Cor. xiii. 2. 2 Pet. i. 5, 6. Rom. xi. 33. Col. ii. 3, 9. On 1 Cor. viii. 1, Rapheilius and Wolfius (whom see) think that the beginning of the parenthesis should be placed after οιδαμεν in the first verse, and the end of it after αυς the last word of the third. But Bp. Pearce says, "These words [namely, we know that we all have knowledge, as also those in ver. 4, we know, &c. to the end of ver. 6, and likewise the 8th verse, But meat, &c.] seem plainly enough to be the words of the Corinthians in their Epistle to St. Paul, to which he answers in this and the two following chapters. In this view of them this chapter will appear much more intelligible than in our English translation. See Tillotson, vol. iii. fol. p. 366."

Γνωσις, ε, ο, from γινωσκω or γινω.

Knowing, skilful. occ. Acts xxvi. 3, where see Wolfius, Kypke, and Bowyer's Conject. who remark, that γνωσιν οντα σε are here put in the accusative case absolute, which is likewise used by the Attic Greek writers. But observe, that ten

MSS, among which the *Alexandrian*, do, in one place or another of the sentence, add *επισταμενος* or *ειδως* *knowing*. And to this purpose our English translators, *because I know*. See *Wetstein* and *Griesbach*. *Επισταμενος* and *ειδως*, however, seem spurious additions to the text, made by copyists who did not understand the construction. See *Michaelis*, *Introduct.* to N. T. vol. i. p. 306. edit. *Marb.*

Γνωσος, η, ον, from *γινωσκω*.

I. *Known*. Acts i. 19. ii. 14. xv. 18. & al.

II. Γνωσολ, δι, *Persons known to one, acquaintance*. Luke ii. 44. xxiii. 49. Comp. John xviii. 15, 16.

III. Γνωσον, το, Neut. *Knowable, which may be known*. occ. Rom. i. 19. So *Arrian*, *Epictet.* lib. ii. cap. 20. towards the beginning. *Γινωσκε, οτι εδεν εστι ΓΝΩΣΤΟΝ, αλλα παντα αλεχμαρτα*, Know that nothing is to be known or knowable, but that all things are uncertain."

ΓΟΓΓΥΖΩ. It seems to be a word formed from the sound, like *murmuro*, *muscito*, in Latin, and *murmur*, *mutter*, *grumble*, *growl*, in English.

I. To murmur, mutter, speak in a low and indistinct voice. occ. John vii. 32.

II. To murmur from dislike or discontent, to grumble. occ. Mat. xx. 11. Luke v. 30. John vi. 41, 43, 61. 1 Cor. x. 10. In this latter sense it is always used by the LXX (unless perhaps in Jud. i. 17.), and most commonly answers to the Heb. *לל* to murmur, growl.

Γογγυσμος, ο, δ, from *γογγυσμαι*, perf. pass. of *γογγυζω*.

I. A murmuring or muttering in general. occ. John vii. 12.

II. A murmuring from discontent, a grumbling. occ. Acts vi. 1. Phil. ii. 14. 1 Pet. iv. 9.

Γογγυστης, ο, ε, from *γογγυζω*.

A murmurer, grumbler. occ. Jude ver. 16.

Γοης, γλος, ο, from *γοωω*, *γωω*, to moan, which may be either a word formed from the sound, or deduced from the Heb. *גער* to low as an ox. So *Eusebius* derives *γοης* from *γοος* moan, mournful sound, saying that *γοης* means *τον μελα* *ΓΟΟΥ* *επαδοντα*, one who utters his incantations or spells in a mournful tone. Comp. Isa. viii. 19. xxix. 4.

I. A conjurer, an enchanter. In this sense

γοης is used in the profane writers; thus *Æscubines* in *Ctesiph.* joins *γοης* and *μαγος* a magician together, as *Plutarch* and *Lucian* do *γοητας* and *αμαδωντας* cheats; and *Plato* mentions *γοης* in company with *φαρμακευης* an enchanter with drugs, and *σοφιστης* a cheat. See *Wetstein* on 2 Tim.

II. In the N. T. *An impostor, a cheat*. occ. 2 Tim. iii. 13. So *Josephus*, Ant. lib. xx. cap. 7. § 5. (comp. § 6.) mentions *ΓΟΗΤΩΝ ΑΝΘΡΩΠΩΝ* *οι τον οχλον ηπαλωω*, the impostors (meaning the false prophets and false Christs) who deceived the people," during the government of *Felix*; and, under that of *Fadus*, he particularly specifies one of them, by name *Tbeudas*, whom he calls *ΓΟΗΣ* *τις* *ΑΝΗΡ*, *ibid.* cap. 4. § 1. *Lucian* also has the phrase *ΓΟΗΤΑΣ ΑΝΔΡΑΣ*, *Reviv.* tom. i. p. 396.

ΓΟΛΓΟΘΑ. Heb.

Golgotha. Heb. *גלגתה*, that is, 'as the Evangelists interpret it, *the place of a skull*. So it is a plain derivative from the Heb. *גלגלה* a skull, and the Jews in our Saviour's time called the place *Golgotha* for *Golgotha*, dropping the latter *ל* (l), as in the Samaritan version of Num. i. 22, *גלגת*, without the second *ל*, is used for a skull. "No doubt, saith *Stockius*, the place where Christ was crucified was called by this name, because many skulls of those who had suffered crucifixion and other capital punishments were there scattered up and down." occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17.

Γομος, ο, δ, from *γελομα*, perf. mid. of *γεινω* to be full.

I. The burden or lading of a ship. occ. Acts xxi. 3. *Herodotus* and *Demosthenes* use the N. in the same sense. See *Wetstein*.

II. *Merchandize brought by sea*. occ. Rev. xviii. 11, 12.

Γοευς, εος, ο, δ, from *γελοω*, perf. mid. of the old V. *γεινω* to generate, which see. A parent. In the N. T. it is used only in the plural number, denoting both parents, father and mother, as it also frequently does in the profane writers. See *Wetstein* on Mat. x. 21. Comp. Luke ii. 27, 41. John ix. 18, 20. Eph. vi. 1, and under *Πατηρ* II.

ΓΟΝΥ,

ΚΝΕΕ, *κνέω*, and *κνέω*, *κνέω*, from the Heb כָּנַע *to bend down, depress, humble*; whence also the Lat. *genu*, Goth. *knu*, Saxon. *cnēop*, Danish and Eng. *knee*.

The *knee*, which is capable of *incurvation* or *being bent* itself, and so of *bumbling* or *depressing* the whole man; and to this property and *use* of the human *knee*, there is a manifest reference in every passage of the N. T. (except Luke v. 8, and perhaps Heb. xii. 12.) wherein the word occurs. See Acts ix. 40. Rom. xi. 4. Eph. iii. 14. Phil. ii. 10. and on Luke v. 8, see *Wetstein*.

ΚΑΤΕΛΘΕΙΝ, *κατέλθω*, from *κατέλθω* *the knee*, and the obso. V. *κατέλθω* *to fall*.

To fall down on the knees or *knelt* to one. occ. Mat. xvii. 14. xxvii. 29. Mark i. 40. x. 17. The particip. fem. *κατέλθουσα*, is used by *Polybius*, lib. xv. cap. 27.

ΓΡΑΜΜΑ, *γράμμα*, *γράμμα*, from *γράφω*, perf. *παύω* of *γράφω* *to write*.

I. *A letter* or *character* of *literal writing*. occ. Luke xxiii. 38. (where see *Wetstein's* note, and comp. under *Μεσολοχον*) 2 Cor. iii. 7. Gal. vi. 11; on which last text, see *Whitby*, *Doddridge*, and *Wetstein*, to whose observations, I think, we may add, that it is very natural to suppose that a person who had been chiefly accustomed to write Hebrew (which was probably St. Paul's case, comp. Phil. iii. 5. Acts xxii. 3.), would, when he attempted to write Greek, form the characters strong and large. But compare *Lardner's History* of Evangelists and Apostles, ch. xii. sect. 3. towards the end, who, with many other learned men, prefers the interpretation given in our English translation. Comp. under *Seneca* V.

II. *A writing*. occ. John v. 47.

III. *A bill, an account*. occ. Luke xvi. 6, 7.

IV. *The letter of the law*, i. e. *the literal sense and outward ordinances* thereof. occ. Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. Comp. under *Πνευμα* XI.

V. *A letter, an epistle*. occ. Acts xxviii. 21; where *γράμμα* may mean only a *single epistle*, consisting of many *literal characters*, as the word is used by *Herodotus*, lib. i. c. 124, and by *Josephus* in his *Life*, § 46 and 49. So 2 Cor. x. 10, where see *Macknight*.

VI. *Γραμμάτια*, *γραμμάτια*, *Letters, learning, erudition gained from books*. occ. John vii. 15.

Acts xxvi. 24. See *Wetstein* and *Kypke* on John, and *Xenophon*, *Memor. Socrat.* lib. iv. cap. 2. § 20.

VII. *Ἱερά γραμμάτια*, *Holy Writ, the Holy Scriptures*. occ. 2 Tim. iii. 15. Comp. John v. 47, and see *Wetstein* on 2 Tim. who shews that *Josephus* and *Philo* in like manner call the *Scriptures* *Ἱερά Γραμμάτια*, and the latter very frequently *Ἱεραὶ Βιβλαί*.

Γραμματεὺς, *εὖς*, *ὅς*, from *γράφω*. *A scribe*.

I. In the LXX this word is frequently used for a *political officer*, whose business it was to assist kings or magistrates, and to keep an *account* in *writing* of public acts and occurrences, or of the royal revenues. Such an officer is called in Heb. סֵפֶר הַמֶּלֶךְ. LXX, *ὁ γραμματεὺς τοῦ βασιλέως*, *the king's scribe* or *secretary*, 2 K. xii. 10.

II. The LXX use it for a *man of learning*, especially for one *skilled in the Mosaic law*. See Jer. xxxvi. 26. Ezra vii. 6, 11, 12, 21. Comp. 1 Mac. vii. 12. 2 Mac. vi. 18. Eccles. xxxviii. 24 or 25; and thus in the N. T. it denotes either a *man of learning* in general, Mat. xiii. 52. xxiii. 34. 1 Cor. i. 20; or particularly one *learned in the law of Moses*, and *who sat in Moses' seat*, Mat. xxiii. 2, 3, and explained the law to the people in the schools and synagogues; hence perhaps called *scribes*, i. e. *public instructors, of the people*, Mat. ii. 4, where see *Wetstein*, and comp. Neh. viii. 4. & seq. Whence also we find a *scribe* who was likewise a *lawyer*, i. e. a *doctor or teacher of the law*. Comp. Mat. xxii. 35, with Mark xii. 28. The *scribes* are frequently in the N. T. joined with the *Pharisees*, and probably most of them were of that sect. See especially Acts xxiii. 9.

III. *A civil magistrate* of Ephesus, a *town-clerk*, or rather a *recorder* or *chancellor*; for he appears by the history to be an officer of considerable influence and authority. occ. Acts xix. 35. See *Wetstein*.

Γραμμένος, *γ*, *ον*, from *γράφω*.

Written, inscribed. occ. Rom. ii. 15.

Γραφή, *γ*, *ς*, from *γράφω*.

A writing, as the word is used by the Greek authors; but in the N. T. it always refers to the *Holy Scriptures*, and almost constantly to those of the O. T.

and that both in the singular and plural number; but in the singular it generally denotes a particular part or portion of Scripture. See 2 Tim. iii. 16. Acts viii. 32. Mat. xxi. 42. xxii. 29. Luke xxiv. 27, 32, 45. Mark xii. 10. xv. 28. Luke iv. 21. Observe that in 2 Pet. iii. 16, St. Paul's Epistles are reckoned a part of the Scriptures.

Γραφω, from *graw* to eat, also to engrave, from Heb. גרע *to diminish*, or כרה* *to cut*.

I. To cut in, make an incision. Thus used in Homer, Il. xvii. line 599,

———— ΓΡΑΨΕΝ δὲ δι' ὀστέον ἀχρὶς
Διχμήν

And the spear *ras'd* him to the bone.

Comp. also the use of *επιγραφω*, Il. iv. 139. Il. xi. 388. Il. xiii. 553. and Il. vii. 187, where see *Eustatius's* and *Pope's* Note.

II. To GRAVE, engrave. Thus Homer, Il. vi. line 169,

———— Πορὼν δ' ὅτε ΣΗΜΑΤΑ λυγρὰ,
ΓΡΑΨΑΣ ἐν πινάκῳ θυμοφθορὴν πολλὰ.

———— The fatal marks he sent,
And on a tablet GRAV'D his dire intent.

Here *Eustatius* explains *γραφειν* by *ξεειν* to carve, and observes that the expression is agreeable to the custom of the ancients; that the use of alphabetical letters, as well as the invention of paper, was of later date than the times of which the poet is here speaking; that the ancients used to engrave on wooden tablets various figures † to denote what they desired; that letters were afterwards invented, και το τα αξεσα σημεια δια χρωματων εκλυπεν, and the method of delineating characters, not by sculpture, but by colour. To explain the expression πινάκῳ, a doubled tablet, it may be necessary further to observe, that the engraved tablet was covered with another, and that both being tied together and sealed, constituted the form of an ancient epistle, or letter.

The LXX several times apply the word in this sense of engraving, carving, or cutting out, as 1 K. vi. 29, Isa. xxii. 16.

* From one or the other of which Heb. roots may also be ultimately derived the Saxon *ceorpan*, Welch *kervio*, Eng. *carve*, as likewise Saxon *gragan*, French *graver*, and Eng. *grave*, engrave, &c.

† Comp. Heb. and Eng. Lexicon, in כרה IV. 1.

comp. Job xix. 23, 24. And it appears from Exod. xxxi. 18. xxxii. 16. 2 Cor. iii. 7, that the first literal writing of which we have any * precise account was of this kind. Hence

III. To write, i. e. to delineate literal characters on a tablet, parchment, paper, or &c. See Luke i. 63. (where, with regard to the expression, *εγραψε λεγων*, comp. 2 K. x. 1, 6, in LXX and Heb. and see *Wolfius*) Luke xvi. 6, 7. John viii. 6, 8. xix. 19. Acts xxiii. 25. 3 John ver. 13. If I were obliged to add my conjecture to those of others concerning what our Lord wrote on the ground, John viii. 6, 8, I should mention Jer. xvii. 13, or part of that verse. But let the reader consult Heb. and Eng. Lexicon under כתב, and judge.

IV. To describe in writing. John i. 45. Rom. x. 5.

V. To write a law, command or enact in writing, as a legislator. Mark x. 5. xii. 19. This is a classical and elegant use of the V. and thus it is applied by *Plutarch*, *Diogenes Laertius*, and others of the Greek writers, as may be seen in *Elfner* and *Kypke* on Mark xii. 19.

Γραῦδης, εως, ες, ὁ, ἡ, και το—ες, from *γρᾶς*, *γρᾶος*, ἡ, an old woman, which from *גרע* to waste, diminish. See under *Γερω*.

Of or belonging to old women, old women's. occ. 1 Tim. iv. 7. So *Cicero*, *De Nat. Deor.* lib. iii. cap. 5. and *Horace*, lib. ii. sat. 6. line 77, mention *fabellas aniles*, old women's stories. See *Wetstein*, who cites from *Strabo* ΓΡΑΩΔΗ ΜΥΘΟΛΟΓΙΑΝ, and from *Galen* ΜΥΘΟΝ ΓΡΑΟΣ.

Γρηγορεω, ω, for *εξηγορεω*, which is used by the profane writers, and which † *Duport* forms from *εξηγορα*, the Attic perf. mid. of *εσειρω* to rouse, by inserting *ρ*.

I. To watch in a natural sense, i. e. to abstain from sleep. Mat. xxvi. 40. Mark xiv. 37.

II. To wake, be awake, i. e. alive, as opposed to the sleep of our bodies in death. occ. 1 Theff. v. 10. comp. chap. iv. 15. Rom. xiv. 8, 9.

III. To watch, be watchful or vigilant, in

* But comp. Exod. xxiv. 4, 7, 12. xxviii. 21, 36. † On *Theophrast.* Ethic. Charact. p. 285, edit. Needham.

a spiritual sense. Mat. xxv. 13. Mark xiii. 37. Acts xx. 31. 1 Cor. xvi. 13. & al.

Γυμναζω, from γυμνος.

I. Properly, *To exercise one's self naked*, as those who proposed to be champions in the Grecian games did. So γυμνασιον is a place of exercising, or even of striving naked, τοπος εν ω αλωνιζεται, says Hesychius; and though this noun occurs not in the N. T. yet in 1 Mac. i. 14, we read of certain apostate Jews, who οικοδομησαν γυμνασιον built a place of exercise in Jerusalem, after the manner of the Heathen. Comp. 2 Mac. iv. 9, 12.

II. *To exercise in a mental and spiritual*, and that whether in a good or bad sense. occ. Heb. v. 14. xii. 11. 2 Pet. ii. 14. 1 Tim. iv. 7, where see Wetstein, who shews that the expressions, γυμναζειν, or γυμναζεσθαι, προς, are used by the Greek writers, particularly Arrian.

Γυμνασια, ας, η, from γυμναζω.

Exercise, as of the body by ascetic severities, such as fasting, abstinence, watching. occ. 1 Tim. iv. 8. comp. Col. ii. 23. Rom. xiv. 17. 1 Cor. viii. 8.

Γυμνησειω, from γυμνος.

To be naked or ill-clad. occ. 1 Cor. iv. 11.

Γυμνος, η, ον, q. * γυια μονα εχων having his limbs alone, i. e. uncovered.

I. *Naked, stark-naked*. occ. Mark xiv. 51, 52. Comp. Rev. xvii. 16, and see Harmer's Observations, vol. ii. p. 421.

II. *Comparatively naked*, i. e. meanly, or ill, clothed. occ. Mat. xxv. 36, 38, 43, 44. Jam. ii. 15. comp. 2 Cor. v. 3, and Job xxii. 6, in LXX. So in Homer, γυμνος often means not absolutely naked, but naked or stript of armour; thus, Il. xvi. line 815, he calls Patroclus, ΓΤΜ-ΝΟΝ εν δηλοτηι naked in the battle, because stript, not of his clothes, but of his arms. Comp. Il. xvii. lin. 122, 693, 711. †

III. *Naked or stript of the upper garment*. John xxi. 7. Acts xix. 16. In this sense the word is several times used by the LXX, answering to the Heb. ערו. See 1 Sam. xix. 24. (where Saul is said to have stript off בגדיו his † upper garments,

* From Heb. גל, or גלה, the body.

† See Dr. S. Chandler's Life of King David, vol. i. p. 93.

‡ See Gen. xxxix. 12—15, and Dr. Samuel

and to have lain down naked). Isa. xx. 2. Mic. i. 8.

IV. *Naked, open, uncovered, manifest*. occ. Heb. iv. 13. comp. Job xxvi. 6, in the LXX. Elfsner hath shewn that the profane writers use the word in the same view.

V. *Naked, bare, mere*. occ. 1 Cor. xv. 37.

VI. *Naked of spiritual clothing*, i. e. of the imputed righteousness of faith. occ. Rev. iii. 17. xvi. 15.

Γυμνολης, τηος, η, from γυμνος.

I. *Nakedness*, that is, a being destitute of convenient or decent clothing. occ. Rom. viii. 35. 2 Cor. xi. 27. Comp. Γυμνος II. and Γυμνησειω.

II. *Spiritual nakedness*, being destitute of the spiritual clothing of the righteousness which is by faith. occ. Rev. iii. 18.

Γυναικιον, ο, το, a diminutive of γυνη, γυναικος.

A trifling, weak, silly woman; Lat. muliercula; French, femmelette. occ. 2 Tim. iii. 6. Arrian in Epictet. several times uses this diminutive as a term of contempt.

Γυναικειος, εια, ειοι, from γυνη, γυναικος.

Female, womanish. occ. 1 Pet. iii. 7.

Γυνη, γυναικος, η, q. γονη, from γενονα, perf. mid. of γεινω or γενω to generate.

I. *A woman*, as distinguished from a man. Mat. xiv. 21. Acts v. 14. viii. 3, 12. ix. 2. 1 Tim. ii. 11, 12, 14. iii. 11, where see Macknight, & al.

II. *A woman considered as related to a man, a wife*, and that whether espoused only, Mat. i. 20, 24. Luke ii. 5; or who hath cohabited with her husband, Luke i. 5, 13, 18. & al. freq.

III. Γυναι, Voc. when addressed to a woman, does not of itself imply any rudeness or disrespect, any more than ανδρες when applied to men (comp. Ανρη IV. but is generally equivalent to madam in English, and is thus frequently used in the best Greek writers. occ. John ii. 4. xix. 26. xx. 15. See Miracles of Jesus vindicated by Bishop Pearce, part iii. p. 56, 7. 12mo; and his Note on John ii. 4.

ΓΩΝΙΑ, ας, η, from γονυ the knee, or rather immediately from the Heb. כנע to bend.

Chandler's Remarks on this subject, in his excellent Review of the History of the Man after God's own Heart, p. 68, &c.

I. An

- I. *An outward corner*, as of a street. occ. Mat. vi. 5.—of a building; in which latter view it is applied only to the *spiritual building of God*, namely to the church consisting of Jews and Gentiles, of which Christ is said, in reference to Pl. cxviii. 22, to become *εἰς κεφαλὴν γωνίας* the *head-stone of the corner* (Heb. לְרֹאשׁ פֶּנֶה), that is, the *upper corner-stone*, which doth not only unite and strengthen the whole building, but is exalted to the summit of it, so that upon whomsoever it shall fall from this elevation, it must grind him to powder. (Comp. Zech. iv. 7.) For it seems a just observation of Doddridge, that the stone *εἰς κεφαλὴν γωνίας* does not appear exactly to answer to *ἀπογώνιστος*, Eph. ii. 20. 1 Pet. ii. 6, which latter is the *foundation corner-stone*. occ. Mat. xxi. 42. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7.

- II. *An inner corner*, so by a very natural figure, a *secret or private place*. So Gro-

tius cites from the *Adelpbi* of Terence, "*Interea in angulum aliquod abeam*. In the mean time I may go somewhere into a corner." See also Wetstein. occ. Acts xxvi. 26.

- III. *An extremity*. occ. Rev. vii. 1. xx. 8. The LXX have frequently used the word in this sense, as 2 Chron. iv. 10, for the Heb. כִּרְחַף *a side*, Exod. xxvi. 14. & al. for מִקְצֵעַ *an end, extremity*, Exod. xxvi. 24. Neh. iii. 19. As to the phrase *τεσσαρες γωνιας της γης*, the *four corners or extremities of the earth*, mentioned together with the *four winds*, it evidently denotes those *four cardinal extremities* thereof, where the four winds or spirits of the earth exert their actions in producing its diurnal and annual motion. Comp. under Ανεμος II. So these four extremities are with philosophical propriety called in Heb. אַרְבַּע כְּנֻפֹת הָאָרֶץ the *four WINGS of the earth*, Isa. xi. 12. Ezek. vii. 2.



Δ Α Ι



δ, Delta. The fourth letter of the Greek alphabet, corresponding in name, order, and power, to the Heb. ד, Daleth, and in the form Δ very nearly resembling the Phenician Daleth.

Δαίμονιζομαι, from δαίμονιον or δαίμων.

To be possessed by a demon or devil. Mat. viii. 28, 32. & al. freq. It is the same as δαίμονιον εχειν to have a demon or devil, John vii. 20, for which the Heathen writers most commonly use δαίμονα and κακοδαίμονα, as may be seen in Lambert Bos Exercitat. p. 61. & seq. and in Wolfius on John vii. 20. Euripides Phœniss. line 895, has δαίμονωντας, for persons possessed with demons; in which sense I find the scriptural word ΔΑΙΜΟΝΙΖΟΜΕΝΟΤΣ once applied by Plu-

Δ Α Ι

tarch, Sympof. lib. 7. quest. 5. p. 706, D. edit. Xylandri. And See Alberti Præf. ad Observ. Phil. ad fin. and Kypke on Mat. iv. 24. Those who were possessed with prophesying demons (see Acts xvi. 16.) were called by the Greeks Δαίμονοληπτοι. See Archbp. Potter's Antiquities of Greece, book i. chap. 12. p. 268. 1st edit.

Δαίμονιον, ε, το, from δαίμων, which see.

- I. A deity, a god, or more accurately some power or supposed intelligence in that grand object of beaten idolatry, the material heavens or air. Thus the word is generally applied by the LXX, who use it, Isa. lxv. 11, for גִּבְרִית, the *destructive troop*, or powers of the heavens in thunder, lightning, storm, &c.; in Deut. xxxii.

xxxii. 17. Pl. cv. 35, for שׂוֹרִים the *pourers-forth* or *genial powers of nature*; and as by δαίμονις μεσημέριος the *mid-day demon*, Pl. xci. 6, (answering to the Hebrew מְקַשֵּׁב שׁוֹר צְהַרִּי), we may be certain they intended not a *devil*, but a *pernicious blast of air* (comp. Isa. xxviii. 2. in the Hebrew), so from this and the fore-cited passages we can be at no loss to know what they meant, when, in their translation of Pl. xcvi. 5, they say, *All the gods of the Gentiles are δαίμονια*, i. e. not *devils*, but * *some powers or imaginary intelligences of material nature*. But it must be observed that, according to the highly probable opinion of that learned Jew *Maimonides* †, the error of the first idolaters consisted in their maintaining, that, as the *stars and planets* (כוכבים וגלגלים) (to which I think we should add the *circulating fluid of the heavens*) were created by God to govern the world, so it was his pleasure that they should be honoured and worshipped as his *ministers*, and that accordingly men proceeded to adore them, in order to *procure the good will of him who created them*, thus making them *mediators* between man and God; and this, says he, *was the foundation of idolatry*. Which assertion is amply confirmed by the plain traces of this doctrine being found among the heathen, even down to the time of Christ and his Apostles, and indeed long after. Most express are the words of *Plato* in *Sympos. IIAN το δαιμονιον μεταξυ εστι θεου τε και ανθρωπου*. EVERY demon is a *middle being* between God and mor-

tal man." If you ask what he means "by a middle being?" he will tell you, θεος ανθρωπω εμμενυται, αλλα δια δαιμονιον πασα εστιν η ομιλια και η διαλεκτις θεοις προς ανθρωπους. God is not approached immediately by man, but all the commerce and intercourse between Gods and men is performed by the mediation of demons." Would you see the particulars? Το δαιμονιον εστιν ερμηνευον και διαπορθμευον θεοις τα παρα ανθρωπων, και ανθρωποις τα παρα θεων, των μεν τας δεσεις και δυναεις, των δε τας επιταξεις και αμοιβας των δυναων. Demons are reporters and carriers from men to the gods, and again from the gods to men, of the supplications and prayers of the one, and of the injunctions and rewards of devotion from the other." The philosopher *Plutarch*, who flourished at the beginning, and *Apuleius*, who lived after the middle of the second century, teach the same doctrine *. And "this," says the learned *Mede*, "was the *œcumenical* philosophy of the *Apostles'* times, and of the times long before them. *Thales* and *Pythagoras*, all the *Academics* and *Stoics*, and not many to be excepted, unless the *Epicures*, taught this divinity †." Now when *St. Paul* affirms, 1 Cor. x. 20, that *what the Gentiles sacrifice, they sacrifice δαίμονιοις, not to God*, we may understand *δαίμονια* to mean either *some powers or supposed intelligences of material nature* in general, or in a more confined sense, according to the common opinion of the Gentiles in his time, *such powers or intelligences considered as mediators between the supreme Gods and mortal men*.

* And that this is true the reader may find abundantly proved by testimonies divine and human, and by a profusion of entertaining and useful learnings, in the 2d and 4th volume of *Hutchinson's Works*, and in *Bate's Answer to Berrington*, p. 3. & seqt. See also *Prideaux Connect.* p. i. book iii. anno 222, p. 177, 8, 1st edit. 8vo, and *Heb. and Eng. Lexicon* in שָׁמַיִם, under שֶׁמַיִם XI.

† Though I must profess in general the utmost dislike to the *Rabbinical* writings, and the greatest abhorrence of the blasphemous and abominable fictions and reveries they contain, yet, since truth is truth wherever it be found, I cannot forbear recommending *Maimonides* De Idolatria, as affording one of the best and truest accounts of the *Origin and Progress of Idolatry* to be met with in any human writer. This treatise is printed, with a Latin translation, at the end of *Vossius* De Origine & Progressu Idolatriæ.

* As may be seen in the learned *Jof. Mede's Works*, page 627, and in *Bp. Newton's Dissertations on the Prophecies*, vol. ii. p. 437, &c. 2d edit. 8vo.

† And to these reputedly learned Heathen, many more might be added from the *less civilized* parts of the world: for instance, the Pagan inhabitants of the *Caribbee* islands in the *West Indies* are said to have regarded their *Chemens* or *Cbemim* (i. e. plainly, according to the French pronunciation of *Morinus*, who gives them this latter name, שְׁמִיִּם *SHEMIM*, or *Heavens*), as the *messengers, agents or mediators* of a supreme, sole, eternal, infinite, almighty, invisible Being, called by them *Jocanna* (יהוה *Yehovah* the *Machinator*, Q?) See *Picart's Ceremonies and Religious Customs*, &c. vol. iii. p. 142, &c. and *Heb. and Eng. Lexicon*, 2d and 3d edit. under כֶּרֶב Y. 1.

"For

"For this," says Mr. Mede*, "was [then] the very tenet of the Gentiles, that the sovereign and celestial Gods were to be worshipped only *purâ mente, with the pure mind, and with hymns and praises*; and that *sacrifices* were only for demons." I will not, however, take upon me positively to affirm, that St. Paul had in view this latter tenet of heathenism in the above passage. It is sufficient to prove his assertion, that the general objects to which the Gentile sacrifices were offered, were nothing higher than *some powers of material nature, or some intelligences* supposed to reside therein; and than this, nothing can be more certain, from all accounts sacred and profane. And thus Δαιμονιον is used, 1 Cor. x. 20, 21.

II. Besides those original Δαιμονια, those *material mediators*, or the † *intelligences residing in them*, whom ‡ *Apuleius* calls "a higher kind of demons, who were always free from the incumbrances of the body, and out of which *higher order Plato* supposes that guardians were appointed unto men,—” Besides these, the Heathen acknowledged another sort, namely § "the souls of men deified or canonized after death." So *Hesiod*, one of the most ancient heathen writers, describing that happy race of men who lived in the first and golden age of the world, faith, || "that

* P. 635, from Porphyry in Euseb. Præp. Evang. Herm. Trismeg. in Aclepio, Apulei. De Dæmonio Socrat. Porphyry's words, lib. iii. § 58. De Abstinencia, are remarkable to this purpose. 'Ουδε τοις Θεοις, αλλα Δαιμονσι, τας Συστας, τας δια των αιματων προσήκον δι τας εν τω ΠΑΝΤΙ δυναμεις καταμαθόντες, και τολο υπεπισθαι παρ' αυτων των Θεολογων. "Nor did those who were thoroughly acquainted with the powers of the Universe (the TO ΠΑΝ, N. B.) offer bloody sacrifice to the Gods, but to Demons; and this is affirmed by the Theologians themselves." Comp. Leland's Advantage and Necessity of Revelation, part i. chap. 5. page 138—142, 8vo.

† This notion of *Intelligences in the Heavens* is, according to Maimonides, very ancient; for he makes the third stage of the Antediluvian idolatry to be, "when certain impostors arose, who pretended that the Star or Planet (גלגל) itself or an angel had spoken to them, and commanded that they should worship the Star, or &c. in such a particular manner, and directed what in their worship was to be done, and what avoided." Maimon. De Idol. § 4.

‡ In Mede's Works, and Bp. Newton's Dissertations, vol. ii. page 440.

§ See Bp. Newton, ut sup. page 439.

|| Αυτορ επιει μεν τολο γένος καλο γατα καλυψε, τοι μεν ΔΑΙΜΟΝΕΣ ειναι, κ. τ. λ.

Εργ. και Ημελ. lib. 120, &c.

after this generation were dead, they were by the will of great Jupiter promoted to be DEMONS, keepers of mortal men, observers of their good and evil works, clothed in air, always walking about the earth, givers of riches; and this, faith he, is the royal honour that they enjoy." Plato concurs with *Hesiod*, and asserts, that "he and many other poets speak excellently, who affirm, that when good men die, they attain great honour and dignity, and become demons." The same Plato in another place maintains, that "all those who die valiantly in war are of *Hesiod's* golden generation, and are made demons, and that we ought for ever after to serve and adore their sepulchres as the sepulchres of demons." The same also, says he, we decree whenever any of those who were excellently good in life, die either of old age, or in any other manner." And according to this notion of Δαιμονιον, the word appears to be applied in several passages of the N. T.* Thus Acts xvii. 18, some of the Athenians said of St. Paul, *be seemeth to be a proclaimer ξενων δαιμονιων of strange † demon-gods, because he preached unto them. Jesus and the resurrection.* In the similar sense of demon-gods, or souls of dead men deified or canonized, the word is used Rev. ix. 20, (where see *Vitrina*, p. 417, 2d edit.), and in that expression διδασκαλαι δαιμονιων, doctrines concerning demons, 1 Tim. iv. 1, as βαπτισμων διδασχης, doctrine concerning baptisms, Heb. vi. 2; τη διδασχη το Κυριου, the doctrine concerning the Lord, Acts xiii. 12. For proof I refer to Mr. Mede and Bishop Newton, and to what they have adduced on this subject shall only add, that *Ignatius*

* See Mede, p. 635.

† Where there is no necessity from the use of the plural word δαιμονιων to suppose, as some learned men have done, that the Athenians took Jesus and Αναστασις for two distinct δαιμονια (see Bouyer on Acts); for Socrates had in like manner been accused ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εισεφεν of introducing new Demons in the plural, because he said that the ΔΑΙΜΟΝΙΟΝ singular used to forewarn him. Thus Xenophon, Memorab. Socrat. lib. i. cap. 1. § 2. Διελθρονλητο γαρ ως φαινι Σωκρατης το ΔΑΙΜΟΝΙΟΝ παρ'ω σημαινειν* οθεν δη μαλιστα μοι δοκωσιν αυτον αιτιασασθαι ΚΑΙΝΑ ΔΑΙΜΟΝΙΑ εισφεν. For it was notorious, that Socrates used to say that the Demon warned him; whence principally indeed they seem to me to have accused him of introducing new demons."

τις,

thus, who, according to *Chrysostom*, had conversed familiarly with the Apostles, plainly uses *δαίμονιον* for a *human spirit* or *ghost*, and the adjective *δαίμονιος* for one disembodied, and in the state of spirits. Epist. ad Smyrn. § 2, 3. edit. *Rus-fel*.

III. And most generally, *An evil spirit, a Devil, one of those angels who kept not their first estate, and are called by the collective name Satan, and διαβολος the Devil*; and who, at the time of our Saviour's appearance in the world, were permitted to possess, and in various and dreadful manners to torment the bodies of men, by which means was manifestly displayed their malice to mankind, as our Saviour's divine power and benevolence to human nature were demonstrated by his casting them out. See Mat. xii. 22—28. Mark iii. 22—26. Luke x. 17—20. xi. 14—20. xiii. 11—16. Acts x. 38. Jam. ii. 19. From the three first cited passages it appears evident, notwithstanding the objections of Dr. *Campbell* (Prelim. Dissertat. to Gospels, p. 190), that *Satan* is equivalent to the *Demons* and to the *Prince of the Demons* (comp. also 1 Cor. v. 5. 1 Tim. i. 20.); and I submit it to the consideration of the intelligent reader, whether, in opposition to what the Doctor asserts (p. 189), *possessions* are not plainly ascribed to δ διαβολος the Devil, in Acts x. 38.

It may be worth observing that *δαίμονιον* is used in this third sense in the Apocryphal Book of Tobit, ch. iii. 8. vi. 17. viii. 3; and that, according to *Plutarch*, tom. i. p. 958. E. edit. *Xylandr*. it was a very ancient opinion, that there are certain wicked and malignant demons (φανα δαιμονια και βασκανα) who envy good men, and endeavour to disturb and hinder them in the pursuit of virtue, left remaining firm (απλωτες unfallen) in goodness and uncorrupt, they should after death obtain a better lot than they themselves enjoy." See also *Porphry*, De Abst. lib. ii. sect. 39, 40, 42. p. 83, 84. edit. *Cantab*. 1655.

▲ δαιμονιωδης, εος, ες, ο, η, και το—ες, from δαιμονιον.

Demonian, devilish. occ. Jam. iii. 15.

ΔΑΙΜΩΝ, ονος, ο, q. δαημων knowing, according to *Plato* in *Cratylus*, which from

δαω to learn, know, and this from Heb. דע to know.

I. *A Demon, an Intelligence*. Its senses in the heathen writers may be seen under Δαιμονιον I. II. besides which it sometimes signifies *fortune*, sometimes an attendant genius. The LXX, according to the Complutenian edition, have once used it for the Heb. גז, Isa. lxxv. 11. Comp. under Δαιμονιον I. The learned * *Duport* has remarked, that in no (profane) Greek writer till the time of *Christ* does this word occur in a bad sense. This, however, may be doubted; since *Plutarch*, De Vit. Ære Al. tom. ii. p. 830, F. mentions, οἱ Θεηλατοὶ καὶ θρανοπέτεις ἐκείνοι τῇ Εμπεδοκλεῇ ΔΑΙΜΟΝΕΣ. Those Demons of Empedocles who were cast out by the Gods, and fell from heaven." But it is not certain whether Δαιμονες was the word used by Empedocles, or whether it is *Plutarch's*.

II. In the N. T. it is used only for an evil spirit, a fallen angel, a devil, unless perhaps in Rev. xviii. 2, which passage seems an allusion to the LXX version of Isa. xliii. 21, where the Heb. רעיון, rough, hairy creatures (so *Aquila* τριχύνται and Vulg. pilosi sunt) is rendered by δαιμονια, demons, agreeably to the heathen notions, that their demons, such as Pan, the Fauns, Satyrs, &c. appeared in the shape of rough, shaggy animals. Comp. LXX, *Aquila* and *Symmacus*, in Isa. xxxiv. 14, and Baruch iv. 35. It occurs also Mat. viii. 31. Mark v. 12. Luke viii. 29. Rev. xvi. 14.

Δακνω, from the obsolete δακω or δηκω the same, which from the Heb. דכה to beat, break; or דכח to crush, break by crushing. To bite. In the N. T. it is used only in a figurative sense. occ. Gal. v. 15. "Plato (Resp. ix. 274. ad fin. edit. *Maffey*) uses expressions very similar to those of the Apostle, ΔΑΚΝΕΣΘΑΙ τε και μαχομενα ΕΣΘΕΕΙΝ ΑΛΛΗΛΑ, to bite, and fighting to devour one another." See *Blackwall's* Sacred Classics, vol. i. p. 207, *Wetstein* and *Kypke*.

ΔΑΚΡΥ, υος, το, from obfol. δακω to bite (see δακνω) and ρωω to flow, or rather perhaps from the Heb. דקר to pierce, pun gere.

* On Theophrast. Ethic. char. xvi. p. 457, edit. *Needham*.

A tear,

A tear, which flows from the eyes, and is of a briny biting or pungent taste. Luke vii. 38, 44. Heb. v. 7.

Δακρυον, ε, το, from δακρυ.

A tear. occ. Rev. vii. 17. xxi. 4.

Δακρυω, from δακρυ.

To weep, shed tears. occ. John xi. 35.

Δακτυλιος, ε, δ, from δακτυλος.

A ring for the finger. occ. Luke xv. 22. Comp. Jam. ii. 2.

Δακτυλος, ε, δ, q. δεικτυλος, from δεικνω to *show, point out*, whence also the Latin name *digitus*, q. *deikelos*.

I. *The finger, with which men show or point out objects.* (Comp. Isa. lviii. 9.) Mark vii. 33. Luke xvi. 24. & al. On Mat. xxiii. 4, see *Wetstein* for parallel expressions in the Greek writers.

II. *The finger of God is used for his power, and as synonymous with the spirit of God.* Luke xi. 20. Comp. Mat. xii. 18, and fee Exod. viii. 19. xxxi. 18. Pf. viii. 3.

Δαμαζω, from δαμαω the same, which from Heb. דמך or דמך to *reduce to stillness* or *quietness*, whence also the Latin *domo*, and Eng. *tame*.

To subdue, tame. occ. Mark v. 4. James iii. 7, 8.

Δαμαλις, ιος, att. εως, η, from δαμαω to *tame*.

A heifer of fit age to be tamed to the yoke. occ. Heb. ix. 13.

Δανειζω, from δανειον.

I. *To lend.* occ. Luke vi. 34, 35.

II. Δανειζομαι, Mid. Το *borrow*. The profane writers use it in the same sense, as *Elfner* and *Wetstein* have shewn. occ. Mat. v. 42.

Δανειον, ε, το, from δανος a *gift*, also a *loan*, somewhat *lent*, from Heb. נתן to *give*, & being dropt as usual.

A loan, a debt. occ. Mat. xviii. 27.

Δανεις ης, ε, δ, from δανειζω.

A lender, a creditor. occ. Luke vii. 41.

Δαπαναω, ω, from δαπνω to *devour*, as wild beasts * do their prey, and this perhaps from Heb. דב a *bear*; a very voracious animal. See Prov. xxviii. 15, in Heb.

I. *To spend, properly in eating and luxury.* occ. Luke xv. 14. James iv. 3. So *He-fychius*, Παμφατος, παντα δαπανων, and

Suidas explains Δαπαναν, by ε το απλως αναλισκειν, αλλα το λαμπρως ζην και σπαθαν και δαπαναν την εσσαν, Not simply to spend, but to live splendidly and be prodigal and devour one's substance." See *Wetstein* on Luke.

II. *To spend, in general.* occ. Mark v. 26. 2 Cor. xii. 15. Acts xxi. 24, where see *Wolfus*, *Wetstein*, and *Doddridge*.

Δαπανη, ης, η, from δαπαναω.

Expense, cost. occ. Luke xiv. 28.

δε, a conjunction, perhaps from δειω to *bind, connect*.

1. Copulative, *And also.* Mat. xxv. 19, 38, 39. Mark iv. 37. Rom. vi. 18. Jude ver. 8. After και in the same member of the sentence, but separated from it by one or more words, *Also, likewise, moreover, yea.* John viii. 17. xv. 27. Acts iii. 24. v. 32. And thus these two particles are often used in the Greek writers. See *Rapbelius* on Acts iii. 24, and *Alberti* on 2 Pet. i. 5.

2. *Even, et quidem.* Rom. iii. 22. Phil. ii. 8, where *Rapbelius* shews that *Herodotus* applies δε in the same sense.

3. *Moreover, further.* Mat. v. 31. Luke xv. 11. 1 Cor. xv. 1.

4. *Or.* 2 Cor. vi. 14, 15.

5. In some passages it seems almost illative, and may be rendered, *Then, therefore, so.* Luke vii. 6. xiii. 7. Rom. viii. 8. xii. 6.

6. Causal, *For.* Mark xvi. 8. Luke iv. 38. xii. 2. & al. freq. And thus it is often applied in the best Greek writers. See *Rapbelius* on Mark xvi. 8, and *Elfner* on Luke iv. 38.

7. In the sacred as in the profane writers, it connects historical facts or circumstances, as Mark i. 6. Luke xxiii. 2. Mat. i. 18, where see *Rapbelius*.

8. It connects the latter part of a sentence with the former, giving it a peculiar emphasis or confirmation, and may be rendered *then.* Acts xi. 17, where see *Rapbelius*, who shews that *Herodotus* and *Arrian* use δε in the same manner, as the Latin writers likewise do at and verò.

9. It is used in resuming a subject, and may be rendered, *I say, however.* 2 Cor. x. 2. Heb. vii. 4.

10. It denotes that somewhat is to be supplied in a discourse, so may be rendered, *And that.* Gal. ii. 4.

11. Adversative, *But, sed.* Mat. xxiii. 11.

xxv. 9.

* Thus *Homer* of a lion, II. xi. line 481, Δαυαρ δ' ΔΑΗΤΕΙ. So of wolves, II. xvi. lin. 158, 9, 'Οι τ' ἐλαφοι—ΔΑΗΤΟΤΕΙΝ, they *tear in pieces* and *devour* the flag.

xiv. 9. Acts xii. 9. 1 Cor. vii. 2. 1 Tim. vi. 11. & al. freq. In this sense it is very frequently preceded by *μεν* in the former member of the sentence, as Mat. iii. 11. Comp. under *Μεν*.

12. It is used after a negative particle for *αλλα* but, Heb. iv. 15, where *Raphelius* shews that both *Xenophon* and *Polybius* apply it in the same manner.

13. *Although, though*. 1 Pet. i. 7.

Δεσις, ιος, att. εως, η, from δεσμαι.

Supplication, whether petitionary or deprecatory, but generally the latter. Luke i. 13. 2 Cor. i. 11. Heb. v. 7. & al. freq.

Δει, Imperson. See under Δεω.

Δεισμα, αλος, το, from δεδαισμαι, perf. pass. of δεικω or δεικνυμι.

An ensample, a specimen, properly, say *Harpocration* and the Etymologist, *what is shewn of things sold*, i. e. a sample. occ. Jude ver. 7, where see *Wetstein*, and comp. 2 Pet. ii. 6.

Δεισμησις, from δεισμα.

To make a public shew or spectacle, as the ancients, particularly the Romans, did, when they exposed their captives, and the spoil of their conquered enemies to public view in their triumphal processions. occ. Col. ii. 15.

Δεικνυμι, or Δεικνυω, from the obsolete V. δεικω, which see.

I. *To shew, exhibit, cause to be seen*, whether naturally, Mat. viii. 4. Mark xiv. 15. John xx. 20. Comp. John ii. 18. x. 32. —or in a divine vision. Heb. viii. 5. Rev. iv. 1. xvii. 1. xxi. 9. & al.—or by a deceitful representation. Mat. iv. 8. Luke iv. 5, where from the circumstances of the story it appears that the Devil really shewed our Saviour as great an extent of country * as was visible from the high mountain, supplying, *in a moment of time*, an *illusory view* of the other

great and glorious kingdoms of the world. See Dr. *Hammond's* Paraphrase.

II. *To shew, teach, declare*. Mat. xvi. 21. 1 Cor. xii. 31. Comp. Acts x. 28.

III. *To shew, prove, demonstrate*, James ii. 18. iii. 13.

ΔΕΙΚΩ, from the Chald. ܕܝܬܐ *to see, observe*, a V. often used in the Targums.

To shew, i. e. according to the Hiphil or Aphel sense of ܕܝܬܐ, *to cause to be seen*. An obsol. V. whence in the N. T. we have 1st fut. δειξω, 1st aor. εδειξα, imperat. δειξον, 1st aor. pass. particip. δειχθεις. See under Δεικνυμι.

Δειλια, ας, η, from δειλος, which see.

Fearfulness, timidity, shrinking for fear. So *Theophrastus*, Ethic. char. xxv. defines δειλια to be "ΤΙΠΕΙΣΙΣ της ψυχης εμφορος, a yielding or shrinking of the soul through fear." And *Andronicus*, ΔΕΙΛΙΑ ΕΣΤΙΝ ΑΠΟΧΩΡΗΣΙΣ ΑΠΟ ΦΑΙΝΟΜΕΝΩΝ ΚΑΘΗΚΟΝΤΟΣ ΔΙΑ ΦΑΛΑΣΙΑΝ ΔΕΙΝΩ. Δειλια is the withdrawing from some object coming upon us, because it appears terrible." occ. 2 Tim. i. 7.

Δειλιαω, ω, from δειλια.

To shrink for fear, as the heart. occ. John xiv. 27.

ΔΕΙΛΑΟΣ, η, ον, either from δειδω *to fear* (which from διω or δειω, see under δεινωσ) or rather from Chald. ܕܝܬܐ *to shrink for fear*, which from the Heb. ܕܝܬܐ *to cringe, shrink*. Comp. Δειλια.

Shrinking for fear, fearful, timid. occ. Mat. viii. 26. Mark iv. 40. Rev. xxi. 8; where see *Wetstein*.

ΔΕΙΝΑ, ό, η, το. Undeclined. An indefinite pronoun, plainly related to the Chald. ܕܝܬܐ, ܕܝܬܐ, ܕܝܬܐ, ܕܝܬܐ, *be, she, it, this, that*. A certain person, such an one. occ. Mat. xxvi. 18. It is frequently thus used in the best Greek writers. See *Wetstein*.

Δεινωσ, Adv. from δεινος terrible, vehement, which from δεος fear (as κλεινος, κλεινος, glorious, from κλος glory; αλσεινος grievous, from αλσος grief, &c.) which from διω or δειω, a V. often used in Homer, and signifying *to fear*, and transitively *to put to flight, drive, drive away*, and this from Heb. ܕܝܬܐ *to impel, drive, drive away*.

I. *Dreadfully, grievously*. occ. Mat. viii. 6.

II. *Vehemently*. occ. Luke xi. 53.

Δειπνεω, ω, from δειπνον.

To sup, eat a supper. occ. Luke xxii. 8. 1 Cor.

* The Abbé Mariti (Travels through Cyprus, &c. cited in the *English Review* for Nov. 1792, p. 346) in his description of the mountain mentioned in Mat. iv. 8, says, "Here we enjoyed the most beautiful prospect imaginable. This part of the mountain of Forty Days overlooks the mountains of Arabia, the country of Gilead, the country of the Ammonites, the plains of Moab, the plain of Jericho, the river Jordan, and the whole extent of the Dead Sea. It was here that the Devil said to the Son of God, *All these kingdoms will I give thee, if thou wilt fall down and worship me.*"

1 Cor. xi. 25. Rev. iii. 20. Also transitively with an accusative, *To eat for supper*. Luke xvii. 8.

Δειπνον, α, το, so called from δεισθαι εις τον, *men's wanting it for labour, or to enable them to labour*. See Suicer's Theaurus on this word.

I. In Homer it generally denotes the breakfast or morning-meal, as Il. ii. lin. 381, 399, and Il. viii. lin. 53; (comp. lin. 1, and 66) but sometimes food in general, even that which is taken towards evening, as Il. xviii. line 560. Hence

II. In the latter Greek writers, as in the N. T. a supper, an evening meal, or feast. Mat. xxiii. 6. Mark vi. 21. Luke xiv. 12.

III. Κυριακον Δειπνον, *The Lord's Supper*. occ. 1 Cor. xi. 20. It appears however from this and the following verses, that the appellation does not strictly mean the Eucharist, but a supper in imitation of that of which our Lord partook when he instituted the Eucharist. For this remark I am indebted to Dr. Bell, On the Lord's Supper, p. 151. 2d edit. where see more.

Δεισιδαιμονες-ερος, α, ον, comparat. of δεισδαιμων, which from δειδω, 1st fut. δεισω, *to fear*, and δαιμων a demon.

Too superstitious, or rather, too much addicted to the fear and worship of demons.

Comp. Δαιμων I. For "the word Δεισιδαιμων," says Mede (Works in fol. p. 635), by etymology signifies a wor-

shipper of demon-gods, and was anciently used in this sense, and so you shall find it often in Clemens Alexandrinus his Protrepticon*, not to speak of others:" And thus the Etymologist explains it by ευλα-

ειας και δειλος περι θεος pious and fearing the gods, and Suidas by θεοσεβης a wor-

shipper of God or of the Gods. occ. Acts xvii. 22; where St. Paul begins his speech in the Areopagus in a much less

† offensive manner than it sounds in our translation. *Ye men of Athens, I perceive that in all things ye are ως δεισιδαιμονες*

ερες, somewhat, or as it were, too much addicted to the worship of demon-gods."

In which exordium, he also insinuates an answer to the charge brought against him, ver. 18, that he seemed to be a pro-

claimer of new demon-gods; namely, that since he saw them so much addicted to the worship of demons already, he would not introduce any new demons among them; but, as he goes on to declare, he would wish to recall them to the worship of that God, whom out of their great δεισιδαιμονια they worshipped without particularly knowing him, but who, though to them unknown, made the world and all things therein, and is the Lord of heaven and earth.

Δεισιδαιμονια, ας, η, from δεισιδαιμων.

Superstition, or rather, Religion, or religious worship. occ. Acts xxv. 19. "As Agrippa was a Jew, and now came to pay a visit of respect to Festus on his arrival in his province, it is improbable that he would use so rude a word as superstition; so that this text affords a further argument, (comp. Δεισιδαιμονες-ερος) that the word Δεισιδαιμονια will admit a milder interpretation." Doddridge. And thus Suidas explains δεισιδαιμονια by ευλα-εια περι το Θεον, *reverence towards the Deity*, and Hesychius by φοβοθεια, *fear of God*, in which good sense it is several times used by Diodorus Siculus*. So Heraclitus says of Orpheus, he led men εις δεισιδαιμονιας, and exhorted them επι το ευσεβειν, *to be pious*, where it is manifest δεισιδαιμονια must mean religion, not superstition. But what is more to our present purpose, the word is used in the like good sense in Josephus, not only where a Heathen calls the Pagan religion δεισιδαιμονιας, (Ant. lib. xix. cap. 5. § 3.) or where the Jewish religion is spoken of by this name in several edicts that were made in it's favour by the Romans (as in Ant. lib. xiv. cap. 10. § 13, 14, 16, 18, 19.), but also where the historian is expressing his own thoughts in his own words. Thus of King Manasseh after his repentance and restoration he says, εσπεδαζεν—παση περι αυτον (Θεον) τη ΔΕΙΣΙΔΑΙΜΟΝΙΑΙ χρεσθαι, *that he strove to behave in the most religious manner towards God*," Ant. lib. x. cap. 3. § 2; and speaking of a riot that happened among the Jews on occasion of a Roman soldier's burning the book of the law, he observes that the Jews were drawn to-

* Et Strom. lib. vii. p. 504, Δεισιδαιμων, ο δειδως τα δαιμονια.

† See Lardner's Credibility of Gosp. Hist. vol. i. book i. ch. 8. § 7, 3, p. 412, 413, and note, 1st edit.

* See Hammond on Acts xvii. 22, and Pole Synopf.

gether on this occasion τῇ ΔΕΙΣΙΔΑΙ-
ΜΟΝΙΑ, by their religion, as if it had
been by an engine, *οργανῶ τινι*. De Bel.
lib. ii. cap. 12. § 2. Comp. cap. ix. § 3.
Δεκα, δι, αἱ, τα. Indeclinable.

The number *Ten*, from δεχεσθαι (Ionic
δεκασθαι) to receive, contain, because it
contains all the units under it. Mat.
xx. 24. xxv. 1.

Δεκαδύο, δι, αἱ, τα, from δεκα *ten*, and δύο
two.

Twelve. occ. Acts xix. 7. xxiv. 11.

Δεκαπέντε, δι, αἱ, τα. Indeclinable, from
δεκα *ten*, and πέντε *five*.

Fifteen. occ. John xi. 18. Acts xxvii. 28.
Gal. i. 18.

Δεκατέσσαρες, δι, αἱ, και τα δεκατέσσαρα,
from δεκα *ten*, and τέσσαρες *four*.

Fourteen. occ. Mat. i. 17. Gal. ii. 1.

Δεκάλος, η, ου, from δεκα.

I. The *tenth*. occ. John i. 39. Rev. xi. 13.
xxi. 20.

II. Δεκάλη, ης, ἡ, (μοῖρα, *part*, being under-
stood) *The tenth part, tithe*. occ. Heb.
vii. 2, 4, 8, 9. See Wetstein on ver. 4,
for instances of the Heathen dedicating to
their gods the *tenth* of spoils taken in war.

Δεκάλοι, ω, from δεκάλος, δεκάλη, *the tenth*.
To *tithe*, receive *tithe*s of. occ. Heb.
vii. 6. Δεκαλοομαι, εμαι, pass. To be
*tithe*d, pay *tithe*s. occ. Heb. vii. 9.

Δεξιός, η, ου, from δεδεκται, 3d perf. perf.
of δεχομαι to receive.

Accepted, acceptable, agreeable. occ. Luke
iv. 19, 24. Acts x. 35. 2 Cor. vi. 2.
Phil. iv. 18.

Δελεάζω, from δελεαρ, αλος, το, a bait, from
δελω to take with a bait; which probably
from Heb. דָּוַד to draw out, as fish from
the water, though the V. is not so ap-
plied in the Heb. Scriptures.

To take or catch, properly with a bait, as
birds or fishes are caught. occ. 2 Pet.
ii. 14, 18. Jam. i. 14, ἐξελκόμενος και
δελεαζόμενος, "These words," says Dod-
dridge, "have a singular beauty and ele-
gance, containing an allusion to the me-
thod of drawing fishes out of the water
with a hook concealed under the bait,
which they greedily devour." Thus also
Xenophon, Memor. Socrat. lib. ii. cap. 1.
§ 4, where disputing with Aristippus
about pleasure, he says some animals are
γαστρι ΔΕΛΕΑΖΟΜΕΝΑ, caught by

their belly or appetite." See Rabbelius,
Wetstein and Kypke.

ΔΕΜΩ.

To build, construct. It may be derived
either from the Heb. בָּנָה to complete,
finish, or דָּמָה to liken, assimilate, from the
assimilation or adaptation of parts in the
same building. It is an obsolete V. but is
here inserted on account of its derivatives.

Δενδρον, ε, το. The most probable of the
Greek derivations I have met with of this
word, is that given by the learned Damm,
in his Nov. Lexic. Græc. from δεινω or
δηνω to stretch out, extend (which by
transposition from Heb. דָּוַד the same)
and דֹּר or דֹּרֶן, properly a piece of wood
stript of the bark, and thence the tree it-
self, from δεινω, which see; though I
would not be positive that Δενδρον may
not be formed from a corruption of the
Heb. * דָּמָה (whence likewise Eng. tim-
ber), which signifies straight, upright, and
as a N. a palm-tree. See Heb. and Eng.
Lexicon in דָּמָה.

A tree. Mat. iii. 10. vii. 17, 18, 19.
xiii. 32. & al. freq. In Mark viii. 24,
many MSS, five of which ancient, and
some editions read, Βλεπω τες ανθρω-
πος οτι ως δενδρα ουω περιπαθεντας, I
see men, because I see them as trees (con-
fusedly, like the trees which the man
knew were growing in the fields near
Bethsaida, and which he also knew
could not naturally move from the place
where they grew, whereas what he took
to be men he saw) walking. See Wet-
stein Var. Lect. Wolfius, and Griesbach.

Δεξιολαβός, ε, ο, from εν τη δεξια λαβειν,
taking in the right hand.

A soldier who takes and carries a spear or
javelin in his right band, a spearman. occ.
Acts xxiii. 23. The Alexandrian MS
reads δεξιόβολας; but since all the other
MSS (except one mentioned by Erasmus)
have δεξιολαβες, Mill's opinion seems
highly probable, that δεξιόβολας is no
more than a gloss, which was originally
placed in the margin, and thence crept
into the text. This gloss, however,
which signifies those who cast darts or
javelins with the right hand, confirms

* η being changed into its media, δ, and δ into ν,
as usual, and the second δ inserted for sound's sake,
as in ανδρος from ανηρ.

the interpretation of δεξιολατος just given.

Δεξιός, α, ον, from δεξασθαι, 1st aor. infin. of the deponent verb δεχομαι to receive, take, on account of the aptitude of the right hand for this purpose.

Right, as opposed to left, so applied to the eye, Mat. v. 29.—to the cheek, Mat. v. 39.—to the ear, Luke xxii. 50.—to the foot, Rev. x. 2. But properly and most generally δεξια denotes the right hand, and that whether joined with χειρ, Mat. v. 30; or not, Mat. vi. 3. xxvii. 29. Gal. ii. 9.

Δεξια, τα. Neut. plur. (μερη, parts, being understood) The parts towards the right hand, i. e. the right hand side, Mat. xx. 21, where see Wetstein. Mat. xxii. 44. xxv. 33. & al. Μερη is expressed, John xxi. 6. On the expressions of Christ sitting on the right hand of God, being exalted to his right hand, and the like, Mark xvi. 19. Acts ii. 33, &c. see Vitringa's Observ. Sacr. lib. ii. cap. 4. and 5. edit. 3tiæ.

Δεσμαι. See under Δεω.

Δεσμα, αλος, το, from δεσω to flay, strip off the skin.

A skin of a beast flayed off the body. occ. Heb. xi. 37. Comp. under Μηλωτιν.

Δεσμαλινος, η, ον, from δεσμα.

Made of skin, leathern. occ. Mat. iii. 4. Mark i. 6.

ΔΕΡΩ, perhaps from Heb. חָצַק to cut, split.

I. To flay, strip off the skin. In this it's proper sense the word occurs not in the N. T. but in the LXX version of 2 Chron. xxix. 34, for the Heb. חָפַשׁ to flay. It is also thus used by Homer, speaking of sacrificial victims, II. i. line 459,

Αν ἐρυσαν μὲν ὤμῳα, καὶ ἐσφαζαν, καὶ ΕΔΕΙΡΑΝ·

First they drew back their necks, then kill'd and flay'd.

So II. vii. line 316,

Τὸν ΔΕΡΟΝ——

The steer they flay'd.

II. To flay by beating with rods or the like, to beat or scourge severely. occ. Mat. xxi. 35. Mark xii. 3, 5. xiii. 9. Luke xii. 47, 48. xx. 10, 11. xxii. 63. Acts v. 40. xvi. 37. xxii. 19. Though this

is a very uncommon sense of the V. yet the diligent Kypke on Mat. xxi. 35, produces Aristophanes in Vesp. applying the simple V. δερειν and δερεσθαι, and the compound αποδερεσθαι, to this meaning; and likewise Arrian Epictet. lib. ii. cap. 20. p. 236, ἐκδερεσθαι.

III. To beat, strike in general, as a person. occ. John xviii. 23. 2 Cor. xi. 20.—the air. occ. 1 Cor. ix. 26; where it seems to refer to the Συναμαχια of the ancient Athletæ, or their exercising themselves in imaginary combats, in which they would of course strike nothing but the air. So Virgil of a boxer preparing for the combat,—verberat ictibus auras, Æn. v. line 377. See Wetstein on 1 Cor. ix. 26.

Δεσμενω.

I. From δεσμος, To bind, enchain. occ. Acts xxii. 4.

II. From δεσμη, To bind together into a bundle. occ. Mat. xxiii. 4.

Δεσμεω, ω, from δεσμος.

To bind. occ. Luke viii. 29.

Δεσμη, ης, η, from δεδεσμαι, perf. pass. Attic of δεω to bind.

A bundle, which Eng. word is derived in like manner from the V. to bind. occ. Mat. xiii. 30.

The LXX use δεσμη, Exod. xii. 22, for the Heb. מִדְּבַר a bunch, of hyssop namely.

Δεσμιος, ος, ο, from δεσμος.

One bound, a prisoner. Mat. xxvii. 15, 16. Acts xvi. 25, 27. & al. freq. On Philen. ver. 1, see Macknight.

Δεσμιος, ος, ο, plur. δεσμα, τα (but τας δεσμιους, Phil. i. 13.), from δεδεσμαι perf. pass. Attic of δεω to bind.

I. A bond or chain, such as prisoners or others were bound with. Acts xvi. 26. xxvi. 29. Luke viii. 29. & al. freq. In Heb. x. 34, the Alexandrian, Clermont, and three later MSS, together with the Vulgate, both the Syriac and several other ancient versions, read δεσμοις prisoners, which reading is embraced by Wetstein, and by Griesbach received into the text.

II. The string or ligament of the tongue. occ. Mark vii. 35. Theognis, Γνωμ. line 178, Γλωσσα δε δὲ ΔΕΔΕΤΑΙ, His tongue is tied."

III. It is spoken of an infirmity owing to a satanical agency. occ. Luke xiii. 16, where see Wolfius and Kypke.

Δεσμο-

Δεσμοφυλαξ, αὐτὸς, δ, q. δεσμοφυλαξ, from δεσμιος a prisoner, and φυλασσω to keep. A keeper of prisoners, a jailer. occ. Acts xvi. 23, 27, 36.

Δεσμώριον, α, το, from δεσμωω to bind, which from δεσμός.
A place where persons are bound and confined, a prison. occ. Mat. xi. 2. Acts v. 21, 23. xvi. 26.

Δεσμώτης, α, ὁ, from δεσμωω to bind, which from δεσμός.
A person bound, a prisoner. occ. Acts xxvii. 1, 42.

Δεσπότης, α, ὁ, from δεος fear, and ποιέω to make, occasion, or immediately from the V. δεσποῦω to have the rule or dominion, which may be either from δεος σπαζω to occasion fear, or perhaps from the Chald. ܕܡܫܬ to reduce into order, which word appears in the compound ܕܡܫܬܐ a commander, which see in Heb. and Eng. Lexicon.

I. A sovereign lord, a sovereign. Applied to Christ and the Holy Spirit, occ. Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. 2 Pet. ii. 1. Jude ver. 4. Rev. vi. 10.

Dr. Clarke, in his *Scripture Doctrine of the Trinity*, No. 407*, asserts, that "Christ is no where in the New Testament styled Δεσπότης (but God the Father only, as Luke ii. 29. Acts iv. 24. 2 Tim. ii. 21. Jude 4. and Rev. vi. 10.)." Let us then examine these texts.

Luke ii. 26, *It was revealed to him (Simeon) ὑπὸ (not δια) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ; and on seeing him, he says, ver. 29, ΔΕΣΠΟΤΑ, LORD, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation.* Is not then the Holy Ghost here styled Δεσποτα?

Acts iv. 24, 25, *They lift up their voice to God with one accord, and said ΔΕΣΠΟΤΑ, LORD, thou art God, which hast made heaven and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said—But by Acts i. 16, it was the Holy Ghost who spake by the mouth of David. It is He, therefore, who in Acts iv. 24, is styled Δεσποτα.*

In 2 Tim. ii. 21, ΤΩΙ ΔΕΣΠΟΤΗ the

Master (of the house) there spoken of may most naturally be referred to Christ, who is named ver. 19. comp. Heb. iii. 6. If in Jude ver. 4, we follow the common reading, the want of the article τοῦ before Κυρίου shews that Jesus Christ is there styled τὸν μόνον ΔΕΣΠΟΤΗΝ Θεόν, the only LORD God, as well as our Lord. But if, with the Alexandrian, and another ancient MS, and eleven later ones, and the Vulg. Version (see Mill, Wetstein, and Griesbach), we omit the word Θεόν, this application of μόνον ΔΕΣΠΟΤΗΝ to Jesus Christ will be still more evident. And the same sort of persons, who in Jude ver. 4, are said to deny the only ΔΕΣΠΟΤΗΝ, LORD, are in the parallel texts of St. Peter, 2 Ep. ii. 1, described as denying the LORD, ΔΕΣΠΟΤΗΝ, who bought them. Who he is, we may learn from Gal. iii. 13, and the hymning elders in Rev. v. 9, will also inform us, for the person there addressed bought them to God with HIS OWN BLOOD†.

Lastly, that the title of ΔΕΣΠΟΤΗΣ, in Rev. vi. 10, belongs to Christ, will be manifest by comparing Rev. iii. 7. Mat. xxviii. 18. John v. 22.

Grotius therefore was not mistaken, as Dr. Clarke asserts he was, in saying that Christ is sometimes called Δεσπότης in the New Testament. I add further, with regard to the Holy Spirit, that Luke ii. 29, Acts iv. 24, furnish us with clear instances of His being religiously invoked by holy men, and of His having divine attributes expressly ascribed to him.

II. A human lord or master, as of servants. occ. 1 Tim. vi. 1; 2. Tit. ii. 9. 1 Pet. ii. 18.

In the LXX Δεσπότης six times answers to the Heb. מֶלֶךְ or מֹדֵן, as applied either to Man or God, and particularly to the divine Captain of Jehovah's Host. Josh. v. 14. Comp. ver. 15.

Δεῦρο. An Adv. both of place and time, signifying hither, perhaps from δύνω to come, enter, as δέουε below.

I. Of place, Here, hither. In the N. T. when implying place, it is used only in calling or encouraging, and may be rendered, Come, come hither. Mat. xix. 21.

† See the reverend and learned William Jones's Catholic Doctrine of the Trinity, chap. i. No. 40.

L 2

Luke

* Comp. No. 15, and Clarke's Comment on 40 Texts, No. 15.

Luke xviii. 22. John xi. 43. & al. See *Wetstein* on Mat. and observe that *Homer* frequently uses this word. See *Dammi Lexic.* col. 1061.

II. Of time, with the neuter article, Ἀχρεὶς τὸ δευρο, *Till this time, hitherto.* occ. Rom. i. 13. where see *Wetstein*.

Δεῦλε. An Adv. of compellation or calling. *Come, come hither, addressed to several.* Mat. iv. 19. xi. 28. xxv. 34. Luke xx. 14. This word doth in form resemble a verb 2d perf. plur. imperative; and since both in the sacred and profane writers it is applied in no other manner than as a V. in that form would be, the most natural derivation of it seems to be from δεῦν to come, ε being inserted, as if from the V. δεῦν: Comp. Δυν. See *Wetstein* on Mat. and *Dammi Lexic.* col. 1062, who shews that *Homer* often uses Δεῦλε.

Δευτεριος, α, ον, from δευτερος.

Doing somewhat on the second day; for these nouns in αιος denote the day. Comp. Τεταριος. occ. Acts xxviii. 13; on which text *Raphelius* observes that *Xenophon* uses δευτεριος in the same sense.

Δευτεροπρωτος, ε, ο, from δευτερος the second, and πρωτος the first.

The first sabbath after the second day of unleavened bread, from which day the seven weeks (called שבתות sabbaths, Lev. xxiii. 15. comp. Lev. xxiii. 8. Luke xviii. 12. Acts xx. 7. 1 Cor. xvi. 2.) were to be reckoned, Lev. xxiii. 15, 16. Deut. xvi. 9. On this sabbath the barley was nearly ripe in Judea. occ. Luke vi. 1. This appears the most probable interpretation of this difficult word, and is that which Stockius and Doddridge have embraced.

Δευτερος, α, ον, q. δυτερος, from δυο τισι, as αμυτερος from αμψω. But the learned *Damm*, *Lexic.* col. 461, derives it from δεῦν to fail, fall short (which may be from the Heb. דרר to be faint), and says it is properly spoken of those who are second in a trial of skill or activity. *Homer* certainly applies it in this sense, Il. x. line 368. Il. xxi. lin. 265, 498. But what principally confirms this derivation is, that *Homer* uses not only the comparative Δευτερος, but also the superlative Δευταλος the last, Il. xix. line 51. Odyss. i. line 286. Odyss. xxiii. line 342.

Second. Mat. xxi. 30. xxii. 26, 39. & al. Δεύτερον neut. is used as an adverb, *Secondly, a, or the, second time.* John iii. 4. xxi. 16. 1 Cor. xii. 28. 2 Cor. xiii. 2. Rev. xix. 3. Εκ δευτερας (καίρις time, namely, being understood) A, or the, second time. Mat. xxvi. 42. John ix. 24. & al. Comp. under Εκ 4.

Δεχουμαι, perhaps from the Heb. בן the midst, middle or inner part, between*.

I. To receive, contain within itself, as a place doth what is put therein. occ. Acts iii. 21.

II. To take, receive within or between the arms. Luke ii. 28.

III. To receive, entertain, as a person. Mat. x. 40, 41. Acts xxi. 17. Gal. iv. 14. Comp. Acts vii. 59.

IV. To receive, embrace, as a doctrine. Acts viii. 14. xi. 1. xvii. 11. 1 Theff. i. 6. & al. Comp. 2 Theff. ii. 10. 1 Cor. ii. 14.

V. To receive, bear with, bear patiently, as a person. 2 Cor. xi. 16. So *Demetrius* in *Plutarch* De Defect. Orac. p. 412. F. ΔΕΞΑΣΘΕ ἡμᾶς—καὶ ὅπως εὖ συναξέτε τὰς ὀφρῶς—σκολοπεῖτε, *Bear with us, and take heed not to frown.* See *Elfner* and *Wolfsius*.

VI. To receive, somewhat communicated. Acts xxii. 5. xxviii. 21. Phil. iv. 18. Comp. 2 Cor. viii. 4.

VII. To look for, expect. The verb in this sense may be very naturally derived from the Chaldee קר to look, look out; so the Latin expecto, to expect, is from ex out, and spectro to look; comp. Ἀποκαταδομα. Δεχουμαι is often thus applied in *Homer*, as in Il. xviii. line 524,

Τοῖσι δ' ἐπειτ' ἀπαντρεῖ δύν σκοποῖ ἐνὶ λυγρῇ,
ΔΕΙΜΕΝΟΙ ὅπποτε μηδὰ ἰδυαῖο καὶ ἑλικας βυς.

Two spies at distance lurk, and watchful seem
If sheep or oxen seek the winding stream.

POPE.

So Il. ii. line 794, and Il. ix. line 181. The simple V. however, is not in the N. T. nor scarcely by any prose writer, used in this sense, which is here inserted on account of the derivatives εκδεχουμαι, προσδεχουμαι, which see.

ΔΕΩ, probably from the Heb: יתר (Arab. وثر) to fix firmly, by transposition, and

* Whence also may be deduced our English word take.

dropping.

dropping one of the dentals, as in the Eng. word *tie*, from the same root. It may, however, be worth observing, that, in some of the northern derivatives from the Heb. *תָּי*, both the dentals are preserved, as in the Welch *tid* a chain, *ti-daw* to tie with a chain or rope, and in the Eng. *tidy*, *tight*.

I. To bind, tie, as with a chain, cord, or the like. Mat. xxii. 13. xxvii. 2. Mark v. 3, 4. & al. freq. Comp. Mat. xxi. 2. xiii. 30. And on Luke xiii. 16, see *Wol-fius*.

II. To bind up, swathe. John xix. 40.

III. To bind or oblige by a moral or religious obligation. Rom. vii. 2. 1 Cor. vii. 27, 39.

IV. To bind, pronounce or determine to be binding or obligatory, i. e. of duties to performance, of transgressions to punishment. Mat. xvi. 19. xviii. 18. Comp. John xx. 23.

Δ Ε Ω.

I. To have need, to want, lack. Thus the V. active is sometimes, though rarely, used in the profane writers, as in *Homer*, II. xviii. line 100.—Εμειο δε ΔΗΞΕΝ, He wanted me." So *Plato* in *Apol. Socr.* § 18 & 27. edit. *Forster*, πολλὰς ΔΕΩ, I want much, i. e. I am far from." And *Lucian*, Rev. iv. tom. i. p. 406. B. Εω δε τοσούτῳ ΔΕΩ, I am so far from." In this sense δεω seems a derivative from the Heb. *וְיָסוּפִי* sufficient; and though these two ideas of want and sufficiency seem at first sight contradictory, yet (as *Thomasius* has ingeniously remarked) they in many expressions come to the same thing; for *subat* is sufficient is what one wants, and what one wants is what would be sufficient; thus Prov. xxv. 16, *Hast thou found honey, eat* *וְיָסוּפִי* what is sufficient for thee, or, what thou wantest. Hence

II. As a V. impersonal, Δει, There is need, necessity, or want (q. d. it hath need), it behoveth, it becometh. See Mat. xxv. 27. Mark ix. 11. xiv. 31. Eph. vi. 20. Δεον, το. Need, needful, becoming. See 1 Tim. v. 13. 1 Pet. i. 6.

III. Δεομαι, pass. To be in want or need, to want. In this sense it is not used by the writers of the N. T. in the simple form, though the compound προσδεομαι is; but hence

IV. Δεομαι, To pray, beseech, supplicate,

used absolutely, Acts iv. 31. Rom. i. 10. —with a genitive of the person, Mat. ix. 38. Luke v. 12. Acts xxi. 39. & al. freq.—with a genitive of the person and an accus. of the thing. 2 Cor. viii. 4, *With much entreaty* requesting of us this favour and the communication of this *ministration to the saints*. For the words δεξασθαι ἡμᾶς at the end of the verse seem a spurious addition, being wanting in thirty-four MSS, four of which ancient, unnoticed in the Vulg. in both the Syriac and other ancient versions, and accordingly rejected by *Wetstein*, and thrown out of the text by *Griesbach*.

ΔΗ, An Adv. from the Heb. *וְיָסוּפִי* sufficient, or perhaps from δεω to bind.

1. Of affirming, Truly, in truth. occ. 2 Cor. xii. 1. Comp. Mat. xiii. 23.

2. Of exhorting, By all means, or the like. occ. Luke ii. 15. Acts xv. 36. Comp. Acts xiii. 2.

3. Of inferring, Therefore. occ. 1 Cor. vi. 20. *Blackwall*, *Sacred Classics*, vol. i. p. 145, observes, that *Plato* applies this particle in the same manner. But in this use of δη, it's affirmative or hortative sense seems also to be included. q. d. Therefore, truly, or therefore by all means.

ΔΗΛΟΣ, ης, ου, from the Arab. *دل* to shew, which from the Heb. *דָּלַה* to draw out. Comp. Prov. xx. 5, in Heb.

Manifest, evident. occ. Mat. xxvi. 73. 1 Cor. xv. 27. Gal. iii. 1. 1 Tim. vi. 7.

Δηλω, ω, from δηλος.

I. To make manifest or evident. occ. 1 Cor. iii. 13. Heb. ix. 8.

II. To make manifest, declare, shew, signify by words. occ. 1 Cor. i. 11. Col. i. 8. Heb. xii. 27. 2 Pet. i. 14. Comp. 1 Pet. i. 11.

Δημιόρεω, ω, from δημος the people, and αἰρεω to speak to or barangue.

To speak to or barangue the people, to make a public oration. occ. Acts xii. 21.

Δημιεργος, ες, ος, from δημος public (which from δημος a people), and εργον work.

I. One who worketh for the public, or performeth public works, also an architect. So *Suidas* from the Schol. on *Aristoph.* Κοινῶς δὲ ἐλεῖον δημιεργεῖς, τὰς τὰ δημοσίων ἐφαζόμενας, ὡς δὲ καὶ τὰς ἀρχιτεκτονίας.

II. It is applied to God, the architect of that continuing and glorious city which

Abraham looked for. occ. Heb. xi. 10, where see *Wetstein*.

Δημος, α, ο, from δέω to bind.

A people, so called because bound together, as it were, by laws and the ties of society*.

occ. Acts xii. 12. xvii. 5. xix. 30. 33.

Δημοσιος, α, ον, from δημος.

I. Public, common. occ. Acts v. 18.

II. Δημοσια, Publicly. It is the † dative case used adverbially by an ellipsis, for εν δημοσια χωρα, in a public place, or &c. occ. Acts xvi. 37. xviii. 28. xx. 20.

ΔΗΝΑΡΙΟΝ, α, το, Lat.

A word formed from the Latin *denarius*, which denotes the Roman penny, so called because in ancient times it consisted, denis assibus, of ten asses. It was a silver coin, and equal to about seven-pence halfpenny of our money. See Mat. xx. 2, 9, 10. xxii. 19. The former passages shew, that the price of labour was in our Saviour's time nearly the same in Judea, as it was not very many years ago in some parts of England.

Δηρολε. Adv. from δη truly, and πολε ever.

—Soever. occ. John v. 4.

Δηρε. Adv. from δη truly, and ερε where.

Truly any where, or in any manner. occ. Heb. ii. 16.

ΔΙΑ.

Jupiter. See under Ζευς.

ΔΙΑ. A preposition, perhaps from the Heb. דחף to drive, impel.

I. Governing a genitive case,

1. It denotes a cause of almost any kind. By. See John i. 3. Luke i. 70. John i. 7. Rom. v. 11. iii. 24. Acts viii. 18.

2. Of place, By, through. Mat. ii. 12. Luke vi. 4. i Cor. iii. 15, Δια πυρος, Through a fire. Comp. Pl. lxi. 11, or 12. Ila. xliii. 2, in LXX. Euripides, Electr. line 1182, has a similar expression, ΔΙΑ ΗΥΡΟΣ εμολογ, I came through a fire." So *Aristophanes*, *Lysit.* line 133,

—Καν με χεν, ΔΙΑ ΤΟΥ ΗΥΡΟΣ
Υδενυ βαδισεν.

Though I were to pass through fire, I'd go.

* So *Cicero* de Repub. as preserved by *Austin*, lib. 2. cap. 21. De Civit. Dei, defines *populus*, a people, *cœtus multitudinis hominum, juris consensu & utilitatis communione sociatus*.

† This elliptical use of the dative is very common. See *Hoogeveen's* Note on *Vigerius* De Idiostima. cap. liii. sect. 1. reg. 9.

But see by all means *Elfner's* excellent Note on i Cor. iii. 15, to whom I am indebted for the above citations; and comp. *Wetstein* and *Macknight*.

3. Of time, Through, throughout. Luke v. 5.

4.—After. Mat. xxvi. 61. Mark ii. 1. Gal. ii. 1. See *Wetstein* on Mat. and Mark, and observe that this use of δια is common in the Greek writers. Comp. *Kypke* on Mark.

5. Denoting the state, In. Rom. iv. 11. Comp. ch. ii. 27. 2 Cor. v. 10. 2 Pet. iii. 5. 1 Tim. ii. 15, where comp. Sense II.

6.—The time, In, by. Acts v. 19. xvii. 10. So *Herodotus*, lib. i. cap. 62. ΔΙΑ ενδεκαε ελεος, In the eleventh year." *Lucian*, *Demonax*, tom. i. p. 1010, ΔΙΑ χειμωνος, In winter."

7.—The adjunct, With. Rom. xiv. 20.

8. Before, in the presence of. 2 Tim. ii. 2. So *Plutarch*, cited by *Wetstein*, ΔΙΑ Θεων ΜΑΡΤΥΡΩΝ, Before the Gods (as) witnesses."

II. Governing an accusative,

1. It denotes the final or impulsive cause, For, on account of, by reason of. i Cor. ix. 23. Rom. i. 26.

2. Through, by means of. Luke i. 78. John vi. 57, where see *Alberti*. Comp. Heb. ii. 9. i Cor. vii. 5. Rev. xii. 11.

3. In. Gal. iv. 13. comp. i Cor. ii. 3.

4. For, in respect of or to. Heb. v. 12. So Rom. iii. 25, Δια την παρασκευην, As to, with regard to, (quod attinet ad) the remission; where *Raphelius* clearly shews that *Polybius* uses the preposition δια with an accusative in this sense. Other expositors, however, here render it by (as in John vi. 57); or for, denoting the final cause (as in Rom. iv. 25.) See *Wolffius*, and comp. under Παρεσις.

5. With a V. infinitive, having the neuter article prefixed, Because. Mat. xxiv. 12. Phil. i. 7.

III. In composition,

1. It is emphatical, or beightens the signification of the simple word, as in διακαθαριζω to cleanse thoroughly.

2. It denotes separation or dispersion, as in διασπασμαι to be pulled in two. Mark v. 4. διαλυειζω to publish abroad. Luke ii. 17.

3.—Pervasion or transition, as in διαβαινω to pass through, διαδεχομαι to receive by transition, Acts vii. 45.

Διαβαινω,

Διαβαίνω, from δια through, and βαίνω to go.

To pass through, pass over. occ. Luke xvi. 26. Acts xvi. 9. Heb. xi. 29.

Διαβάλλω, from δια through, and βάλλω to cast.

I. To dart or strike through, whence

II. In a * figurative sense. To strike or stab with an accusation or evil report, to accuse. So βλασφημεῖν may be from βάλλειν ταις φημαῖς smiting with reports. See βλασφημεῖω, occ. Luke xvi. 1, where the V. is applied to a true accusation, as Kypke shews it likewise is in the Greek writers.

Διαβεβαιόμαι, εμαι, from δια emphat. and βεβαίω to confirm.

To affirm, or assert, strongly or constantly. occ. 1 Tim. i. 7. Tit. iii. 8.

Διαβλέπω, from δια emphat. and βλέπω to see.

To see plainly or clearly. occ. Mat. vii. 5. Luke vi. 42.

Διαβλέω, from δια through, and obfol. βλέω to cast.

To cast through. An obfol. V. whence in the N. T. Luke xvi. 1, we have διεβλήθη, 3d perf. 1st aor. pass. See under Διαβάλλω.

Διαβόλος, ε, ό, ή, from διαβεβόλα, perf. mid. of διαβάλλω.

I. An accuser, a slanderer. occ. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3.

II. The Devil, so called because he originally accused or slandered God in Paradise, as averse to the increase of man's knowledge and happiness (see Gen. iii. 5. John viii. 44.), and still slanders him by false and blasphemous suggestions; and because on the other hand he is the accuser of our brethren, which accuseth them before our God day and night, Rev. xii. 9, 10. (Comp. Job i. 2.); whence also he is called our adversary, 1 Pet. v. 8. See Ανιδίκος. Further, Διαβόλος is used either for the Prince of the Devils, as Mat. iv. 1. Rev. xii. 9, xx. 2; or for those evil spirits in general, Acts x. 38. And Christ calls Judas Διαβόλος, John vi. 70, because "under the influence of that malignant spirit he would turn his accuser

* "Διαβάλλειν semper metaphorice quasi verbis trajicere, calumniis transigere, transodere, calumniari." Duport in Theophrast. Char. Ethic. cap. xvi. p. 462. But see Scarpula's Lexicon.

and betrayer," says Doddridge in Paraphrase. But as it does not appear that Judas did, strictly speaking, accuse our Lord, it might be more proper to render Διαβόλος in this text by spy or informer, as Judas truly proved. See Campbell's Prelim. Dissertat. to Gospels, p. 185, 188.

By this word Διαβόλος, the LXX. constantly render the Heb. יָסָו, when meaning Satan or the Devil (see Job, ch. i. ii.), and from them no doubt it is that the writers of the N. T. have so commonly used it in that sense, in which it likewise occurs, Wild. ii. 24.

Διαγγέλλω, from δια denoting dispersion or emphasis, and αγγέλλω to tell, declare.

I. To tell, declare, or publish abroad, to divulge. occ. Luke ix. 60. Rom. ix. 17.

II. To declare, or signify plainly. occ. Acts xxi. 26, "To give notice to the priests that he obliged himself by vow for seven days (during which time he devoted himself to prayer and fasting in the temple): after which they were to offer——" Mr. Clark's note. Comp. under Αφνίζω II. and Num. vi. 13, &c.

Διαγινόμεαι, from δια through, and γινόμεαι to be.

Of time, To pass, pass over. occ. Mark xvi. 1. Acts xxv. 13. xxvii. 9. Thus used also in the Greek writers. See Wetstein on Mark.

Διαγινώσκω, from δια denoting separation or emphasis, and γινώσκω to know, discern.

To discuss, examine thoroughly. occ. Acts xxiii. 15. xxiv. 22. See Wetstein on both texts.

Διαγινώριζω, from δια denoting dispersion, and γινώριζω to make known.

To make known, or publish abroad. occ. Luke ii. 17.

Διαγνώσις, ιος, att. εως, ή, from διαγινώσκω, Discussion, examination, cognizance. occ. Acts xxv. 21.

Διαβοήγυζω, from δια emphat. and γοήγυζω to murmur.

To murmur very much. occ. Luke xv. 2. xix. 7.

Διαγρηγορέω, ω, from δια emphat. and γρηγορέω to awake.

To awake thoroughly. occ. Luke ix. 32.

Διαίω, from δια through, and αἰω to lead, To lead or pass, as one's life or time. occ. 1 Tim

† Tim. ii. 2. Tit. iii. 3. See *Wetstein* on both texts for similar expressions in the Greek writers, and comp. *Kypke* on Tit. Διαδεχομαι, from δια denoting transition, and δεχομαι to receive.

With an accusative of the thing. To receive by succession, or by passing from one to another. occ. Acts vii. 45, where *Kypke* produces the Greek writers using it in the same manner.

Διαδωμαι, αλος, το, from διαδω to bind round, which from δια about, and δω to bind.

A diadem, a tiara, i. e. not a crown properly so called, but a swathe, or fillet of white linen bound about the heads of the ancient eastern kings, and so the ensign of royal authority. occ. Rev. xii. 3. xiii. 1. xix. 12.

Διαδιδωμι, from δια denoting transition or dispersion, and διδωμι to give.

† To distribute, divide. occ. Luke xi. 22. xviii. 22. John vi. 11. Acts iv. 35.

† To give from hand to hand, i. e. from oneself to another, to deliver. occ. Rev. xvii. 13, where the verb fut. διαδιδωσθαι is formed with the reduplication δι, as the Infin. διδωσθαι is in *Homer Odyss.* xiv. line 313, and fut. διδωσμεν, *Odyss.* xiii. line 358: But observe, that in Rev. xvii. 13, the *Alexandrian* and fourteen later MSS read διδωσθαι. See *Wetstein* and *Griesbach*.

Διαδοχος, ο, ο, η, from διαδεχομαι.

A successor. occ. Acts xxiv. 27.

Διαζωννυμι, from δια emphat. and ζωννυμι to gird.

To gird, gird about. occ. John xiii. 4, 5. xxi. 7.

Διαθηκη, ης, η, from διαθηκα 1st aor. of διαθημι.

A disposition, institution, appointment.

* It signifies, faith *Junius*, neither a testament, nor a covenant, nor an agreement, but, as the import of the word simply requires, a disposition or institution of God." The Heb. word in the Old Testament, which almost constantly answers to διαθηκη in the LXX, is ברית, which properly denotes a purification or purification sacrifice, never, strictly speaking,

a covenant, though ברית ברית cutting off, or in pieces, a purification-sacrifice be indeed sometimes equivalent to making a covenant, because that was the usual sacrificial rite on such occasions, and was originally, no doubt, an emblematical expression of the parties staking their hopes of purification and salvation by the great sacrifice on their performing their respective conditions of the covenant on which the ברית or sacrifice was offered †. Comp. under Ασπονδος.

I. A disposition, dispensation, institution, or appointment of God to man, Heb. ix. 16, 17, 20. (Comp. under Βεβαιος.) In this view our English word dispensation seems very happily to answer it. Thus it denotes,

1. The religious dispensation or institution which God appointed to (δεδωκεν προς) Abraham and the Patriarchs, Acts iii. 25. Comp. Luke i. 72. Acts vii. 8.

2. The dispensation from Sinai. Heb. viii. 9. Comp. Gal. iv. 24.

3. The dispensation of faith, and free justification of which Christ is the Mediator, Heb. vii. 22. viii. 6, and which is called New, in respect of the Old, or Sinaitical one. 2 Cor. iii. 6. Heb. viii. 8, 13. ix. 15. And hence Ἡ Καινη Διαθηκη became the title of the books in which this new dispensation is contained; but by whom this title was first imposed appears not; but it was probably given because

4. Ἡ Παλαια Διαθηκη, The old dispensation, is used for the Books of Moses, containing that dispensation, by St. Paul, 2 Cor. iii. 14.

I am well aware that in most of the preceding passages our translators have rendered the word Διαθηκη by Covenant, and a very erroneous and dangerous opinion has been built on that exposition, as if polluted guilty man could † covenant or contract with God for his salvation, or

† See Heb. and Eng. Lexicon under ברית V.

† *Grotius* judiciously remarks, that what Moses and the other sacred writers call ברית (which word he had just observed that the LXX and the inspired writers of the N. T. interpret by διαθηκη) is generally of that sort as to require no consent from one of the parties; since its obligatory force arises solely from the command and authority of the superior, as of God suppose, who doth however sometimes oblige himself of his own accord by promise. *Pole Synops.* vol. iv. p. 1.

* "Neque Testamentum, neque Fœdus, neque Pactionem significat, sed prout simpliciter notatio vocis postulat, Dispositionem vel Institutionem Dei." *Junii* loc. parall. apud Leigh, Crit. Sacra.

had

had any thing else to do in this matter, but humbly to submit, and accept of God's dispensation of purification and salvation through the all-atoning sacrifice of the real ברית, or Purifier, Christ Jesus.

II. As ברית in the Old Testament (Isa. xlii. 6. xlix. 8.), so Διαθήκη in the N. T. may be understood * as a personal title of Christ. Both St. Mat. ch. xxvi. 28. and St. Mark ch. xiv. 24. render the Hebrew words spoken by our Saviour at the institution of the Eucharist by the Greek Τὸ εἶ το αἷμα ΜΟΥ, ΤΟ ΤΗΣ ΚΑΙΝΗΣ ΔΙΑΘΗΚΗΣ, and the most natural construction of these is to refer Διαθήκης to με, This is the blood of ME, (namely) that of the new Διαθήκη or ברית†. These expressions plainly allude to the dedication of the old dispensation, Exod. xxiv. 8, where the blood of the sacrifices is in like manner called the ברית, LXX Διαθήκης; so Heb. ix. 20. (Comp. Zech. ix. 11.) And thus, Heb. xiii. 20, The blood of Christ is called the blood Διαθήκης αἰωνίου of the eternal Διαθήκη, in Heb. ברית. Comp. Heb. x. 29. Gen. xvii. 7, in Heb.

III. A solemn disposition or appointment of man. occ. Gal. iii. 15, where, saith Grotius, διαθήκη denotes a promise.

Διαίρεσις, 105, att. εως, ἤ, from διαίρω.

A distinction, diversity, difference. occ. 1 Cor. xii. 4, 5, 6.

Διαίρω, ω, from δια, denoting separation, and αἰρῶ to take.

To divide, distribute. occ. Luke xv. 12. 1 Cor. xii. 11.

Διακαθαρίζω, from δια emphat. and καθαρίζω to cleanse.

To cleanse thoroughly. occ. Mat. iii. 12. Luke iii. 17. In which texts διακαθαρίζω is the 3d perf. sing. 1 fut. indicat. of the verb διακαθαρίζω, Attic for διακαθαρίζω.

Διακαλεῖσθαι, from δια emphat. and

* Thus also the abstract words Αναστασις resurrection, ζωὴ life, John xi. 25; Εἰρήνη peace, Eph. ii. 14; Σοφία wisdom, Δικαιοσύνη righteousness, Ἀγιασμός sanctification, Απολύτρωσις redemption, 1 Cor. i. 30, are used as personal titles of Christ Jesus. All of which, let it be observed, except Ἀγιασμός, are feminine nouns.

† No doubt, says Grotius, our Lord did, on this occasion, use the word ברית, for which the Greek writers, in imitation of the LXX, have put Διαθήκη. Pole Synopf. vol. iv. p. 1. on Διαθήκη.

καλεῖσθαι to confute, which from καλῶ against, and ελεῖσθαι to argue.

To confute strenuously, or thoroughly. occ. Acts xviii. 28.

Διακονεω, ω, from δια emphat. and κονεω to minister; which from Heb. כָּדַן to minister, officiate.

I. With a dative, To minister unto, wait upon. Mat. iv. 11. viii. 15. xx. 28. & al. Comp. Acts vi. 2.

II. With a dative, To minister to another in his necessities, to relieve or assist him. Mat. xxv. 44. Comp. Mat. xxvii. 35. Rom. xv. 25. 2 Cor. viii. 19. Heb. vi. 10.

III. To minister in the church of God, either as deacons, 1 Tim. iii. 10, 13; or as others, 1 Pet. i. 12. iv. 10, 11. Comp. 2 Cor. iii. 2.

Διακονία, ας, ἡ, from the same as διακονεω.

I. A ministering, serving, waiting. Luke x. 40. Comp. Heb. i. 14.

II. A ministrations, or ministering to the necessities of others. Acts vi. 1. 2 Cor. ix. 1, 12, 13. Rev. ii. 19.

Relief given. Acts xi. 29, where observe that the dative ἀδελφοῖς is governed by the N. substantive διακονίαν. Comp. under Τάττω V.

III. Ministry, or service in the church of God, by preaching the Gospel, &c. Acts i. 17, 25. vi. 4. xx. 24. Rom. xi. 13. xii. 7. 2 Cor. v. 18. Eph. iv. 12. & al. freq. Comp. 2 Cor. iii. 7, 8, 9, where see Suicer, Thesaur. in Διακονία I.

Διακονός, ας, ὁ. See Διακονεω.

I. A minister, servant, properly at table. (See Wetstein on Mat. iv. 11.) Mat. xx. 26. xxii. 13. John ii. 5, 9.

II. A minister, or servant of God. Thus it is applied to the civil magistrate. Rom. xiii. 4.

III. A minister, or servant of God or Christ in his church, by preaching the Gospel, &c. 1 Cor. iii. 5. 2 Cor. vi. 4. xi. 23. Col. i. 7. Comp. 2 Cor. xi. 15. Eph. iii. 7. Thus Christ himself is called, Rom. xv. 8, διακονὸν περιτομῆς a minister of the circumcision, "as he was a Jew by birth, and received circumcision himself, in token of his obligation to observe the law, and confined his personal ministry, according to what he himself declared concerning the limitation of his embassy (Mat. xv. 24.) to the lost sheep of the house of Israel*."

* Doddridge's Paraphrase.

IV. A particular sort of minister in Christ's church, a deacon, whose especial business it was to take care of, and minister to the poor. (See Acts vi.) Phil. i. i. 1 Tim. iii. 8, 12.

V. Διακονος, ο, η. A deaconess, a stated female servant of the church. Rom. xvi. i. Comp. 1 Tim. iii. 11. v. 9. Pliny, in his famous 97th Epist. to Trajan, styles the deaconesses of the Bithynian Christians, "Ancillis, quæ ministræ dicebantur, Female attendants, who were called ministers or servants. See more in Suicer's Thesaurus under Διακονισσα, and in Lardner's Collection of Testimonies, vol. ii. p. 42, and Macknight on Rom. xvi. i.

Διακοσιοι, αι, α, from δις twice, and εκατον a hundred.

Two hundred. Mark vi. 37. & al. Acts xxvii. 37, We were in all in the ship two hundred threescore and sixteen souls. This to some not sufficiently acquainted with the state of the ancient shipping about this time, may appear an extraordinary number, but it is not. Josephus, who a very few years before, namely in the procuratorship of Felix, was sent from Judea to Rome, tells us in his Life, § 3, that the ship in which he failed, and which was shipwrecked in the Adriatic, had on board about six hundred men, περι εξακοσις τον αριθμον οντες.

Διακω, from δια emphat. and ακω to bear. Διακωμαι, Mid. To bear thoroughly. occ. Acts xxiii. 35. The V. in the Greek writers is sometimes emphatic, sometimes not. See Rabbelius.

Διακρινω, from δια denoting separation, and κρινω to judge.

I. To discern, distinguish. Mat. xvi. 3.

II. To make a distinction or difference. Acts xv. 9. So Διακρινομαι, mid. or pass. Rom. xiv. 23, (where see Whitby) Jude ver. 22. Jam. ii. 4, Και ε διεκριθη εν εαυτοις; Do ye not then make a partial distinction (comp. ver. 1.) among, or "within," (Macknight) yourselves? See Wolfius, and observe that if this 4th verse were, according to Wetstein and Bowyer, to be read without an interrogation, διεκριθη and εβλεπεθαι should have been in the subjunctive mood.

III. To distinguish, make to differ. 1 Cor. iv. 7. xi. 29.

IV. To judge, determine. 1 Cor. vi. 5. Comp. 1 Cor. xiv. 29.

V. Διακρινωμαι, Pass. To contend, dispute with another, q. d. to be distinguished or divided from him in discourse. Acts xi. 2. Jude ver. 9.

VI. Διακρινωμαι, Pass. To hesitate, doubt, to be distinguished (as it were) or divided in one's own mind, Mat. xxi. 21. Mark xi. 23. Acts x. 20. Rom. iv. 20. Jam. i. 6.

Διακρισις, ιος, att. εως, η, from διακρινω. A discerning, distinguishing, adjudication. occ. 1 Cor. xii. 10. Heb. v. 14. So Rom. xiv. 1, —not to adjudication of (his) thoughts, i. e. without presuming to judge his private thoughts. See the following context, Wolfius, Wetstein, and Bowyer. But comp. Macknight.

Διακωλω, from δια emphat. and κωλω to hinder.

To hinder earnestly. occ. Mat. iii. 14.

Διαλαlew, w, from δια denoting dispersion, or transition, and λαlew to speak.

I. To speak abroad, publish, divulge. occ. Luke i. 65.

II. To speak one with another, to commune. occ. Luke vi. 11.

Διαλεωμαι, from δια denoting separation, and λεω to speak.

I. To discourse, reason. Acts xx. 7, 9. xxiv. 25.

II. To dispute. Mark ix. 54. Acts xxiv. 12. Jude ver. 9.

Διαλειπω, from δια denoting separation, and λειπω to leave.

With a participle, To leave off, cease, intermit, namely the action expressed by the participle. This phraseology is purely Greek, and common in the best writers, occ. Luke vii. 45, where see Wetstein.

Διαλεκτος, ο, η, from διαλεωμαι to speak, discourse.

Speech, manner of speaking peculiar to a particular people or nation, a language. Acts ii. 6, 8; in which passages διαλεκτω is plainly used as synonymous with γλωσσαις, ver. 11, (comp. ver. 4); and, as Stockius hath justly remarked, denotes not a different dialect (as we call it) of the same language, but a different language; and in this sense only, I apprehend with the same learned writer, διαλεκτος is applied in all the other passages of the N. T. wherein it occurs, namely, Acts i. 19. xxi. 40. xxii. 2. xxvi. 14, as it likewise is in the LXX of Esth. ix. 26. We may further observe, that as

St. Luke has τῇ ἑβραϊδὶ ΔΙΑΛΕΚΤΩΙ for the Hebrew language, so *Josephus* uses τὴν Ἑβραίων ΔΙΑΛΕΚΤΟΝ in the same sense, as synonymous with ΓΛΩΤΤΑΝ τὴν τῶν Ἑβραίων. See *Ant. lib. i. cap. i. § 1, 2. So Cont. Apion. lib. i. § 22. p. 1345*, where speaking of the word Κορβαν, he says, *ἄλλοι δ' ὡς ἂν εἰποῖ τις ἐκ τῆς Ἑβραίων μεθερμηνευομένου ΔΙΑΛΕΚΤΟΥ, Δωρον Θεοῦ*. This means, if one would translate it out of the language of the Hebrews, the gift of God." And in the same section *Clearchus*, the disciple of *Aristotle*, introduces that philosopher speaking of one who was ἑλληνισκός—τῇ ΔΙΑΛΕΚΤΩΙ, "a Grecian in language," as opposed to a Jew*. *Comp. Cont. Apion. lib. ii. § 2*. To all which we may add, that in the *N. T.* another word, namely *λαλία*, is evidently used for a different dialect of the same language. See *Mat. xxvi. 73. Mark xiv. 70.*

Διαλλάσσω, from δια denoting transition, and ἀλλάσσω to change.

I. To change, exchange.

II. Διαλλάσσομαι, Pass. To be reconciled to another, i. e. to be changed from a state of enmity to one of good-will. occ. *Mat. v. 24*. The best Greek writers use the V. active for reconciling. See *Wetstein*.

Διαλογίζομαι, from δια emphat. or denoting separation, and λογίζομαι to reckon, reason.

I. To reason, discourse, and that whether in silence with oneself, as *Mark ii. 6. Luke i. 29. iii. 15. v. 22. xii. 17*; or by speech with others, *Mat. xvi. 7, 8. Luke xx. 14*. See *Kypke* on *Mat.*

II. To consider. occ. *John xi. 50*.

III. To dispute. *Mark ix. 33*.

Διαλοσισμός, *8, 6*, from διαλελοσισμαι, perf. of διαλογίζομαι.

I. Reasoning, ratiocination, thought. *Mat. xi. 19. Mark vii. 21. Luke ii. 35. 1 Cor. iii. 20*.

On *Luke ix. 46, Kypke*, whom see, observes that the word should be rendered thought, which is expressed in the next verse by διαλογισμον της καρδιας.

Jam. ii. 4, Κρίται διαλοσισμων πονηρων, Judges of evil thoughts, i. e. who think or reason ill. So Luke xviii. 6, Κρίτης αδικιας, A judge of injustice, is an unjust judge; Ακροατης επιλησμονης, A bearer of forgetfulness, a forgetful hearer, Jam. i. 25. It is well known, that this kind of expressions are very agreeable to the Hebrew idiom; but it is also true, that many of the same sort occur in the ancient Greek writers.

II. Doubtful reasoning, doubt. occ. *Luke xxiv. 38. 1 Tim. ii. 8*; but comp. Sense III.

III. Discourse, dispute, disputation. *Phil. ii. 14*.

Διαλυω, from δια denoting separation, and λυω to loose.

To dissolve, dissipate, disperse. occ. *Acts v. 36*, where see *Wetstein*.

Διαμαρτυρομαι, Mid. from δια emphat. and μαρτυρομαι to witness, bear witness; or from δια in the presence of, and μαρτυρ a witness.

I. To bear earnest witness, testify earnestly, or repeatedly. It is used either absolutely, *Luke xvi. 28. Acts x. 42. xx. 23. Heb. ii. 6*; or with an accusative of the thing, *Acts xx. 24. xxiii. 11. xxviii. 23*.—and with a dative of the person to whom, *Acts xviii. 5. xx. 21*.

II. To charge, as it were, before witnesses, obtestor. *Acts ii. 40. 1 Tim. v. 21. 2 Tim. ii. 14. iv. 1*. See *Rapheius* on *1 Tim. v. 21*, and *Hutchinson's* Note 2, on *Xenophon's* *Cyropæd. p. 369. 8vo edit.*

Διαμαχομαι, from δια emphat. and μαχομαι to contend.

To contend, or dispute earnestly. occ. *Acts xiii. 9*. It is thus used also in the best Greek writers. See *Wetstein*.

Διαμενω, from δια emphat. and μενω to remain.

To remain, continue. occ. *Luke i. 22*.

xxii.

* Since writing the above, I am glad to find the interpretation here given of διαλεκτός, confirmed by *Wolffius* on *Acts ii. 6*, and by *Rapheius*, who, on *Acts ii. 8*, observes, that not only St. Luke uses διαλεκτός for a language, but that *Polybius* does the same, *lib. i. cap. 67*, where that Historian, speaking of the mercenary troops in the Carthaginian army, some of whom were Spaniards, others Gauls, others of *Liguria* or the *Balearic Islands*, not a few Greeks, but the greatest part Africans, says, *τον μὲν γὰρ ἑσπερίων εἶδεναι τὰς ἐκαστὴν ΔΙΑΛΕΚΤΟΥΣ αὐτῶν, for it was impossible for the General to know the languages of each.*" So *Plutarch* in *Apophthegm.* (says he) speaks of *Περσικὴν ΔΙΑΛΕΚΤΟΝ*, the Persian language; to which I add, that *Strabo*, likewise, *lib. xiv. p. 997*, plainly uses *ἡμετέραν ΔΙΑΛΕΚΤΩΝ* for our, i. e. the Greek, language," and *Dionysius Halicarn.* *Ant. Rom. lib. i. p. c. edit. Sylburg.* has *Ἑλληνικὴ ΔΙΑΛΕΚΤΩΝ* the Greek language."

xxii. 28. Gal. ii. 5. Heb. i. 11. 2 Pet. iii. 4.

Διαμερίζω, from *δια* denoting *separation*, and *μερίζω* to *divide*.

To *divide*, *part*. See Mat. xxvii. 35. Luke xi. 17. xxii. 17. Acts ii. 3. But observe that, in Mat. xxvii. 35, almost all the ancient and later MSS omit all the words from *κλήρον* to *κλήρον*, which therefore, agreeably to the opinion of *Wetstein*, seem an addition to Mat. from John xix. 24. *Griesbach* accordingly omits them in his edition; and *Campbell*, in his Translation, marks them as spurious. See his Note.

Διαμερισμός, *ς*, *ὁ*, from *διαμεμερισμαι*, perf. pass. of *διαμερίζω*.

Division, *diffension*. occ. Luke xii. 51. Comp. ver. 52, 53.

Διανέμω, from *δια* denoting *dispersion*, and *νέμω* to *give*.

To *distribute*, *disperse*, *divulge*, *spread abroad*. occ. Acts iv. 17.

Διανέμω, from *δια* emphat. and *νέμω* to *nod*, *beckon*.

To *intimate* or *signify* by *nodding* or *beckoning*. occ. Luke i. 22. So in mid. *Lucian*, Bis Accusat. tom. ii. p. 320, *Τι σίγας, καὶ ΔΙΑΝΕΤΗ;* Why are you silent, and beckoning?"

Διανοημα, *ας*, *το*, from *διανοεω* to *agitate* in the mind, which from *δια* emphat. or denoting *separation*, and *νοεω* to *think*.

A *thought*, *reflection*. occ. Luke xi. 17.

Διανοια, *ας*, *η*, from *διανοεω*.

I. *Understanding*, *intellect*, *intellectual faculty*. Mat. xxii. 37. Eph. i. 18. iv. 18. Heb. viii. 10. Comp. Col. i. 21. 1 Pet. i. 13. 1 John v. 20.

II. *An operation of the understanding*, *thought*, *imagination*. Luke i. 51.

Διανοίω, from *δια* through, and *ανοίω* to *open*.

I. To *open*, as the first-born doth the womb. occ. Luke ii. 23.

II. To *open*, as the ears, the eyes, the understanding, the heart, occ. Mark vii. 34, 35. Luke xxiv. 31, 45. Acts xvi. 14. Comp. *Ανοίω* II.

III. To *open*, *explain*. occ. Luke xxiv. 32. Acts xvii. 3.

Διανυκτερεύω, from *δια* through, and *νυκτερεύω* to *pass the night*, which from *νυκτερός* nightly, acting in the night, and this from *νύξ*, *νυκτός*, the night.

To *pass the whole night*. occ. Luke vi. 12. So *Hefychius* explains *διανυκτερευόντες* by *ἀσπονδύνας πᾶσαν τὴν νύκτα*, watching the whole night. See also *Wetstein*.

Διανύω, from *δια* emphat. and *ανύω* to *perform*, which may be from the Heb. *גָּזַז* to *act*, produce effects upon.

To *complete*, *finish entirely*. occ. Acts xxi. 7, where *Wetstein* cites from *Xenophon*, ΔΙΑΝΤΕΑΝΤΕΣ ΤΟΝ ΠΛΟΥΤΟΝ εἰς Σάμων ΚΑΘΗΝΘΕΣΑΜΕΝ. See also *Bowyer's* Conject. on the text.

Διὰ παντός, Adv. for *δια* παντός through all, χρόνος time namely.

Always, continually. Mark v. 5. Luke xxiv. 53. & al.

Διαπεράω, *ω*, from *δια* denoting *transition*, and *περάω* to *pass*, from *πείρω* the same, which see.

To *pass*, *pass through*, *pass over*. Mat. ix. 1. Luke xvi. 26. & al. See *Wetstein* on both texts.

The LXX have twice used this verb for the Heb. עָבַר to *pass over*.

Διαπλέω, *ω*, from *δια* through, and *πλέω* to *sail*.

To *sail through*, or *over*. occ. Acts xxvii. 5.

Διαπονεω, *ω*, from *δια* emphat. and *πονεω* to *labour*.

I. To *labour*, *elaborate*, whence

II. **Διαπονεομαι**, *μαι*, Pass. To *be exercised*, or *fatigued by labour*, also to *be wearied*, or *grieved at the continuance of any thing*. occ. Acts iv. 2. xvi. 18. In the LXX of Ecclef. x. 9, this word in the pass. answers to עָבַד to *labour*, *grieve*.

Διαπορεύομαι, from *δια* through, and *πορεύομαι* to *go*.

To *go*, or *pass through*. Luke vi. 1, Rom. xv. 24. & al.

Διαπορεύω, *ω*, from *δια* emphat. and *απορεύω* to *be in perplexity and doubt*. See under *Απορεύομαι*.

To *doubt exceedingly*, to *be in great doubt or perplexity*. occ. Luke ix. 7. xxiv. 4. Acts ii. 12. v. 24. x. 17.

Διαπραγματεύομαι, Mid. from *δια* emphat. and *πραγματεύομαι* to *negociate*, *trade*, *gain by trading*, from *πραγμα*, *αίος*, *business*, which see.

To *gain by negotiating*, or *business*. occ. Luke xix. 15.

Διαπρίω, from *δια* through, and *πρίω* to *saw*, cut with a saw.

I. To *saw through* or *asunder*, to *divide by a saw*.

saw. In this sense it is used by the LXX, 1 Chron. xx. 3, for the Heb. חָרַץ, which fee in *Heb. and Eng. Lexicon*, under חָרַץ I.

II. Διαπριμομαι, Pass. Figuratively, *To be cut or sawn*, as it were, to the heart. occ. Acts v. 33. vii. 54. See *Suicer Thesaur.* in Διαπριω.

Διαπραζω, from δια emphat. or denoting separation, and ἀπραζω to snatch, seize. *To plunder, spoil*. occ. Mat. xii. 29. Mark ii. 27.

Διαρρήνυμι, from δια denoting separation, and ρήνυμι to break, tear, *To break, tear*, as a net. occ. Luke v. 6, διαρρήνυστο τῆς breaking. See *Elfsner and Wolfius*. Comp. Διαρρήσσω.

Διαρρήσσω, from δια denoting separation, and ρήσσω to break, rend.

I. *To break, rend*, as chains. occ. Luke viii. 29.

II. *To rend, rent, or tear*, as a garment. occ. Mat. xxvi. 65. Mark xiv. 63. Acts xiv. 14. For other instances of the *High Priests tearing their garments*, see 1 Mac. xi. 71, and *Josephus*, De Bel. lib. ii. cap. 15. § 2, 4.

Διασάφω, ω, from δια emphat. and σαφω to manifest, declare, from σαφης manifest, which perhaps from the Heb. נָבַח to look round, or on all sides. *To declare plainly, or fully*. occ. Mat. xviii. 31.

Διασειω, from δια emphat. and σειω to shake. *To use violence to, to treat with insolent violence*, or, according to *Grotius*, *To extort money, or goods, by force or violence*, which was expressed by the correspondent Latin word concutere, here used by the *Vulg.* and was a crime to which the Roman soldiers of this time were much addicted, as their own authors testify. occ. Luke iii. 14. In 3 Mac. vii. 19, we have the full phrase ΔΙΑΣΕΙΣΘΕΝΤΕΣ Τὸν Ἰησοῦν, violently deprived of their goods. See *Elfsner, Wolfius and Wolfstein* on Luke, and *Suicer Thesaur.* in Διασειω.

Διασκορπίζω, from δια emphat. or denoting separation, and σκορπίζω to scatter.

I. *To scatter abroad, strow*, as seed in sowing. occ. Mat. xxv. 24, 26.

II. *To scatter, disperse*. occ. Mat. xxvi. 31. Mark xiv. 27. Luke i. 51. John xi. 52. Acts v. 37.

III. *To dissipate, waste*. occ. Luke xv. 13. xvi. 1.

Διασπᾶω, ω, from δια denoting separation, and σπᾶω to draw, pull.

To draw, pull, or pluck asunder, or in pieces. occ. Mark v. 4. Acts xxiii. 10.

Διασπείρω, from δια denoting separation, and σπείρω to sow, scatter seed.

To disperse, scatter. occ. Acts viii. 1, 4. xi. 19.

Διασπορά, ας, ἡ, from διασπορά perf. mid. of διασπείρω.

Dispersion. It is applied to the dispersion of the Jews into various and distant countries. occ. John vii. 35. Jam. i. 1. See *Macknight*, Preface to James, § 3. I, and comp. Deut. xxviii. 64. xxx. 4. Neh. i. 9. Jer. xxxiv. 17. & al.—to that of the Christian converts, whether Jews or Gentiles. occ. 1 Pet. i. 1. Comp. ch. i. 14, 18. iii. 6, with ch. ii. 10. iv. 3. v. 14, and fee *Wolfius*, and *Macknight*, Pref. to 1 Pet. § 3.

Διασελλῶ.

I. From δια denoting separation, and σελλῶ to contract, repress, *To separate, distinguish*. In this sense the verb occurs not in the N. T. but generally in the LXX. Comp. Διασολῇ.

II. From δια denoting transition, and σελλῶ to send, Διασελλομαι, Mid. *To give in charge, to command, charge*. Mark v. 43. Acts xv. 24. In Pass. *To be given in charge, commanded*. occ. Heb. xii. 20.

Διασῆμα, αλος, το, from διίστημι to part, separate, which see.

Intervention, distance, space. occ. Acts v. 7.

Διασολῇ, ης, ἡ, from διασολα perf. mid. of διασελλῶ.

Distinction, difference. occ. Rom. iii. 22. x. 12. 1 Cor. xiv. 7.

Διασρεφω, from δια denoting separation, and σρεφω to turn.

I. *To turn out of the way, pervert*. See Mat. xvii. 17. Luke xxiii. 2. Acts xiii. 8, and *Kypke* on Mat. and Luke.

II. *To pervert, or make crooked the way itself*. Acts xiii. 10. But in this view it is in the N. T. applied figuratively only.

Διασωζω, from δια through or emphat. and σωζω to save.

I. *To save, preserve*. occ. Acts xxvii. 43. 1 Pet. iii. 20, where see *Wolfius*, *Doddridge*, *Wolfstein* and *Macknight*.

II. *To carry or convey safe*. occ. Acts xxiii.

xxiii. 24. Διασωζομαι, Pass. To be carried, or conveyed safe, i. e. To escape safe. occ. Acts xxvii. 44. xxviii. 1, 4. In this sense the LXX have often used it for the Heb. וְנִמְצָא to be delivered, escape. And, as in Acts xxiii. 24, we have Παυλον ΔΙΑΣΩΣΩΣΙ παρος Φηλιμα, *Might bring Paul safe to Felix*; so *Rapbelius* and *Wetstein* cite from *Diogenes Laert.* ΔΙΕΣΩΣΕΝ ΕΙΣ Αθηνas, *He brought him safe to Athens*; and from *Polybius*, ΔΙΕΣΩΖΟΝΤΟ ΠΡΟΣ την πολιν, *They escaped to the city*." To the passages they have produced I add what *Josephus*, De Bel. lib. i. cap. 6. § 2, says of one *Antipater*, ΕΙς την καλυμενην Πελραν ΔΙΑΣΩΖΕΤΑΙ, *He escapes to a place called Petra*; so of *Herod*, cap. xiii. § 8, ΕΙς το φρεριον ΔΙΑΣΩΖΕΤΑΙ, *He escapes to the castle*; and of *Titus*, lib. v. cap. 2. § 2, Τίτος ΕΙΗΙ το Σιβαλοπεδον ΔΙΑΣΩΖΕΤΑΙ, *Titus escapes to the camp*;" where observe the V. is constructed with the preposition *επι* and an accusative, as in Acts xxvii. 44, where see *Wetstein*.

III. To save, or deliver from some present bodily disorder, to heal, cure. occ. Mat. xiv. 36. Luke vii. 3.

Διαλαση, ης, η, from διαλασαι perf. mid. of διαλασσω.

A disposition, ordinance, appointment. occ. Rom. xiii. 2. Acts vii. 53, *who have received the law, εις διαλασαις αγγελων*, by, or through, the dispositions of angels. We read of no other angels being present at the giving of the law but the material ones, in the form of fire, light, darkness, cloud, and thick darkness. See Exod. xix. 18. Deut. iv. 11. v. 22. Hab. iii. 3. Agreeably to which passage it is said, Deut. xxxiii. 2, *Jehovah came מִיְמִינוּ* from, or at, Sinai, and his light arose מִשְׁעָרַי at Sier; *be shined out פָּאָרן* from at mount Paran, וַתֵּצֵא מִרְבֶּבֶת קֶדֶשׁ * at Rabbath Kadesb; *מִיְמִינוּ אֵשׁ דָּת לְמוֹ* at his right hand (comp. Hab. iii. 4.) the fire (accompanied with the cloud and thick darkness, comp. Deut. v. 26, with ver. 22.) was placed, διελαιη, or stood, by him, as a servant ready to execute his pleasure. comp. Ps. ciii. 20. civ. 4. So

* Comp. Heb. and Eng. Lexicon in רַבֵּב, under רָבֵב; and see the learned *Bate's Integrity* of the printed Heb. Text, p. 74, 5, and his Enquiry into the Similitudes, p. 62, 3.

these, and particularly the fire, as being the immediate instruments of his agency, see Deut. v. 25, were properly his αγγελοι, agents or ministers; and it is well worth our observation, that the LXX accordingly render the Heb. words last cited from Deut. xxxiii. 2, *מִיְמִינוּ וּמִיְמִינֵי דָת* by *Εκ δεξιων αυτου ΑΓΓΕΛΟΙ μετ' αυτου*, *On his right hand the angels, or agents, with him*. Through the dispositions or ranges, διαλασαις, of these terrible agents (see Exod. xix. 16. Deut. v. 24, 25. Heb. xii. 18, 21.) * on the right hand, and on the left of Jehovah (for he spake unto them out of the midst of the fire, of the cloud, and of the thick darkness, Deut. v. 22.) it was that the Israelites received the law, which was in this sense only διαλασαις ordained, Gal. iii. 9, or λαληθεις spoken, Heb. ii. 2, δι' αγγελων, among, by, or with the ministry of, angels: for it was the *Alcim*, or *Jehovah himself*, though attended indeed by his material agents, who ordained or spake the law. See Exod. xx. 19. Deut. iv. 32, 33, 36. And the tremendous manifestation of *Jehovah's* power and majesty on that occasion was indeed a most awful enforcement of obedience to his law, as intimated by St. Stephen in the text, though they kept it not. See Deut. iv. 9—12. v. 22—26.

Διαλασμα, αιος, το, from διαλασαιμαι, perf. pass. of διαλασσω.

An order, commandment. occ. Heb. xi. 23, where see *Wetstein*.

Διαταραττομαι, Pass. from δια emphat. and παραττομαι to be disturbed.

To be disturbed, or troubled, exceedingly. occ. Luke i. 29, where *Wetstein* cites *Dionysius Halicarn.* using the participle διαταραττομενος in this sense. So *Josephus*, Ant. lib. xiii. cap. i. § 2, ad fin. ΔΙΕΤΑΡΑΞΕΝ greatly disturbed.

Διαλασσω, or —τω, from δια emphat. and τασσω to appoint, order.

I. To dispose, regulate, set in order. occ. 1 Cor. xi. 34.

II. To order, ordain, appoint, command. Mat. xi. 1. Luke iii. 13. viii. 55. Acts xviii. 2. & al. On Acts see *Suetonius*

* So the Targum of *Jonath. Ben Uzziel* on Exod. xx. 2, describing the awful delivery of the law, says, *לְמוֹפֶד* a blaze of fire flamed at his right hand, and a blaze of fire at his left.

in Claudio, cap. xxv. and Lardner's Collection of Testimonies, vol. i. chap. 8. p. 364.

Διαλασσομαι, Pass. and Mid. The same. Acts vii. 44. xx. 13. xxiv. 23. 1 Cor. vii. 17. On Acts xx. 13; Wetstein cites Strabo using the verb διατετακτο in an active sense, *bad appointed*. And thus εντετακται is applied, Acts xiii. 47.

Διατελεω, ω, from δια emphat. or through, and τελεω to finish.

To continue, persevere. occ. Acts xxvii. 33, where see Wetstein.

Διατηρεω, ω, from δια emphat. and τηρεω to keep.

To keep, or preserve carefully, or exactly. occ. Luke ii. 51. Acts xv. 29. To the expression in Luke, that in Theodotion's version of Daniel, chap. vii. 28, το ρημα εν τη καρδια μου διετηρησα (Chald. מנתיב בלבי) is plainly parallel. Comp. LXX in Gen. xxxvii. 11.

Διατι. Adv. from δια for, and τι what?

For what, why? Mat. ix. 14. xv. 2. & al. freq.

Διατιθημι, from δια emphat. and τιθημι to place.

I. Διατιθεμαι, Mid. To dispose, appoint. occ. Luke xxii. 29. Acts iii. 25. Heb. viii. 10. x. 16. Comp. Διατηρη.

II. Διαθεμενος, Particip. 2 Aor. Mid. occ. Heb. ix. 16, 17. "Mr. Pierce would render it, of that sacrifice which is appointed by God to pacify; and he brings a remarkable instance from Appian, where διαθεμενος signifies * pacifier. He faith the scope of the writer requires it should be so translated here (ver. 16.), and accordingly in the next verse he renders it, the pacifier can do nothing as long as he liveth. But I think if διαθεμενος be rendered, that by which it is confirmed, the argument will be clearer." Doddridge. Comp. under Βεβαιος.

Διατριβω, from δια emphat. or through, and τριβω to wear, spend, which see.

I. To consume, wear out. Thus sometimes used in the profane writers, but not in the N. T.

II. Both in the sacred and profane writers it denotes, to spend time, and is either joined with words expressive of time, as Acts xiv. 3, 28. xvi. 12. xx. 6, or such

words being understood, it may be rendered, to tarry, continue, or the like, as John iii. 22. (where see Wetstein) xi. 54. & al.

Διατροφη, ης, η, from διατρεφω, perf. mid. of διατρεφω to nourish, which from δια emphat. and τρεφω to nourish.

Food, nourishment. occ. 1 Tim. vi. 8.

Διαυλαω, from δια through, and αυλαω to shine.

To dawn, q. d. to shine through the darkness. occ. 2 Pet. i. 19.

Διαφανης, εος, ες, ο, η, και το—ες, from δια through, and φαινω to shew.

Transparent, pellucid, diaphanous. occ. Rev. xxi. 21, where the Alexandrian and sixteen later MSS διαυγης, which reading is accordingly embraced by Wetstein, and by Griesbach received into the text, but the sense is the same.

Διαφερω, from δια denoting transition or separation, and φερω to carry.

I. To carry through. occ. Mark xi. 16.

II. To carry through, or abroad, to publish throughout. occ. Acts xiii. 49.

III. Διαφερομαι, Pass. To be carried, driven, or tost different ways, or hither and thither, or up and down. occ. Acts xxvii. 27. So in Lucian's Hermotimus, tom. i. p. 558, we have EN τω πελαγει ΔΙΑΦΕΡΕΣΘΑΙ, To be tost up and down in the sea." Comp. Kypke.

IV. Governing a genitive, To differ. occ. Rom. ii. 18. (where see Elfner and Wolfius), 1 Cor. xv. 41. Gal. iv. 1. Phil. i. 10. Impersonally, Διαφερει, It maketh a difference, it is of consequence, it importeth. occ. Gal. ii. 2; where see Wetstein.

V. Governing a genitive, To excel, be of more importance, or value than. occ. Mat. vi. 26. x. 31. xii. 12. Luke xii. 7, 24. Thus used likewise in the profane writers, as may be seen in Wetstein on Mat. vi. 26.

Διαφευω, from δια emphat. and φυω to fly.

To escape. occ. Acts xxvii. 42.

Διαφημιζω, from δια denoting dispersion, and φημιζω to report, which from φημι to speak.

To report, or publish abroad, to divulge. occ. Mat. ix. 31. xxviii. 15. Mark i. 45.

Διαφθειρω, from δια emphat. and φθειρω to corrupt.

I. To corrupt, spoil entirely, destroy, in a natural

* See Scapula Lexic. in Διατιθεμαι.

natural sense. occ. Luke xii. 23. Rev. viii. 9. xi. 18.

Διαφθειρομαι, *To be destroyed, decay; perish.* occ. 2 Cor. iv. 16, where see *Wolffius*.

II. Διαφθειρομαι, *To be corrupted, or corrupt,* in a spiritual sense. occ. 1 Tim. vi. 5. For similar expressions in the Greek writers see *Wolffius*, *Wetstein* and *Kypke*.

Διαφθορα, ας, ἡ, from διαφθεω perf. mid. of διαφθεωω, which see.

I. Corruption, dissolution, as of the flesh in the grave. Acts ii. 27, 31. & al.

II. The grave, the seat of corruption, as the correspondent Heb. word נֶחֱם likewise signifies. Acts xiii. 34, where see *Doddridge*.

Διαφορος, ος, ὁ, ἡ, from διαφερω.

I. Different, diverse. occ. Rom. xii. 6. Heb. ix. 10.

II. Excellent. In this sense, however, the positive form occurs not in the N. T.; but *Wetstein* on Heb. i. 4, cites from *Plutarch*, ΔΙΑΦΟΡΟΣ προς σωτηριαν, *Excellent for saving.*"

Διαφορῶτερος, Comparat. of διαφορος.

More excellent. occ. Heb. i. 4. viii. 6.

Διαφυλασσω, or —τιω, from δια emphat. and φυλασσω to keep.

To keep, or preserve carefully. occ. Luke iv. 10.

Διαχειρίζομαι, Mid. from δια emphat. and χειρίζω to handle, which from χειρ the hand.

To kill; or dispatch, properly with the band. occ. Acts v. 30. xxvi. 21. For instances of the like use of the V. in the Greek writers, see *Wetstein* and *Kypke* on Acts v.

Διαχωρίζω, from δια denoting separation, and χωρίζω to part.

To separate. occ. Luke ix. 33.

Διδάκνικος, ος, ὁ, δ, from διδασκω to teach.

Apt to teach, well qualified, and willing to teach. occ. 1 Tim. iii. 2. 2 Tim. ii. 24.

Διδάσκω, η, ον, from διδασκω to teach.

Taught. occ. John vi. 45. 1 Cor. ii. 13. *Grotius* remarks, that in this latter passage we have διδάκνικος twice joined with a genitive case signifying the cause, as in John vi. 45, where in like manner we read διδάκνικος Θεοῦ taught by God; an expression used by the LXX in Isa.

liv. 13, the text referred to, for the Heb. הִנְיָנוּ הִנְיָנוּ. Not that these phrases are merely *bellenistical*, as is evident from the following passage of *Pindar*, *Olymp. ix.* towards the end, cited by *Wetstein* on 1 Cor.

Το δε φυσικὸν ἄπαν.
Πολλοὶ δὲ ΔΙΔΑΚΤΑΙΣ
ΑΝΘΡΩΠΩΝ Ἀρεταῖς κλεος
Ἰκροσαν ἔλεσθαι.

All that is natural, is best.
Many howe'er by virtues taught by men
Have aim'd to purchase glory—

Διδασκαλία, ας, ἡ, from διδασκαλος:

I. A teaching, the act or office of teaching. Rom. xii. 7. 1 Tim. iv. 13. v. 17.

II. Instruction, information, conveyed by teaching. Rom. xv. 4. 2 Tim. iii. 16.

III. The subject of teaching, doctrine, precepts, delivered or taught. Mat. xv. 9. Eph. iv. 14. 1 Tim. i. 10. Tit. ii. 4.

Διδάσκαλος, ος, ὁ, δ, from διδασκω to teach.

A teacher, master, instructor. See Mat. ix. 11. x. 24. Luke ii. 46. iii. 12. John iii. 10. Acts xiii. 1. 1 Tim. ii. 7. 2 Tim. i. 11, and *Campbell's Preliminary Dissertations to the Gospels*, p. 321. & seqt.

Διδάσκω, either from δαίω or δαω to know or teach (which from Heb. יָדַע to know), whence Ionic δασκω, and, with the reduplicate syllable δι, διδασκω; or else it may be from * δεικω to shew, with the reduplication δι.

I. To teach, instruct by word of mouth. Mat. iv. 23. xxviii. 20. Tit. i. 11. Col. iii. 16. & al.

II. To teach, by internal and spiritual illumination. John xiv. 26: Comp. 1 John ii. 27.

III. To teach by facts, as Nature, i. e. the constitution of God in the natural world, teaches us, that if a man have long hair, it is a shame to him; but if a woman have long hair, it is a glory to her; because

* This derivation may be confirmed by observing with the learned *Junius* (Etymol. Anglic. in teach), that the Lacedæmonians for διδασκωιν used διδάσκωιν, as appears from a decree of their senate preserved by *Boetb.* lib. i. chap. 1. Artis Musicæ. To which we may add, that the fut. διδάξω, aor. 1. ἐδίδαξα, and the derivatives διδάχῃ, διδάκλος, &c. point to the same theme διδάσκω, or διδάχω. Comp. *Maittaire's Dialects*, p. 209. From the V. δεικω may also, with great probability, be deduced the Latin *docco*, the Saxon *tæcan*, and Eng. *teach*, all of which are of similar import. Comp. δεικνυμι.

the

the hair of the man naturally grows to a less length than that of the woman, to whom *her hair is given for a covering*. This Milton has remarked in his comparative description of *Adam and Eve*, Paradise Lost, book iv. line 301, &c.

—His hyacinthin locks

Round from his parted fore-lock manly hung
Clust'ring, but not beneath his shoulders broad:
She, as a veil down to the slender waist
Her unadorned golden tresses wore
Dishevel'd,—

1 Cor. xi. 14, 15. Comp. Rev. ix. 8, and see *Wolfius* on 1 Cor. xi. 14.

Διδάχῃ, ἡς, ῆ, from διδάχα, perf. act. of διδάσκω.

I. *A teaching, the act of teaching*. See Acts ii. 42. 2 Tim. iv. 2.

II. *Doctrine, taught or delivered*. Mat. xvi. 12. John vii. 16. Acts v. 28. & al. freq.

III. "*Any truth of the Gospel concerning faith or manners*." *Locke*. occ. 1 Cor. xiv. 6. comp. ver. 26. See *Macknight*, and on Eph. iv. 11.

Διδραχμον, α, το, from δις, twice, and δραχμη a drachm, which see.

A didrachmon, or double drachm, equal to two Roman denarii, or about fifteen pence English. * *Josephus* has informed us, that every Jew used to pay yearly to God a didrachmon into the temple at Jerusalem. Now Jehovah, in Exod. xxx. 12—16, commanded, by Moses, that whenever the people were mustered, every Israelite from twenty years old and upwards should give, for the service of the tabernacle, *half a shekel*. And we find the same tax required for the repair of the temple in the reign of Joash,

* Ant. lib. xviii. cap. 20, § 1. Το, τὶ διδραχμον ἡν ὁ θεὸς κατέσθαιεν ὁ καιρὸς πωλεῖον, The didrachmon which it was the custom (among the Jews) for each person to pay to God." (Comp. *Cicero*, Orat. pro L. Flacco, § 28, and *Middleton's* Life of *Cicero*, vol. i. p. 303, 4to.) And De Bel. lib. vii. cap. 6. § 6. Φορὸν δὲ τοῖς ἑσπέραισι διδοῦσι τῶν Ἰουδαίων ἐπιθετέ, δύο δραχμας ἑκάστου καθεύσας ἀνα πάντας εἰς τὸ κατεσκευασμένον, ὡς περὶ ἀπολείων εἰς τὸν ἐν Ἱερουσαλὴμ ἔχον συνέταγμα. *Vespasian* (after the destruction of Jerusalem) imposed a tribute on the Jews whereforever residing, ordering each of them to pay two drachms annually into the capitol, as they formerly used to pay them into the temple at Jerusalem." Comp. *Suetonius* in *Domitian*, cap. xii. and *Lardner's* Collection of Testimonies, &c. vol. i. p. 370,

2 Chron. xxiv. 6, 9. But after the return from the Babylonish captivity this tax in the days of *Nehemiah* was reduced to one third of a shekel, Neh. x. 32. If, according to *Josephus's* assertion, Ant. lib. iii. cap. 8. § 2, the Hebrew shekel be reckoned equal to four Attic drachms, two such drachms, or one didrachmon, will be equal to half a shekel, the tribute enjoined by Moses. But the same historian, in another place, Ant. lib. ix. cap. 11. § 1, compared with 2 K. xv. 20, makes the shekel equal only to one drachm, or 7½ pence English; and it may be doubted whether the shekel was much more in value than eleven pence *. And if it was not, every Jew's paying of a didrachmon for the sacred tribute in our Saviour's time must be deemed an increase of the sum ordered by Moses and king Joash, even as that ordained in *Nehemiah's* days was a diminution of it. occ. Mat. xvii. 24, where observe, that the collectors of the didrachmons, τὰ διδραχμα, ask, Does not your master pay τὰ διδραχμα? By which they do not mean that Christ should pay more than one didrachmon for himself; but either the expression is indefinite, or rather it intimates a question, whether he would not pay for his disciples also, as we find he in fact did for Peter; for he paid σάληρα a sater, a coin equal to two didrachmons, or four Roman denarii, for himself and his Apostle together, ver. 27.

The LXX frequently render the Heb. שֶׁקֶל a shekel by διδραχμον; the reason of which, according to *Grotius*, is that the Alexandrian drachm, by which those translators constantly reckon, was double of the Attic or common drachm. See *Prideaux* Preface to his Connections, p. 21. 1st edit. 8vo.

Διδυμος, α, ὁ, from δυο + two, by reduplication of the first syllable, and changing υ into ι.

Didymus, or *The Twin*. It has the same signification in Greek as *Thomas*, from τῶς or τῶς a twin, hath in Hebrew. Perhaps, says *Lightfoot* on John xx. 24, *Thomas* was a native of some place inha-

* See *Michaelis* Supplem. ad Lex. Heb. under תר, p. 367, and third edit. of Heb. and Eng. Lexicon, in שֶׁקֶל IV.

† So the Eng. twin is related to two.

bited both by the Jews and Greeks, such as was the region of *Decapolis*, and so the Jews called him by his Hebrew, and the Greeks by his Greek name. *occ.* John xi. 16. xx. 24. xxi. 2.

Διδωμι and δίδω (whence ἐδίδε, ἐδίδαν, and imperat. δίδε, Luke xi. 3.), formed by reduplication from the obsolete δω, which is perhaps a derivative from the Heb. *ו* sufficiency, *enough*. In Mark xiv. 44, the 3d perf. sing. pluperf. δέδωκε without the ε is used for ἐδέδωκε, after the Ionic manner; so John xi. 57, δέδωκεσαν for ἐδέδωκεσαν; and in Rom. xv. 5. Eph. i. 17. 2 Thess. iii. 16, we have the Attic δωη for δωη 3d perf. sing. 2 aor. optat. in John xvii. 2, δωση 3d perf. 1 fut. subjunct. Doric, used likewise by Theophrastus, Idyll. xxvii, line 21.

I. To give, "bestow, confer without price or reward." *Johnson*, Mat. vii. 7, 11. Luke xi. 13. John iii. 16. vi. 51. & al. freq.

II. To give, deliver into the hands of another. Mat. xiv. 19. xv. 36. xix. 7. xxvi. 26, 27. Luke vii. 15. John xiii. 26. & al.

III. To give up, deliver. Rev. xx. 13. 2 Cor. viii. 5, where see *Kypke* for similar expressions in the Greek writers.

IV. To commit, intrust, Mat. xxv. 15. Mark xii. 9. Luke xix. 23, where *Kypke* shews that *Demosthenes* likewise uses it for lending.

V. Δεῦναι ἑαυτὸν εἰς—To venture oneself into a place. Acts xix. 31. *Polybius*, *Diodorus Sic.* and *Josephus* cited by *Wetstein*, use the same phraseology.

VI. To give, inflict. John xix. 3. 2 Thess. i. 8.

VII. To give, injoin, appoint. John vii. 22. xvii. 8.

Διδόναι ἐργον, Mark xiii. 34, To appoint a work, assign a task, as a master to his servants. *Xenophon*, in *Æcon*. uses the phrase in the same sense, where a mistress of a family is said, ΕΡΓΑ ταλασσια δειπάπαινας ΔΙΔΟΝΑΙ, to assign a task of spinning, carding, &c. to her maid-servants. See *Rapbelius*.

VIII. To give, attribute, ascribe. John ix. 24. Rev. xi. 13.

IX. To give, grant, permit. Mat. xiii. 11. Mark iv. 11. (where see *Wetstein*) x. 37. John xix. 11. Acts ii. 27. Comp. Pf. xvi. 10, in the LXX, *Herodotus* applies

the verb in the same sense. See *Rapbelius* on Acts xiii. 35.

X. To give, yield fruit, as vegetables. Mat. xiii. 8. Mark iv. 7, 8. Thus the LXX use it for the Heb. *ו*, Ezek. xxxiv. 27. Zech. viii. 12. & al.

XI. Διδόναι φωνήν, To yield, utter a sound. *occ.* 1 Cor. xiv. 7, 8, where *Wetstein* cites *Pindar* applying the same phrase to a person, Nem. v. line 192.

XII. To propose, promise. Mat. xxiv. 24. Mark xiii. 22. "Our Lord does not intend to say, that any of those false prophets would exhibit or perform great wonders. The original word is δώσω, they will give: the same word that is in the Septuagint version of Deut. xiii. 1, If there arise among you a prophet, or a dreamer of dreams, and he giveth thee a sign, or a wonder, καὶ ΔΩῖ σοι σημεῖον ἢ τέρας, that is, shall propose, or promise some sign or wonder, as the sequel shews." *Lardner's Large Collection of Testimonies*, &c. vol. i. p. 67, where see more, and comp. 1 K. xiii. 3, 5, in LXX, and see *Kypke* in Mat.

XIII. To place, appoint, constitute. Eph. i. 22. iv. 11. Comp. 1 Cor. xii. 28. The LXX use it in the same sense, 2 Chron. ii. 11. Isa. lv. 4. Jer. xxix. 26, answering to the Heb. *ו*. Comp. also Gen. xli. 41. Deut. xvii. 15. Jer. i. 5, in the Heb. and see *Gusset*. Comment. Ling. Heb. p. 544.

XIV. To place, put. Luke xv. 22. Heb. viii. 10. x. 16. Thus it is frequently applied in the LXX for the Heb. *ו*, as Jer. xxxi. 33. xxxv. 5. xxxvii. 4, 17. xxxviii. 7. & al.

XV. Διδόναι ἐκδίκησιν, To inflict punishment. 2 Thess. i. 8.

XVI. Διδόναι ραπισμα, To give a slap on the face. *occ.* John xviii. 22. xix. 3. So *Scapula* cites from *Plato*, Πλησας ΔΙΔΩΜΙ, I give strokes.

Δείσειω, from δια emphat. and εἰσειω to raise, rouse.

I. To raise, excite, as the sea by a violent wind. *occ.* John vi. 18.

II. To raise, or rouse from sleep, to awake, *occ.* Mat. i. 24. Mark iv. 38, 39. Luke viii. 24.

III. To stir up, to rouse, in a spiritual sense, 2 Pet. i. 13. iii. 1.

Διελεῦθω. See Διερχομαι.

Διελω.

Διελω. See Διαίρω.

Διενεγκω, An obsolete V. from δια through, and obfol. ενεγκω to carry.

To carry through. occ. in 1 aor. subjunct.

Mark xi. 16. Comp. under Διαφέρω.

Διεξοδος, ε, η, from δια through, and εξοδος a way out.

An outlet, a passage outwards. Thus applied by Thucydides and Dionysius Halicarn. occ. Mat. xxii. 9. See Scott's Note.

Διερμηνεύης, ε, ο, from διερμηνευω.

An interpreter. occ. 1 Cor. xiv. 28.

Διερμηνευω, from δια emphat. and ερμηνευω to explain, interpret.

I. To explain clearly and exactly. occ. Luke xxiv. 27.

II. To interpret, translate, explain, out of one language into another. occ. Acts ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27.

Διέρχομαι, from δια through, and ερχομαι to come, go.

I. To go, or pass through. See Mat. xix. 24. Luke ii. 35. ix. 6. xix. 1, 4. John iv. 4. viii. 59. Heb. iv. 14. Comp. Luke ii. 15. Acts x. 38.

II. To pass over. Mark iv. 35.

III. To go, or be spread abroad. Luke vi. 15, Διηρχετο—ο λόγος, The report or rumour was spread abroad. Rabbelius shews that Xenophon applies the verb διέρχομαι in like manner.

Διερωτω, ω, from δια emphat. and ερωτω to ask, enquire.

To enquire diligently, or repeatedly. occ. Acts x. 17.

Διελής, εος, ες, ο, η, και το—ες, from δις twice, and ελος a year.

Of two years continuance, or two years old. Hence

Διελής, το, The age of two years. occ. Mat. ii. 16, where απο διελής means, I think, from the beginning or entrance into their second year. Aristotle uses the word in this sense, when he says, Hist. Anim. lib. ix. 5, stags διελής of the second year begin first to produce horns. But it is certain, that stags do this at the beginning of their second year. Further, Herod is said, Mat. ii. 7, to have accurately learned of the Magi the time of the star's (first) appearance, τον χρόνον τῆς φαινομένης αστερος, and ver. 16, to have slain all the children απο διελής and under, according to the time which he had of

them learned by accurate enquiry. But it is improbable that the Magi, whether they were of Arabia or Persia (comp. under Μάγος), should spend more than a year in coming to Jerusalem, and thence to Bethlehem, which confirms the interpretation of απο διελής here given *.

Διελία, ας, η, from δις twice, and ελος a year.

The space of two years. occ. Acts xxiv. 27. xxviii. 30.

Διηγομαι, εμαι, from δια through, and ηγομαι to tell, declare; which from the Heb. דגדג to bring forth, utter, words, (though I do not find that the simple verb ηγομαι is used by the Greek writers in the sense here assigned; but comp. Εξηγομαι.)

To declare thoroughly or particularly, to recount, relate. Mark v. 16. Luke viii. 39. ix. 10. & al.

Διηγήσις, ιος, att. εως, η, from διηγομαι.

A narration, history. occ. Luke i. 1.

Διηγετής, ιος, ες, ο και η, και το—ες, from δια emphat. or through, and ηγετής extensive, prolonged, which from ενεχω to extend, from εν in, and εχω to have.

Continual, perpetual. Hence

Διηγετες, το, used as a substantive, εις το διηγετες, For a continuance, continually. occ. Heb. x. 1. During life. Heb. vii. 3. Thus used likewise by the Greek writers. See Alberti, Wolfius, Wetstein and Macknight. Also, For perpetuity, for ever. occ. Heb. x. 12, 14, in ver. 12, "connect εις το διηγετες with what precedes: After be had offered one sacrifice for ever, not, sat down for ever, for then it would have been SIT TETH DOWN for ever." Bowyer. But Qu? and see Macknight.

Διθαλασσος, ε, ο, from δις twice, and θαλασση a sea.

Where two seas meet, or rather, Wasbed on each side by the sea, bimaris. occ. Acts xxvii. 41. Bochart, vol. i. p. 502, says, This Isthmus is shewn to this day on the north-eastern part of the island of Malta, and is called by the inhabitants La Cala di S. Paolo, The landing-place of St. Paul.

Διινομαι, εμαι, from δια through, and ινομαι to come. See under Αφινεομαι.

To go through, pierce, penetrate. occ. Heb. iv. 12.

* See Sir Norton Knatchbull's and Campbell's Notes on Mat. ii. 16.

Διίστημι, from δια denoting *separation*, and ἵστημι to *stand*.

I. To *part, be separated*. occ. Luke xxiv. 51.

II. To *part, depart, remove, proceed*. occ. Acts xxvii. 28.

III. It denotes *distance or interval of time*. occ. Luke xxii. 59, καὶ διασάσσης ὥστε ὥρας μίας, and *about the space of one hour after*; literally, and *about one hour separating or intervening*. So Montanus, interstante. Comp. Διασπυα.

Διισχυρίζομαι, from δια emphat. and ισχυρίζομαι to *corroborate, confirm, affirm*, which from ισχυρός *firm, strong*.

To *affirm, or assert strongly or vehemently*. occ. Acts xii. 15. Luke xxii. 59, where Wetstein and Kypke shew that the Greek writers use the V. in the same sense.

Δικαιοκρισία, ας, ἡ, from δίκαιος *just*, and κρισις *judgement*.

Just or righteous judgement. occ. Rom. ii. 5.

Δίκαιος, αια, αιος, from δίκη *right, justice*.

I. Of persons, *Just, acting conformably to justice and right, without any deficiency or failure*. Thus it is applied to God, John xvii. 25. Rom. iii. 26.—to Christ God-man, Acts iii. 14. vii. 52. xxii. 14. i Pet. iii. 18. James v. 6. i John ii. 1. —to mere men, of whom in this sense it is said *there is not one just*. Rom. iii. 10. In Mat. xxvii. 24, Pilate seems to have meant no more than that our Lord, to whose character he was probably a stranger, was δίκαιος in the *forensic* sense, i. e. *innocent, or not guilty*, of the crime whereof he was accused. Comp. Luke xxiii. 14, and see Campbell's Note on Mat.

II. The Pharisees trusted that they were δίκαιοι (see Luke xviii. 9. Mat. ix. 13.) not *absolutely without sin*, but *righteous of themselves by the works of the law*, i. e. they thought themselves *righteous or just* in the sight of God, by *their own external*, or at best *partial observation* of what is called the *moral law*, and by great *scrupulosity and zeal with respect to the ceremonial*; the *outward expiations* enjoined by which latter they trusted would procure them *forgiveness of such breaches of duty as they might incur*. Comp. Rom. x. 3, and Doddridge there. See also Luke xv. 7, and Bp. Pearce on that text.

III. *Just, upright, righteous*, though not in

the strictest sense, nor without a mixture of human infirmities and failures. See Mat. i. 19. v. 45. x. 41. Mark vi. 20. Luke i. 6, 17. i Tim. i. 8. i John iii. 7. & al. Stockius remarks, that δίκαιος is never thus applied by any of the heathen Greek writers, who, to express this meaning (saith he), would use *καλός, ἀσάβος, καλός καλὰσάβος*; and therefore he is of opinion, that we must say with Vorstius (Philol. cap. ii.) that in the N. T. δίκαιος answers to the Heb. word צַדִּיק, which, according to him, signifies not only a *just*, but also a *good, upright man*, as Gen. vi. 9. xviii. 23. For my own part, I much doubt whether צַדִּיק ever hath this latter sense in the Old Testament. In the two passages referred to by Stockius, and indeed in all others where it is applied to men, it seems to denote, not a *just*, but a *justified person*, one who *hath obtained justification in the sight of God through faith in the promised Redeemer*. See Hab. ii. 4. Gal. iii. 11. Comp. Gen. vi. 9, with Heb. xi. 7. And I would wish the reader to consult a Greek Concordance, and attentively consider whether in *all* the passages of the N. T. where δίκαιος has been supposed to be used for what we commonly call a *just, upright, or good man*, it does not more properly import a man *justified by faith, and shewing forth his faith by his works*, except perhaps in those where a heathen is the speaker, as Mat. xxvii. 19, 24. Luke xxiii. 47; and if so, then this third sense of δίκαιος here mentioned, but by no means insisted on, will coincide with the following one.

IV. *Just or righteous with the righteousness which is through the faith of Christ, the righteousness which is of God by faith*; (Phil. iii. 9.) or *justified through faith*, (Rom. v. 19.) and *bringing forth the fruits of righteousness or justification*. (Phil. i. 11.) Mat. xiii. 43. xxv. 46. Luke xiv. 14. Heb. xi. 4. (Comp. Mat. xxiii. 35. i John iii. 12.) Heb. xii. 23.

V. Of things, *Just, right, righteous, conformable to justice or righteousness*. John vii. 24. Rom. vii. 12.

Δίκαιον, το, *What is just or right, justice*. Mat. xx. 4, 7. Acts iv. 19. Eph. vi. 1, Col. iv. 1. 2 Thess. i. 6.

This word in the LXX most commonly answers

whose subject see *Whitby's Discourse* on the imputation of Christ's perfect righteousness, at the end of his Comment on the 1st Epistle to the Corinthians.

In Jam. i. 20, putting the effect for the cause, the righteousness of God seems to be used for "the faith which God counts to men for righteousness." Macknight.

- IV. Righteousness, good works wrought in faith, and proceeding from it through sanctification of the Spirit. Luke i. 75. Acts x. 35. Eph. v. 9. 1 John ii. 29. iii. 7. Comp. Mat. v. 20. 2 Cor. vi. 7. In 2 Cor. ix. 10. "Honest industry is fitly termed righteousness, because it is a righteous thing in the sight of God, to labour for our own maintenance, and for the maintenance of those who cannot labour for themselves." Macknight. Comp. ver. 9, where righteousness signifies beneficence. This word in the LXX answers most usually to the Heb. צדק or צדקה.

Δικαιωσις, ω, from δικαιος.

- I. To justify, acknowledge, or declare to be just or righteous. Mat. xi. 19, (where see *Bowyer and Wolfius*) Luke vii. 29, 35. xviii. 14. Rom. iii. 4. 1 Tim. iii. 16, where it is said of God incarnate, Ἐδικαιώθη ἐν Πνεύματι, He was justified by the Spirit. i. e. his high claims of being the Son of God, the Messiah, the King of Israel, and the Redeemer of mankind, were justified, or proved to be true, by the descent of the Holy Spirit upon him at his baptism, by those miracles which he wrought by the Spirit of God, by his being declared or marked out as the Son of God with power, according to the operation of the Spirit of Holiness, or Holy Spirit, by the resurrection from the dead, Rom. i. 4, (comp. 1 Pet. iii. 18.) and lastly, by the Holy Spirit shed forth on his disciples in miraculous gifts and sanctifying graces.

- II. Δικαιοῦν ἑαυτόν, To justify oneself, to shew, pretend, or feign oneself to be just or righteous. Luke x. 29. xvi. 15. Comp. Mat. xxiii. 28.

- III. It is most usually applied to evangelical justification. To justify, to esteem, pronounce, or declare just or righteous, i. e. to acquit or absolve from past offenses, and accept as just to the reward of righteousness. In this view it is plainly a forensic term, answering to the Heb. הוֹדִיעַ, for which the

LXX have used it, Deut. xxv. 1. 1 K. viii. 32. 2 Chron. vi. 23. Isa. v. 23. & al. Comp. Prov. xvii. 15. It is in the N. T. applied either to present justification in this life, Acts xiii. 39. Rom. v. 1, 9. viii. 33. 1 Cor. vi. 11. Tit. iii. 6. Jam. ii. 21, 24, 25. & al. or to final justification at the last day, Mat. xii. 37. Comp. Rom. ii. 13. See *Suicer Thesaur.* on this word.

- IV. Δικαιοῦμαι, εμαί, To be, or continue inherently just or righteous, or perhaps in a justified state. occ. Rev. xxii. 11. If indeed δικαιώσω be the true reading in this text; for the *Alexandrian*, and sixteen later MSS, with several printed editions, instead of δικαιώσω have δικαιόσωντι ποιήσω, let him do righteousness still, an expression very agreeable to St. John's style elsewhere, 1 Ep. ii. 29. iii. 7; and this reading is confirmed by the Syriac in Walton's Polyg. וְיִקְוֶהוּ נַעֲמֵהוּ, let him do righteousness, and is accordingly embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*. It should, however, be observed, on the other hand, that the V. active δικαιοῦ is used by the LXX in the sense of making just, righteous, pure, holy, for the Heb. וְכִפֶּה to cleanse, purify, Pl. lxxiii. 13. Comp. Rom. vi. 7, where *Basil*, cited by *Suicer*, Thesaur. under Δικαιοῦ I. explains δέδικαιώσαι ἀπο τῆς ἀμαρτίας by ἀπηλλάχσαι, ἡλευθερωσαι, κεκαθαρισται πασης ἀμαρτίας, is released, is freed, is cleansed from all sin." Comp. 1 Pet. iv. 1. Δικαιώμα, αλος, τό, from δέδικαιώμαι, perf. pass. of δικαιοῦ.

- I. Righteousness. occ. Rom. viii. 4. v. 18. But in this latter text ἑνός δικαιοώματος, as being opposed to ἑνός παραπτώματος, one single act of disobedience in Adam, seems to denote one single righteous act, namely, the obedience of Christ unto death. Comp. ver. 9, 10. Phil. ii. 8.

- II. Righteous judgement, or appointment. occ. Rom. i. 32. Rev. xv. 4.

- III. Justification, a being esteemed just, a being acquitted from past offenses, and received to the reward of righteousness. occ. Rom. v. 16.

- IV. Δικαιώματα, τα, The precepts or ordinances of the law, whether moral, occ. Rom. ii. 26; or ceremonial, occ. Luke i. 6. Heb. ix. 1, 10.

V. Δικαιοσύνη, τα, Righteousnesses. occ. Rev. xix. 8, where it seems to include both imputed and inherent righteousness (see Wolfius and Wetstein), and to answer to the Heb. דִּקְיָה, Isa. xlv. 24.

Δικαιως, Adv. from δικαιος.

I. Justly, conformably to justice. occ. 1 Pet. ii. 23.

II. Justly, honestly, without injuring any one. occ. 1 Theff. ii. 10. Tit. ii. 12.

III. Justly, deservedly, jure, meritò. occ. Luke xxiii. 41.

IV. As it is fit, proper, or right, ritè, debitè. occ. 1 Cor. xv. 34, ἐκνήψατε δικαιως, Awake from your drunken sleep, as it is fit you should. So Castalio, ut æquum est. Arrian and Menander use δικαιως in this sense, as may be seen in Alberti on the text.

Δικαιωσις, ιος, att. εως, ἡ, from δικαιοω.

Justification, a being esteemed, or adjudged just or righteous. occ. Rom. iv. 25. v. 18, in which latter passage it is opposed to κατακριμα condemnation.

The LXX have once used this word for the Heb. משפט law, judgement, Lev. xxiv. 22.

Δικασης, ε, ό, from δικάζω to judge, which from δικη.

A judge. occ. Luke xii. 14. Acts vii. 27, 35.

ΔΙΚΗ, ης, ἡ, from the Heb. דִּקְרָה or דִּקְרָה just, or the fem. דִּקְרָה justice, the ד being dropt by the Greeks, because they had not the sound of that letter in their language, though we may observe it is resumed in the Latin judex, judico, and in the Eng. judge, judicial, judicature, &c. which may be from the same root דִּקְרָה.

I. A judgement, a judicial sentence. occ. Acts xxv. 15.

II. Judicial punishment, vengeance. occ. 2 Theff. i. 9. Jude ver. 7.

III. Vindictive justice, of which the heathen made a * goddess. In this sense it is used by the pagan inhabitants of Melita or Malta, Acts xxviii. 4.

Δικνύν, ε, το, Eustatius deduces it from δικω to cast, cast down, which seems an evident derivative from the Heb. דִּקְרָה to impel, thrust forth.

* See Pole Synopf. Alberti, Wetstein and Bowyer on Acts, Bochart. Opera, vol. iii. 371, 2, the Græcic Hymn to ΔΙΚΗ, and Hesiod Op. et Dies, lin. 218, &c. 254, &c.

A net for fishing. Luke v. 4, 5. John xxi. 6. & al.

Διλοσος, ε, ό, ἡ, from δις twice, and λοςος speech.

Double-tongued, varying, or deceitful in one's words. occ. 1 Tim. iii. 8. So Cbrysestom explains διλοσος by ὑπαλας, δολερος, deceitful, fraudulent; and Theodoret, by ἑτερα.μεν τειω, ἑτερα δε εκεινω λεσόντας, saying one thing to this man, and another to that.

Διο, a conjunction, from δια for, and ό (neut. of ός) which.

For which, wherefore, therefore. See 2 Cor. iv. 13. Rom. i. 24. iv. 22. Mat. xxvii. 8. Heb. xiii. 12.

Διοδεωω, from δια through, and δεωω to journey.

To journey, travel, or pass through. occ. Luke viii. 1. Acts xvii. 1.

Διοπερ, A conjunction, from διο, and περ an emphatic particle.

Wherefore truly, wherefore by all means, or especially. occ. 1 Cor. viii. 13. x. 14. xiv. 13.

Διοπέτες, εος, ες, το, from Διος (gen. of Δις or Zeus) Jupiter, and πέτω (obol.) to fall. An image which fell from Jupiter, ἀσάλλαμα being understood. occ. Acts xix. 35. So Numa persuaded the Romans, that a certain shield fell from heaven, to which Plutarch, in Numa, p. 68, E, applies the same word ΔΙΟΠΗΤΗΣ, as he also doth (Parall. p. 309, F) to the famous Trojan Palladium, or image of Pallas which protected Troy, and was supposed to have fallen from heaven; and Euripides, speaking of the image of Diana Taurica, says, Iphig. in Taur. line 86,

λαβειν τ' ἀσάλλαμα Θεας, ό φασιν ενθαδε
εις της δε νεως ὕψους ποσειν απο.

And th' image of the Goddess take, which fell,
They say, from heav'n into this holy fane.

And afterwards calls it ΔΙΟΠΗΤΕΣ ΑΓΑΛΜΑ, the image which fell from Jupiter. So Herodian, lib. i. cap. 35. edit. Oxon. calls the image of the mother of the gods, ΑΓΑΛΜΑ ΔΙΟΠΗΤΕΣ. Comp. also Wetstein on Acts.

In the apology which the town-clerk makes for the Apostle and his followers, Acts xix. 35, &c. there is an artfulness beyond what has been commonly observed. Demetrius had accused Paul, ver. 26, of

teaching that they were no gods *which were made with hands*; and he had thence inferred, that there was danger that the Great Diana of the Ephesians, and her temple, should come to be despised. In answer to this the town-clerk intimates, that Paul's doctrine could not apply to the Ephesian Diana, and to the image which fell down from Jupiter, and consequently was not made with hands; and that therefore Paul and his companions were not blasphemers of the goddesses.

Διορθωσις, *iois*, att. εως, η, from διορθω to correct, amend, which from δια emphat. and ορθω to make right, which from ορθος right.

An amendment, reformation. occ. Heb. ix. 10.

Διορυσσω, from δια through, and ορυσσω to dig.

To dig, or break through, as the walls of a house. occ. Mat. vi. 19, 20. xxiv. 43. Luke xii. 39. Thucydides uses the word in the same sense, lib. ii. cap. 3, ΔΙΟΡΥΣΣΟΝΤΕΣ τοὺς κοινούς τοίχους, digging through the party-walls. Xenophon in Conviv. Εφοβημην μη τις με την οικίαν ΔΙΟΡΥΞΑΣ—I was afraid that some one digging through (i. e. breaking into) my house—" And Aristophanes, Plut. 565, ΚΑΕΙΠΤΕΙΝ καὶ τῆς τοίχης ΔΙΟΡΥΤΤΕΙΝ. Comp. Kypke on Mat. 6.

In the LXX it answers to the Heb. חָדַר to dig through, Job xxiv. 16. Ezek. xii. 5, 7, 12, which see; as the N. διορύσσεια does to the Heb. מְחַדְדֵּר a digging through, Exod. xxii. 2. Jer. ii. 34.

Harmer, in his Observations, vol. i. p. 175—8, remarks a peculiar propriety in the expression of digging through houses, Job xxiv. 16, by observing, that the Arabians, Egyptians, and inhabitants of Damascus, still build of mud and slime, or of unburnt brick, and that their walls are of a great thickness.

Διοσκαροι, ων, οι, from Διος (gen. of Δις, or Zeus) Jupiter's, and νερος a young man.

Castor and Pollux, Jupiter's sons by Leda, according to the fabulous mythology of the heathen. They were usually represented under the form of two young men armed with helmets and pikes, with a star above each of their heads, and sometimes standing each by a horse, or seated

on horseback*, and were regarded as the tutelar deities of mariners. occ. Acts xxviii. 11. See Wetstein.

Διολι, A conjunction, from δια for, and ο, τι, which.

1. Illative, Wherefore, therefore. Rom. iii. 20.

2. Causal, For, because. Luke i. 13.

ii. 7. xxi. 28. Acts x. 20. & al.

Διπλοος, ες; οη, η; οον, εν; from δις twice, and πλοος a termination denoting, like πλαιοσιον, times or —fold, from πειλω to be, or rather from Heb. שלב in the sense of accretion or accession.

Double. occ. 1 Tim. v. 17. Rev. xviii. 6. where see Wetstein, and on 1 Tim. Mac-knight.

Διπλοερον, ε, το, Comparat. Neut. of διπλος, used adverbially.

Twofold more, twice as much again. occ. Mat. xxiii. 15.

Διπλω, ω, from διπλοος.

To double. occ. Rev. xviii. 6, where see Daubuz. Comp. Jer. xvi. 18, and Louvb there.

Δις, Adv. from δυω two.

Twice, two times. Mark xiv. 30. & al.

On Luke xviii. 12, we may observe, that Herodotus, lib. ii. cap. 37, uses a similar phraseology. Δυνται—ΔΙΣ ΤΗΣ ΗΜΕΡΗΣ εκατης—και ΔΙΣ εκατης ΝΥΚΤΟΣ.

Δισαλω, from δις twice (two ways), and σω to stand.

To doubt, waver. It is a figurative word, taken either from a person standing where two ways meet, not knowing which to choose, but inclining sometimes to one, sometimes to the other; or from the tremulous motion of a balance, when the weights on both sides are nearly equal, and consequently now the one, and now the other scale seems to preponderate and fix the beam. The French verb balancer very exactly answers to δισαλειν in this latter view. occ. Mat. xiv. 31. xxviii. 17, where see Bowyer's Conject.

Δισομος, ε, ο, η, either from δις twice, and σωμα (in the hellenistical style) an edge, (comp. Σλομα V.); or rather from δις twice (two ways) and τομος cutting, sharp, from τελομα perf. mid. of τεμνω

* See Montfaucon Antiquité Expliquée, tom. i. part 2. p. 295. pl. 194.

to cut; for *Elfner* on Heb. iv. 12, cites from *Euripides Orest.* line 1303, ΔΙΣΤΟΜΑ φασάνα, *swords cutting on both sides, or two-edged*; and from his *Helena*, line 989, ΔΙΣΤΟΜΟΝ ξίφος a *two-edged sword*.

Having two edges, two-edged, or cutting on both sides. occ. Heb. iv. 12. Rev. i. 16. ii. 12. So *Ecclus.* xxi. 3.

The LXX use the word in the same sense for the Heb. פוֹת edges, Prov. v. 4; for פְּסִימִים several edges, Pf. cxlix. 6; and for פוֹת שְׁנֵי two edges, Jud. iii. 16.

Δισχιλίοι, αἱ, α, from δις twice, and χίλιοι a thousand.

Two thousand. occ. Mark v. 13.

Διλιζω, from δια denoting separation, and λιζω to filter, percolate, strain, which from ὕλη matter, also dregs, or perhaps from the Heb. פָּרַח to loose, disengage.

To separate from liquor by filtering, to strain off. So *Vulg.* excolantes. occ. Mat. xxi. 24, where see *Bowyer's* Conject.

and *Gentleman's Magazine* for January 1779, p. 26. The text alludes to a custom the Jews had of filtering their wine, for fear of swallowing any insect forbidden by the law as unclean. **Maimonides*, in his *Treatise of forbidden meats*, cap. i. art. 20, affords a remarkable illustration of our Saviour's proverbial expression: "He who strains wine, or vinegar, or strong drink, says he, and eats the gnats, or flies, or worms, which he hath strained off, is whipped." That the Jews used to strain their wine appears also from the LXX version of *Amos* vi. 6, where we read of ΔΙΤΑΙΣΜΕΝΟΝ οἶνον, strained or filtered wine.

Διχαζω, from διχα severally, separately, which from δις twice.

To divide, set at variance. occ. Mat. x. 35.

Διχοσασία, ας, ἡ, from διχα separately, and σασις a faction, sedition.

A separate faction, division, separation. occ. Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20.

Διχοτομew, ω, from διχα separately, in two, and τομα perf. mid. of τεμνω to cut.

I. To cut in two or asunder. If this word be understood in its primary and literal sense, it must denote that most horrible

punishment of being cut in sunder whilst alive, by which there is a tradition that the prophet *Isaiab* suffered; and to this the Apostle is thought to allude, Heb. xi. 37, ἐπεσθῆσαν they were sawn asunder. There are many instances in ancient writers, of this manner of executing criminals (see *Wetstein* on Mat. xxiv. 51. and Comp. 1 Chron. xx. 3.), and it is still practised by some nations, particularly by the western Moors in *Barbary*, as we are assured by Dr. *Sbaro* †. But in the N. T. Διχοτομew seems rather to denote,

II. Figuratively, To scourge with the utmost severity, to cut asunder, as it were, by scourging. occ. Mat. xxiv. 51. Luke xii. 46. † This seems the true sense of the word in these passages; for scourging was usually inflicted upon idle and negligent servants among the Jews (see *Ecclus.* xlii. 5.) and in Matthew the servant is represented as surviving his punishment; and in the verse following the text of Luke, express mention is made of the many stripes with which the wicked servant should be beaten, δαρησέαι πολλὰς. Comp. Δειρω.

Διψaw, ω, from διψa thirst, which may be from the Heb. שָׁבַד adheveness, clamminess, as of the tongue and fauces in thirst. See Lam. iv. 4. Pf. xxii. 15, or 16. John xix. 28.

I. To be dry or at thirst, to thirst. Mat. xxv. 35, 37, 42, 44. & al.

II. To thirst in a figurative sense, to desire ardently. Mat. v. 6. John vii. 37. Rev. xxi. 6. xxii. 17. Comp. Isa. xli. 17. lv. 1. Pf. xlii. 2. lxiii. 1, in the LXX, and see *Campbell's* Note on Mat. v. 6, and *Wolfinus* on John vii. 37. The Greek writers likewise use διψaw for vehement desire. Thus *Xenophon*, Οὕτως εἰω ὑμῖν ΔΙΨΩ χαρίζεσθαι, So much do I thirst to oblige you." *Cyropæd.* lib. iv. ad fin. In *Josephus* De Bel. lib. i. cap. 32. § 2. Διαφευξέσαι δ' ὅδεῖς ΔΙΨΗΘΕΑΣ τοῦ μου αἵμα, No one (says Herod) shall escape who thirsts for my blood; where observe the V. is followed by an accusative, as in Mat. But in lib. iv. cap. 11. § 4, he

† *Travels*, p. 254, 2d edit. Comp. *Harmer's* Observations, vol. iv. p. 468.

‡ See *Whitby* and *Doddridge* on these texts.

says,

* See *Bochart*, vol. iii. § 65.

says, The emperor *Vitellius* was ΔΙ-
ΨΩΝ ἀμαλός εὐσεβής, *thirsting for noble*
blood;" thus joining διψῶν with a geni-
tive, according to the more usual Greek
construction. Comp. under Πεινάω. In
Homer, II. iv. line 171, πολυδιψιον, from
πολύς much, and διψός *thirst*, means
much desired or longed for.

III. To be *at* thirst, *thirsty*, *unsatisfied*. occ.
John iv. 14. vi. 35. Rev. vii. 16.
See *Suicer* Thesaur. on this word.

Δίψος, εὐς, ες, το. See Διψάω.

Thirst, occ. 2 Cor. xi. 27.

Διψυχος, ε, ὁ, ἡ, from δις twice, and ψυχή
the mind.

Double-minded, *having the mind divided*,
or *having*, as it were, *two minds tending*
opposite ways. occ. Jam. i. 8. iv. 8.

ΔΙΩΓΜΟΣ, ε, ὁ, from διώκειν perf. pass.
of διώκω.

Persecution, *hostile prosecution*. Mat. xiii.
21. Acts viii. 1. 2 Tim. iii. 11.

Διωκτής, ε, ὁ, from διώκω.

A persecutor. occ. 1 Tim. i. 13.

ΔΙΩΚΩ, plainly from the Heb. דָּרַס to
press upon, distress. See Joel ii. 8. Jude
ii. 18. in Heb.

To press upon, pursue, prosecute, and that
whether in a bad, an indifferent, or a
good sense.

I. To prosecute, persecute, pursue with re-
peated acts of enmity. Mat. v. 10, 11, 12.
x. 23. Acts xxvi. 11. & al. freq.

II. To follow after. Luke xvii. 23.

III. To follow, or press hard after, to pur-
sue with earnestness and diligence in order
to obtain, to prosecute with desire of ob-
taining. Rom. ix. 30, 31. Phil. iii. 12,
14, where comp. *Wolfius*, *Kypke* and
Macknight, & al.

IV. To follow after, endeavour after, in
order to practise, or exert. Rom. xii. 13.
xiv. 19. 1 Cor. xiv. 1.

Δόγμα, αλος, το, from δεδομαι perf. pass.
of the old verb δοκῶ, the same as δοκέω,
to think good, determine, decree.

A decree, ordinance, whether divine, occ.
Eph. ii. 15. Col. ii. 14, where see *Whit-
by* and *Macknight*, and comp. Acts
xvi. 4;—or human, occ. Luke ii. 1.
Acts xvii. 7.

Δογματίζω, from δογμα, αλος.

To decree, impose a decree or ordinance;
whence in the pass. Δογματίζομαι, To
have decrees or ordinances imposed upon

one, to be subject, or submit, to ordinances:
occ. Col. ii. 20, where see *Wetstein* and
Kypke.

ΔΟΚΕΩ, or obsol. ΔΟΚΩ, from Chal.
דָּרַס to look, observe, consider. So we find
ΔΩΚ used as the name of a fort, or watch-
tower, 1 Mac. xvi. 15.

I. To think, imagine, judge. Mat. vi. 7.
Luke xvii. 9. John v. 39. & al. freq.
On 1 Cor. vii. 40, *Wolfius* remarks, that
the V. δοκῶ imports not an uncertain
opinion, but conviction and knowledge,
as John v. 39. So in *Xenophon* Cyropæd.
at the end of the præm. Ἡσθησθαι ΔΟ-
ΚΟΥΜΕΝ, expresses assurance, not doubt.
See *Hutchinson's* Note, and *Macknight* on
1 Cor. vii. 40.

II. To think proper, determine, be disposed.
occ. 1 Cor. xi. 16. Comp. Mat. iii. 9.
Phil. iii. 4. So the profane writers say,
ΔΟΚΩ μοι ποιῆσαι τὸτο, I think proper,
or determine to do this." See *Scapula's*
Lexic. and *Wolfius* on 1 Cor. xi.

III. To seem, appear, be thought, or judged.
Mat. xvii. 25. xviii. 12. xxii. 42. Acts
xvii. 18. xxv. 27.

IV. Δοκεῖ, Imperf. It seemeth good, or right;
videtur, visum est. Acts xv. 22, 25, 28,
34. Δοκεῖ, το, particip. pref. neut. What
seemeth good. occ. Heb. xii. 10.

V. It imports dignity or eminence. Thus
Δοκάντες, ὅι, Persons of eminence, note, or
reputation. Gal. ii. 2, 6. *Euripides*, *Hera-
clid*. line 897, and *Troas*. i. 608. *Hero-
dian*, lib. vi. cap. 1. and *Xenophon* in
Hiero use this particle in the same sense
(see *Grotius*, *Elfner* and *Kypke*, on Gal.
ii. 2.); and the Apostle explains his
meaning, ver. 6, by δοκάντων εἶναι τι,
those who appeared to be somewhat, i. e.
who really were eminent, considerable.
Comp. ver. 9, and under Τις III. *Theo-
phylact* explains τοὺς δοκῶσι, Gal. ii. 2, by
τοὺς μελαχμοῖς, τοὺς ἐνδοξοῖς, the great, the
eminent; adding, ἐκ ἀναίρει το εἶναι αὐτοὺς,
ἀλλὰ τὴν κοινὴν ἀπάντων ψήφον τιθεῖσι, he
does not deny their being (i. e. what they
seemed), but declares the common suf-
frage of all."

And in the like view I think, and not as
a mere expletive, it is joined with the V.
αρχεῖν to rule, Mark x. 42, as it often is
in the Greek writers with other words
expressive of dignity or authority. So *Epi-
cetus* Enchirid. cap. 51, speaks, τῶν ΕΝ
ΤΙΠΕΡΟΧΗ

ἡΠΕΡΟΧΗ ΔΟΚΟΥΝΤΩΝ, of those who are elevated in rank or dignity." Herodian, lib. vii. cap. 15, τῶν—πρωτεύειν ΔΟΚΟΥΝΤΩΝ, who were the principal persons." Josephus De Bel. lib. i. cap. 5. § 3. & al. οἱ ΠΡΟΤΕΙΝ ΔΟΚΟΥΝΤΕΣ, those who were most eminent." And lib. iv. cap. 3. § 12, he has the very phrase ΤΩΝ ΑΡΧΕΙΝ ΔΟΚΟΥΝΤΩΝ. Comp. Kypke in Mark.

Δοκιμαζω, from δοκιμη.

I. To try, prove, assay, as refiners do metals by fire, in order to know how pure they are from heterogeneous mixture. occ. 1 Pet. i. 7. So Isocrates to Demonicus, cap. 12, Το μεν γαρ ΧΡΥΣΙΟΝ εν τῷ ΠΥΡΙ ΔΟΚΙΜΑΖΟΜΕΝ, τες δε φιλος εν ταις αλυσχαις διαλυνωσκομεν. For we try gold in the fire, and distinguish our friends in adversity." Ovid has expressed the same thought, Trist. lib. i. eleg. 4. line 25, 6,

*Scilicet ut fulvum spectatur in ignibus aurum,
Tempore sic duro est inspicienda fides.*

See Wolfius. Comp. Ps. lxvi. 10. Prov. xvii. 3. Zech. xiii. 9; in the two former of which texts the LXX use δοκιμαζειν for the Heb. בָּחַן to try, prove, and in the last, for the Heb. הָרַחֵק. See also Wifd. iii. 6. and Ecclus. ii. 5.

II. To try, prove, as oxen, whether they will bear the yoke. Luke xiv. 19.

III. To try, prove, examine. 1 Cor. i. 3. xi. 28, where see Wetstein. 2 Cor. viii. 8. xiii. 5. 1 Theff. v. 21. 1 John iv. 1. 1 Tim. iii. 10, where see Macknight.

IV. To prove, experience. Rom. xii. 2. Eph. v. 10.

V. To discern, distinguish. Luke xii. 56. (Comp. Mat. xvi. 3.) See Rom. ii. 18. Phil. i. 10.

VI. To approve, like. Rom. i. 28. 1 Cor. xvi. 3. 1 Theff. ii. 4. The profane writers use the V. in this sense, as may be seen in Wetstein on Rom. i. 28, and on 1 Cor. xvi. 3. I add from Xenophon's Memorab. lib. i. cap. 2. § 4, Το μεν εν υπερεσθιοντα υπερπονειν αποδοκιμαζε, το δε οσα η ψυχη δεχεται, ταυτα ικανως εκπονειν ΕΔΟΚΙΜΑΖΕ. He (Socrates) disapproved of a person's, who had eaten immoderately, labouring excessively, but approved of digesting moderate food by labour."

VII. To allow, choose. Rom. xiv. 22, where see Wetstein.

Δοκιμη, ης, η, from δοκew to approve.

I. Proof, trial, properly of metals by fire, to examine their purity. So Symmacus uses ΔΟΚΙΜΗΝ αργυρου, proof of silver, Ps. lxvii. or lxviii. 31.

II. Proof, as of our faith by afflictions and patience. occ. Rom. v. 4. 2 Cor. viii. 2. (comp. under Δοκιμαζω I.)—or of other things or persons. occ. 2 Cor. ii. 9. ix. 13. xiii. 3. Phil. ii. 22.

Δοκιμιον, ου, το, from δοκιμος.

A proof, criterion, test, that by which any thing is proved or tried, as faith by afflictions. occ. Jam. i. 3. 1 Pet. i. 7. See Wolfius and Wetstein on both texts, and comp. 1 Pet. iv. 12.

The LXX use this word, Prov. xxvii. 21, for the Heb. מַחְרָק a refiner's crucible.

Δοκιμος, ου, ο, η, from δοκew to approve.

I. Proved, tried, as metals by fire. In this sense it is used by the LXX for the Heb. קָקָה refined, 1 Chron. xxviii. 18. xxix. 4; for טָהוֹר pure, purified, 2 Chron. ix. 17; for מוֹצֵר solid, 1 K. x. 18.

II. Proved, approved, as acceptable men in the furnace of adversity. (See Ecclus. ii. 5.) occ. Jam. i. 12. Comp. Rom. xvi. 10.

III. Approved, accepted. occ. Rom. iv. 18. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Comp. 1 Cor. xi. 19.

Δοκος, ου, η, from δεκew, Ionic, for δεχεσθαι, to receive, because in building beams are received at their ends into other pieces of timber. So the Heb. name קֶרֶן or קֶרֶת, to which δοκος several times answers in the LXX, is from the V. קָרָה to meet.

A beam, or rafter in building. But in the N. T. it is only used figuratively, for a great fault, or vice,* according to the Jewish proverb applied by our Saviour, Mat. vii. 3, 4, 5. Luke vi. 41, 42.

Δολιος, ου, ιον, from δολος.

Deceitful. occ. 2 Cor. xi. 13.

Δολιων, ου, from δολιος.

To use deceit. occ. Rom. iii. 13, where observe εδολισαν, which the Apostle seems to have taken from the LXX version of Ps. v. 9, is the 3d perf. plur. imperf. according to the Boeotic or

* See Stockii Clavis on the word, and Pole Synopf. and Wetstein on Mat. vii.

Doric dialect for ἐδόλιον. Verbs of a similar form in the imperf. and 2d aor. are very common in the LXX. Thus Exod. xiv. 9, we have *εὐροσαν* for *εὐρον*; Deut. i. 24. *ἡλθόσαν* for *ἡλθον*; ver. 25. *ἐλαβοσαν* for *ἐλαβον*. This peculiarity may, I think, be easily accounted for, by remarking that the LXX version was made in Egypt, where the Greek language was introduced by the Macedonians under *Alexander*, and gained ground under his successors; and that it is probable the Macedonian dialect did in many respects agree with the Doric. And it may not be amiss, for the sake of the younger reader, to add from *Maittaire's* Dialects some other instances of the 3d perf. plur. imperf. of contracted verbs being formed in —σαν, like *ἐδολισαν*. 1st, then, of verbs in *αιω*, we have in the LXX *ἐλενωσαν*, Gen. vi. 4; *εωσαν*, Jer. xxxiv. 10.

2dly, —*ἰνω*, *καλενοισαν*, Exod. xxxiii. 8; *ἐπὶζονισαν*, Num. i. 18; *ωκοδομωσαν*, Neh. iv. 18; *ἐποιωσαν*, Job i. 4.

3dly, —*ινω*, *ἠνομωσαν*, Ezek. xxii. 11. *Δολος*, *ος*, *δ*, from *δελω* to take with a bait, which see under *Δελεαζω*.

Deceit, *fraud*, *guile*, whether in actions or words. See Mat. xxvi. 4. Acts xiii. 10. 1 Theff. ii. 3. 1 Pet. ii. 23. In the N. T. it is used only in a bad sense; for, 2 Cor. xii. 16, *ἀλλ' ὑπαρχων πανουργος δολω ὑμας ἐλαβον*, but being crafty I caught you by guile, seems plainly an objection or insinuation put by the Apostle into the mouth of his opposers.

Δολω, *ω*, from *δολος*.

To corrupt, falsify, falsare. occ. 2 Cor. iv. 2, where observe, that *Wetstein* cites *Lucian*, in *Hermotim*. applying the V. to vintners adulterating wine; and comp. 2 Cor. ii. 17, and under *Καπηλευω*.

Δομα, *αλος*, *το*, from *δοδομαι*, perf. pass. of *διδωμι* to give.

A gift. occ. Mat. vii. 11. Luke xi. 13. Eph. iv. 8. Phil. iv. 17.

Δοξα, *ης*, *ῆ*, from *δοκew* to seem, think, esteem.

I. *Esteem*, *glory*, *honour*, as of men. Luke xiv. 10. John v. 44. 1 Pet. i. 24. In this sense it is frequently used in the Greek writers.

Δοξαι, *αι*, *Dignities*, an abstract term used

for the concrete. occ. 2 Pet. ii. 10. Jude ver. 9. In which both texts *Vitringa*, Obs. Sacr. lib. iv. cap. 9. § 36, explains *Δοξας* of the Gentile, i. e. the Roman, magistrates, but *Whitby* on 2 Pet. ii. 10, (whom see), of the angelical powers, or angels.

II. *Glory*, *honour*, *praise*, as of God. Luke ii. 14. xvii. 18. Acts xii. 23. Rom. xi. 36. xv. 7. & al. freq. John ix. 24, Give glory to God, i. e. Glorify God by confessing ingenuously the truth. Comp. Josh. vii. 18, 19, 20, and see *Doddridge* and *Campbell* on John.

In 1 Pet. iv. 14, there "is an allusion to Isa. xi. 2. The spirit of glory, which rested on the persecuted disciples of Christ in the first age, was a spirit of fortitude enabling them to suffer the greatest evils, without shrinking, a virtue which the heathens greatly admired." *Macknight*, in whom see more.

III. *Visible glory*, *splendour*, *brightness*, *irradiation of light*, whether natural, 1 Cor. xv. 41. comp. Mat. vi. 29.—or supernatural, Luke ii. 9. ix. 31, 32. 2 Pet. i. 17. Acts vii. 55. xxii. 11. 2 Cor. iii. 7. Comp. John xii. 41. In Rom. ix. 4. *Ἡ Δοξα* seems to denote that supernatural light, splendour, or glory, constantly accompanying the ark of the covenant, (which is therefore called the *Glory*, Pf. lxxviii. 61. 1 Sam. iv. 21, 22.) and the *Cberubim*, which are therefore styled by St. Paul *Cberubim of Glory*, Heb. ix. 5. Comp. 1 K. viii. 10, 11.

I do not find that *Δοξα* is ever used for light or splendour by the profane Greek writers (though *Plutarch*, in *Nicias*, tom. i. p. 538. F. speaks of Ἡ Πλατωνος ΕΚΛΑΜΨΑΣΑ ΔΟΞΑ, The glory of Plato shining forth); but very frequently by the LXX, answering to the Heb. כבוד. See inter al. Exod. xxiv. 17. xl. 34, 35. Deut. v. 24. Isa. lx. 1, 2. This I hold sense of the word therefore I apprehend to be *hellenistical*.

IV. As the divine nature in Christ is in the O. T. styled כבוד יהוה The *Glory-Jehovab*, or—of *Jehovab* (see Hab. ii. 14. Isa. xl. 5. lx. 1, 2), so in the N. T. this is expressed, Rom. vi. 4, by *της Δοξης το Πατρος*, the *Glory of the Father* (i. e. of the *Essence*, for Christ raised himself from the dead, John ii. 19—21. x. 18.), and

and by της Δοξης, Jam. ii. 1. Comp. Rev. xxi. 11, 23.

V. *The glory, or state of glory and blessedness, reserved for true believers.* See Rom. viii. 18. Col. iii. 4. 2 Tim. ii. 10. 1 Pet. v. 1. This is called, Rom. v. 2, Δοξης τε Θεσ, *The glory of God.* Rom. iii. 23, *All have sinned, και υσεπνίαι της δοξης τε Θεσ, and fall short of, or fail of attaining, the glory of God, i. e. "that glory which God hath appointed for the righteous," Locke; or "the fruition of God in glory without a free act of justification by grace."* Whitby. "But since John v. 44, δοξαν παρ' αλληλων *praise from one another is opposed to δοξαν την παρα τε Θεσ the praise which cometh from God; and the loving of την δοξαν the praise of men more than την δοξαν τε Θεσ the praise of God is mentioned* John xii. 43, the words δοξης τε Θεσ in this passage [Rom. iii. 23.] may very well be translated, *the praise or approbation of God.*" Macknight.

Δοξαζω, from δοξα.

I. *To glorify, make glorious or honourable, or to cause to appear so.* John xi. 4. xii. 28. xiii. 31, 32. xv. 8. xvii. 4. xxi. 19. Acts iii. 13. 1 Cor. xii. 26. In this view it particularly refers to the glorious resurrection of Christ, and his ascension to the right of God. John vii. 39. xii. 16.

II. *To glorify, honour, magnify, praise.* Mat. v. 16. vi. 2. ix. 8. & al. freq. Comp. Rom. xi. 13.

III. *To glorify, admit to the eternal state of glory and blessedness.* Rom. viii. 30. Comp. under *Senſe I.* and Δοξα V. and 1 Cor. xv. 40—43.

Δορκας, αδος, η, from δορξ the same, which from δεδοκα, perf. mid. of δερκω to see, behold, of which see under Δρακων.

A gazelle, or antelope, which is very common in Greece, Syria, and Palestine, and seems to have it's Greek name from it's fine eyes, which in those countries are even proverbial. Ουδερκες γαρ το ζων και ευομμαλον, For it is a sharp-sighted and fine-eyed animal," says the Etymologist in Δορκας. See Shaw's Travels, p. 414, and Heb. and Eng. Lexicon, under דורב V.

This word in the LXX constantly answers to the Heb. דורב, or fem. דורבא *an antelope.*

Δοσις, ιος, att. εως, η, from δεδοσαι 2d perf. perf. pass. of διδωμι to give.

I. *A giving.* occ. Phil. iv. 15.

II. *A gift.* occ. Jam. i. 17.

Δοις, ε, δ, from δεδωκει 3d perf. perf. pass. of διδωμι to give.

A giver. occ. 2 Cor. ix. 7.

Δουλαστω, ω, from δουλος a servant, or slave, and αγω to lead, carry.

To bring or carry into servitude or subjection. occ. 1 Cor. ix. 27, where Deylingius in Wolfius observes, that this is a word taken from the boxers, who dragged off their conquered antagonists, like slaves. Longinus uses this uncommon verb, De Sublim. sect. xlv. towards the middle, p. 246, edit. 3tia, Pearce.

Δουλεια, ας, η, from δουλος a servant or slave. Servitude, slavery, bondage, as opposed to liberty. In the N. T. it is used only figuratively. occ. Rom. viii. 15, 21. Gal. iv. 24. v. 1. Heb. ii. 15.

Δουλευω, from δουλος a servant, or slave. It is construed with a dative.

I. *To serve, in a civil sense, as a servant, or slave.* 1 Tim. vi. 2. Comp. Mat. vi. 24. Luke xv. 24.

II. *To serve, be in subjection, in a political sense, as a conquered nation.* John viii. 33. Comp. Acts vii. 7. Rom. ix. 12.

III. *To serve, be serviceable to one another, even by the reputedly meanest or most servile acts of charity.* Gal. v. 13.

IV. *To serve, or be in bondage to, in a religious or spiritual sense, as to God, Mammon, sin, the law, idols, legal ceremonies, lusts.* See Mat. vi. 24. Rom. vi. 6. vii. 25. Gal. iv. 8, 9. Tit. iii. 3. So in Xenophon Apol. Socrat. § 16, we have ΔΟΥΛΕΥΟΝΤΑ ταις τε σωματιος ΕΠΙΘΥΜΙΑΙΣ, *servings, or enslaved to, the lusts of the body;* and in Lucian's Hermotimus, tom. i. p. 537, ΕΠΙΘΥΜΙΑΙΣ—ΔΟΥΛΕΥΕΙ. See more in Wetstein and Kypke on Tit. iii. 3.

"Several MSS have τω καιρω δαλευοντες for τω Κυριω δαλευοντες, Rom. xii. 11; where, setting aside other arguments alleged by Wetstein in favour of the latter reading, we may be convinced that it is genuine, by the very circumstance that gave rise to the former. The MSS in general, and that of Gottingen in particular, abbreviate very frequently Κυριω into Κω, which might be mistaken by a later transcriber

transcriber for an abbreviation of *καίρω*, which he would therefore write in the copy that he was taking: *καίρω*, on the contrary, was written at length in the ancient MSS, which a transcriber would hardly mistake for *Κυρίω*. Hence we may conclude, that *καίρω* is the false reading, because this might arise through error from *Κυρίω*, not *Κυρίω* from *καίρω*.
Michaelis, Introduction to N. T. vol. i. p. 284, edit. *Marfb.*

Δουλη, ης, η. See Δουλος.

A female servant, a hand-maid. occ. Luke i. 33, 48. Acts ii. 18. Comp. Δουλος IV.

ΔΟΥΛΟΣ, ου, ο, and neut. plur. δούλα, τα, from the Heb. *לֵוִי* poor, exhausted, reduced to poverty.

I. One in a servile state, a servant, or slave. Mat. x. 24. xxi. 34, 35, 36. xxv. 51. 1 Cor. vii. 22. xii. 13. Eph. vi. 5. Phil. i. 6. & al.

Of the wretched condition of *slaves*, according to the laws and customs of the *Romans*, a late * learned writer gives us the following delineation.

"The common lot of *slaves in general*, says he, was, with the ancients, in many circumstances, very deplorable. Of their situation take the following instances: They were held *pro nullis*, *pro mortuis*, *pro quadrupedibus*, for no men, for dead men, for beasts; nay, were in a much worse state than any cattle whatsoever—They had no head in the state, no name, tribe, or register—They were not capable of being injured; nor could they take by purchase or descent; had no heirs, and therefore could make no will of course. Exclusive of what was called their *peculium*, whatever they acquired was their master's: they could not plead, nor be pleaded, but were excluded from all civil concerns whatsoever;—were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were the proper objects of cognation nor affinity;—they could be sold, transferred, or pawned as goods, or personal estate; for goods they were, and

such were they esteemed;—might be tortured for evidence; punished at the discretion of their lord, and even put to death by his authority; together with many other civil incapacities, which I have not room to enumerate." So truly deplorable was the legal state of these unhappy persons under the *Roman* government, far different from that of *Hebrew* servants among the *Jews*, as the reader may be easily convinced by perusing the Mosaic ordinances respecting their treatment, Exod. xxi. 1—11, 20, 21, 26, 27. Lev. xxv. 39—55. Deut. xv. 12—28, which will afford a striking contrast to the heathen institutions in this respect. And I have the rather transcribed the above affecting account of *slavery* according to the *Roman* law, because by it we shall be the better enabled to enter into the full meaning and spirit of several passages of the N. T. particularly in the epistles of St. Paul. See 1 Cor. vii. 21, 22, 23. Eph. vi. 5. 2 Pet. ii. 19. Comp. Rom. vi. 6, 10. 1 Cor. ix. 19.

II. Christ is said, Phil. ii. 7. *μορφην δαλασεν*, to have taken the form of a servant, because he truly served his Father (comp. Isa. xlii. 1. xlix. 3, 6. lii. 13. liii. 11.), not only in declaring his will to men (see Mat. xv. 24. Rom. xv. 8.), but in submitting to the most servile offices for their sakes. See Mat. xx. 26—28. Luke xxii. 27. John xiii. 13, 14.

III. A servant of God, whose ministry he uses in declaring his will to men, as Moses and the Prophets, Rev. xv. 3. x. 7. and Apostles, Acts xvi. 17. (where see *Elshner*) Tit. i. 1, who also call themselves, in the same view, the servants of Christ. See Rom. i. 1. Gal. i. 10. Phil. i. 1. 2 Pet. i. 1. Jam. i. 1. Jude ver. 1. Rev. i. 1.

IV. A servant of God, or Christ, i. e. one who worships, serves, and obeys him. See Luke ii. 29. 1 Cor. vii. 22. Eph. vi. 6. 1 Pet. ii. 16.—of righteousness, who earnestly conforms himself to it. Rom. vi. 19.—of sin, who is enslaved to the practice of it. John viii. 34. Rom. vi. 16, 17, 19. 2 Pet. ii. 19.

Δουλος, ω, from δαλος.

I. To reduce to servitude or slavery, to enslave, in a civil or political sense. occ. 2 Pet. ii. 19. Acts vii. 6.

II. In pass. To be enslaved, or in bondage, in a figu-

* Dr. John Taylor, Elements of Civil Law, p. 428, 9. See also Potter's Antiquities of Greece, book i. ch. 10. p. 56. 1st edit. Le Clerc's Note on Exod. xxi. 20. Leland's Advantage, &c. of Christian Revelation, part ii. ch. 34. 4. vol. 2. p. 44, 60. 8vo.

a figurative sense. occ. 1 Cor. vii. 15. Gal. iv. 3. Tit. ii. 3.

III. *To make one a servant, or slave, in a figurative sense.* occ. 1 Cor. ix. 19.

In pass. *To be made, or become a servant.* occ. Rom. vi. 18, 19.

Δοχη, ης, ἡ, from δεχεσθαι receiving, namely, the guests.

An entertainment, a feast. occ. Luke v. 29. xiv. 13.

Δρακων, οντος, ο, from εδρακον (Homer Odyss. x. line 197.) 2 aor. of δερκειν to see, which perhaps from the Heb. דרר to proceed, go forwards; for the fight, or, more philosophically speaking, the rays of light, by which we see any object, proceed only in straight lines.

A dragon, i. e. a large kind of serpent, so called from his fight, which is very acute, (comp. Οφίς); but in the N. T. it is used only in a figurative sense for the devil, that old serpent. Rev. xii. 9. xx. 2. & al. Comp. Gen. iii. 1.

Δρασσω, from Chald. דרע the arm, or, according to others, from דראו (which from Chal. דרע) to make, and ασσω near. To take, take fast hold on, properly with the hand. occ. 1 Cor. iii. 19, where it answers to the Heb. לכר to take, catch, in Job v. 13, for which the LXX use καὶ λαμβανω to take hold of.

ΔΡΑΧΜΗ, ης, ἡ, from δεδραμμαι, perf. pass. of the preceding δρασσω to hold, clutch in the hand.

A drachm, so called according to Eustathius in Il. iii. (whom see in Dammi Lexic. col. 261.) because anciently equal in value to six ὀβολοι or bars of iron, of such a size that six of them were as many as a man could clutch in his hand, ὅσων ΕΗΙΔΕΔΡΑΧΘΑΙ εδυνατο χεير. And hence the name being retained after the use of iron money ceased, the Attic drachm of silver was equal to the Roman denarius, or about seven-pence three farthings of our money. occ. Luke xv. 8, 9.

ΔΡΕΜΩ, An obsolete verb, derived from the oriental דרר, which in Arabic denotes *to proceed by close and short steps, and generally with an accelerated pace, as the hedge-hog, &c. whence the Arabic N. دمر signifies a hare. دمر, in the above

* "Propinquis brevibusque passibus incescit, ac sere accelerando, ut lepus, echinus." Castelli Lexicon Heptaglott.

sense, seems a dialectical corruption of the Heb. דרר to run violently, flow, overflow as water, ד being changed into δ, as usual.

To run. Hence in the N. T. we have in the 2d aor. εδραμον, Mat. xxviii. 8. Mark v. 6. & al. and particip. δραμων, Mat. xxvii. 48. Luke xv. 20 & al.

Δρεπανον, ος, το, from δρεπω to crop, cut off, which from the Heb. דרען to pluck, tear off; or else δρεπανον may be derived immediately from the Heb. דרבן a sharp instrument, which the LXX render by δρεπανον, 1 Sam. xiii. 21.

A sickle, a reaping or pruning-book. Mark iv. 29. Rev. xiv. 14. & al.

Δρομος, ος, ο, from δεδρομα perf. mid. of δρεμω.

A course. It properly denotes the act of running; and so the LXX apply it, 2 Sam. xviii. 27. & al. for the Heb. מרוצה; but in the N. T. it is only used figuratively for a course of action or ministration. occ. Acts xiii. 25. x. 24. 2 Tim. iv. 7. In which last passage, as in many others, the Apostle alludes to the Grecian games, and particularly to that of running in a race. See Alberti.

ΔΥΝΑΜΑΙ, most probably from the Heb. דן or דין to judge, distribute, whence דין a lord, master.

I. To be able, to have power. Mat. iii. 9. ix. 28. xvii. 19. & al. freq.

Δυνασθαι ακειν to be able to hear, Mark iv. 33. This phrase, Rapbelius has justly observed, means the same as δυνασθαι βασειν to be able to bear, John xvi. 12; and he confirms this interpretation by a passage of Arrian, Epictet. lib. i. cap. 29. at the end, who uses it in the same sense. Comp. Wetstein on Mark.

II. To be capable, have a capacity. Mat. xix. 25. John xiv. 17. 1 Cor. xv. 50. Our Eng. word can comprehends both the above senses.

III. To be able, or capable, justly, reasonably, or lawfully. Acts x. 47. xxv. 11. 1 Cor. iii. 11. x. 21. 1 Theil. ii. 6.

IV. It implies propriety, or fitness, as Luke xvi. 2, Ου γαρ δυνασθαι ελι οικονομειν, For you cannot (i. e. with propriety) be any longer steward.

Δυναμις, ιος, att. εως, from δυναμαι.

I. Power, energy, strength, ability to act, as of God, Mat. xxii. 29. Rom. i. 20. & al.

—of

—of Christ, Luke iv. 36. Heb. i. 3. & al.—of angels, 2 Pet. ii. 11.—of the heavens, Mat. xxiv. 29. Mark xiii. 25.—of man, Mat. xxv. 15. Acts iii. 12. On 2 Cor. viii. 3, *Wetstein* cites from *Polybius* καὶ δυνάμιν, and from *Plutarch* ὑπὲρ δυνάμιν, used in the same senses as by the Apostle.

II. It is used as a title.

I. *Of Christ*. 1 Cor. i. 24. Comp. Acts viii. 10. *

2. *Of the Holy Ghost*. Luke i. 35. (Comp. Mat. i. 18, 20.) Luke xxiv. 49. (Comp. Acts i. 18. x. 38.) *Grotius* remarks on Luke i. 17, that as often as the word *δυνάμεις* is mentioned together with πνεύμα spirit, a power of the Spirit greater than usual is intended. He instances in Luke i. 35. Acts x. 38. 1 Cor. ii. 4. 1 Thess. i. 5, where see *Macknight*.

In 1 Pet. iv. 14, the *Alexandrian* and eleven or twelve later MSS after δόξης add καὶ δυνάμεως, and this reading is favoured by several ancient versions, and received into the text by *Griesbach*.

3. *Of the divine essence* in general. Mat. xxvi. 64. Mark xiv. 62. Luke xxii. 69, in which passages the expressions of *sitting at the right hand of power*, or of the *power of God*, denote the communication of divine power and rule to Jesus Christ, represented in such a posture as to appear a partaker of that royal sceptre, which was in the right hand of God, seated as a king, on his throne. The expression immediately refers to that solemn declaration, Ps. cx. 1, 2. And the reader may find this subject excellently and at large illustrated by *Vitrings*, *Observ.* Sacr. lib. ii. cap. 4, 5.

III. *Abundance*, as vis, *power*, is used in Latin, and דין in Heb. Job xxxi. 25. Ezek. xxviii. 4, and *power* vulgarly in English. occ. Rev. xviii. 3.

IV. *Force*, import, of a language. 1 Cor. xiv. 11.

V. *Δυνάμεις*, εὐν, αἱ, Attic, for δυνάμεις, ἰων, αἱ, *Angelical powers*, angels, whether good or bad. Rom. viii. 38. 1 Pet. iii. 22. Comp. 1 Cor. xv. 24. Eph. i. 21.

VI. *Δυνάμεις*, αἱ, *Mighty*, i. e. *miraculous powers*. Mat. xiv. 2. Mark vi. 14, αἱ

δυνάμεις ἐνεργεσιν ἐν αὐτῷ, *The or these mighty, or miraculous, powers operate in him.*

VII. *Δυνάμεις*, αἱ, *mighty*, i. e. *miraculous works*, or *miracles*, effected by a supernatural and divine power. Mat. vii. 22. xi. 20, 21. xiii. 58. Acts xix. 11. 1 Cor. xii. 28. Gal. iii. 5. Heb. ii. 4. Comp. Heb. vi. 5.

Δυναμῶν, ω, from δυνάμει.

To make strong or powerful, to strengthen. Pass. *Δυναμοῦμαι*, εἶμαι, *To be strengthened.* occ. Col. i. 11.

Δυνασῆς, ε, δ, from δυνάμει.

A mighty, or powerful one.

I. *A potentate, a sovereign*, spoken of men: occ. Luke i. 52.—of God. occ. 1 Tim. vi. 15. Comp. 2 Mac. xii. 15. xv. 23, 29. Ecclus. xlv. 5.

II. *A man of power, though not sovereign, a great man, a grandee.* occ. Acts viii. 27.

Δυνατεῶν, ω, from δυνατός.

To be powerful. occ. 2 Cor. xiii. 3.

Δυνατός, η, ον, from δυναμαί.

I. In an active, or neuter sense, *Powerful, mighty, able, strong.* Luke i. 49. xxiv. 19. Acts vii. 22. Rom. iv. 21. xv. 1. & al.

II. *Δυνατόν*, το, used as a substantive, *Power.* Rom. ix. 22.

III. In a passive sense, *Possible, capable of being done.* Mat. xix. 26. Mark ix. 23. Acts ii. 24. xx. 16. & al.

Δυνω, from δυνω, which see.

To go off, or set, as the sun. occ. Luke iv. 40.

ΔΥΟ, att. ΔΥΩ, δι, αἱ, τα, from the Chald. 17 two, which perhaps from Heb. 17 sufficient.

A noun of number, *Two*. Mat. iv. 18. xviii. 16. xxi. 31. xxiv. 40, 41. xxv. 22. & al. freq. In the N. T. δύο is used for the nom. gen. and accus. of all genders; and the inspired penmen, rather (as it should seem) than express a word in the dual form (of which there are none either in the N. T. or in the LXX version of the Old), employ the poetic δυοι or δυοιν for the dative of δυο. Mat. vi. 24. xxii. 40. & al. δυοι however is used by *Thucydides* *, as well as by the LXX, Jud. xv. 13. See *Wetstein* on Mat. vi. 24. Luke xvi. 13.

ΔΥΣ,

A particle used only in composition. It

* See *Maittaire's Dialects*, p. 34. B.

* See *Allix's Judgment*, p. 133, 4. and *Enfield's Hist. of Philos.* vol. ii. p. 161—163.

is the opposite to *eu well*, and denotes *badly, grievously, hardly, difficultly*, and may be derived from the Heb. *חלל* *to be weak, faint, languid, sick*, which last is sometimes the import of *δυσ*, as in *Δυσεντερία*, below.

Δυσβάστακτος, *ε, δ, η*, from *δυσ* *hardly*, and *βάστακτος* *borne, carried*, which from *βασταζω* *to bear, carry*.

Hardly borne or carried, grievous to be borne. occ. Mat. xxiii. 4. Luke xi. 46.

The LXX have once used this word for the Heb. *בטל* *burdensome*. Prov. xxvii. 3.

Δυσεντερία, *ας, η*, from *δυσ* denoting *illness or sickness*, and *εντερον* *a bowel, intestine*, which from *εντος* *within*.

*A dysentery, "a diarrhæa, or flux, wherein the stools are mixed with blood, and the bowels miserably tormented with gripes *," a bloody flux.* occ. Acts xxviii. 8.

Δυσεξημενυλος, *ε, δ, η*, from *δυσ* *hardly*, and *εξημενυλος* *explained*, which from *εξημενω* *to explain*.

Hardly, or with difficulty, explained, hard to be explained. occ. Heb. v. 11.

Δυσκολος, *ε, δ, η*, from *δυσ* importing *difficulty*, and *κολον* *food*, a derivative from the Heb. *כלל*, which in the reduplicate form *כלכל* signifies, *to nourish, support with food*.

I. Properly, *Difficult in taking food, squeamish*.

II. It is applied to any thing that is *difficult or disagreeable*. occ. Mark x. 24, where it seems plainly to imply the *fustidiousness* with which the rich are but too apt to receive, or in effect to reject, the *humbling and mortifying* doctrines of the Gospel, which are indeed far from being suited to the *taste* of a proud, a covetous, or a luxurious worldling.

Δυσκολως, Adv. from *δυσκολος*, which see. *Hardly, with difficulty.* occ. Mat. xix. 23. Mark x. 23. Luke xviii. 24.

Δυσμνη, *ης, η*, from *δυσ* *to go off, set*, as the sun, or solar light.

I. *The going off, or setting of the sun*, though I do not find that the N. in the singular is used in this sense; but hence

II. *Δυσμναι*, *ων, αι*, *The setting of the sun*. Thus the profane writers apply it, and the LXX in Gen. xv. 12, 17. Exod. xvii. 12. & al.

III. *The western parts of the earth or heavens where the sun sets, the west.* occ. Mat. viii. 11. xxiv. 27. xiii. 29. Rev. xxi. 13. Luke xii. 54, on which text comp. 1 K. xviii. 43—46, and *Shaw's Travels*, p. 329, to which I add from *Monf. Volney's Voyage en Syrie*, tom. i. p. 297, "*L'ouest & le sud-ouest, qui regnent [en Syrie & Palestine] de Novembre en Fevrier, sont, pour me servir de l'expression des Arabes, les pères des pluies, The west and south-west winds, which in Syria and Palestine prevail from November to February, are, to borrow an expression of the Arabs, the fathers of showers.*"

Δυσνοητος, *ε, δ, η*, from *δυσ* *hardly*, and *νοητος* *understood*.

Hardly understood, hard to be understood. occ. 2 Pet. iii. 16.

Δυσφημια, *ας, η*, from *δυσ* *badly*, and *φημη* *same, report*.

Evil report, infamy. occ. 2 Cor. vi. 8.

ΔΤΩ, *δυνω*, or *δυμι*, perhaps from the Heb. *דחך* or *דחך* *to thrust, impel*.

It seems properly to denote, in general, *to go in, or under*. So *Scapula*, *fubeo*, *ingredior*.

I. *To go under*, i. e. the enlightened hemisphere, *to go off, set*, (*fubeo*, *ingredior*, *occido*, *Mintert.*) as the *ηλιος* or *solar light* doth, of which *Homer*, *Il. i. line 605*,

—Καλειδου λαμπρον φως ηελιδιο.

The sun's resplendent light was set.

occ. Mark i. 32. Luke iv. 40.

In the LXX the verb is frequently used in this sense for the Heb. *† שׁב* *to go off*.

II. *To invest, put on clothes*, i. e. *to go into, or under* them, as it were. Thus *Homer* says not only *δυναί τευχεα*, but *δυναί εν τευχεσι*, literally *to go into*, i. e. *to put on, armour*. The *simple V.* occurs not in this latter sense in the N. T. but hence *ενδυω*, *εκδυω*, &c.

Δωδεκα, *δι, αι, τα*. Undeclined, from *δύω* *two*, and *δεκα* *ten*.

Twelve. Mat. ix. 20. x. 1. & al. freq. As the Greek name is derived from *δύω* *two*, and *δεκα* *ten*, so the Eng. *twelve*, Saxon *twelf* is from *τρεῖς* *three*, and *belipan* *to leave*, i. e. *two left*, or remaining above the first *ten*. Comp. under *Ἐνδεκα*.

† Comp. Heb. and Eng. Lexicon in *בא* and *עשה*.

Δωδεκάτοσ, η, ον, from δωδεκα:

The twelfth. occ. Rev. xxi. 20.

Δωδεκαφυλον, ο, το, from δωδεκα *twelve*, and φυλη *tribe*.

Twelve tribes. occ. Acts xxvi. 7. Comp. under Ισδαιος.

Δωμα, αλος, το, q. δομημα, which from δομew *to build*, and this from δεμω *the same*, which see.

I. *Abuse.* Thus generally used in the ancient Greek writers, but not in the N. T.

II. *The roof* of a house, which it is well known in Judea and the neighbouring countries was commonly flat, as it is in that part of the world to this day. See Mat. x. 27. xxiv. 17. Acts x. 9. Whether this import of the word be merely *hellenistical*, or not, has been doubted. The LXX indeed (unless in Mal. i. 3.) use it in this sense, and generally for the Heb. נֹכֶח *a flat roof*; but the most usual meaning of δωμα in the Greek classics, on the other hand, is *a house* or *chamber*. (See *Wolfius* on Mat. x. 27.) *Eustathius* however (and, I think, justly) explains δωμασι in *Homer's* Odyss. x. line 554, to mean *a flat roof*, and *Alberti*, p. 504, shews that *Herodian* applies the N. in the same sense. It may be worth adding, that *Josephus* likewise uses it for *a flat roof*. Ant. lib. xiii. cap. 5. § 3. Τῶν δὲ Ἰσδαιῶν ἀπὸ ΔΩΜΑΤΟΣ ἐπὶ ΔΩΜΑ διαπηδωνῶν, But the Jews leaping from *roof to roof*—” So *De Bel.* lib. iv. cap. 1. § 4. ἀποπικνόντες—τῶν ΔΩΜΑΤΩΝ, falling from the *roofs*.” And to illustrate what our Saviour says, Mat. x. 27, we observe that *Josephus*, *De Bel.* lib. ii. cap. 21. § 5, tells us, that he himself harangued the Jews at *Tarichææ*, ἀναΐτας ἐπὶ τὸ τεῖχος, having got upon the *roof*; and that the modern eastern houses are commonly low, not more than two stories high*.

On Luke v. 19, see under Ἀποσεσάχω.

* See *Shaw's Travels*, p. 207. *Busbequii* Epist. Turc. iii. p. 150, 1. “The houses (says *Dr. Russell*) consist of a ground floor, which is generally

Δωρεα, ας, η, from δωρον.

A gift, a free gift. See Acts ii. 38. Rom. v. 15, 17. John iv. 10, where *Campbell*, whom see, renders it *bounty*, as the N. is used *Widd.* xvi. 25.

Δωρεαν, Adv. It is properly the accusative case of δωρεα, used adverbially, q. d. κατὰ δωρεαν *for a gift*.

I. *Freely, gratis, as a free gift.* Mat. x. 8. Rom. iii. 28. 2 Cor. xi. 7.

II. *Undeservedly, without cause.* occ. John xv. 25. This seems an *hellenistical* sense of the word, in which it is used by the LXX, Pl. xxxiv. 22. lxviii. 5. cviii. 2. Lam. iii. 51, for the Heb. חִנָּן.

III. *In vain, without cause.* occ. Gal. ii. 21.

Δωρεω, ω, from δωρον.

Δωρεομαι, εμαι, Mid. and Pass. *To give freely.* occ. Mark xv. 45. 2 Pet. i. 3, 4, in which last verse it may be translated either actively or passively, but I rather prefer the active sense; for thus it is used in the immediately preceding verse, and so the LXX apply the perf. pass. of this verb, Gen. xxx. 20.

Δωρημα, αλος, το, from δεδωρημαι perf. pass. of δωρεομαι. *A gift, a free gift.* occ. Rom. v. 16. James i. 17.

Δωρον, ο, το, from the obsolete V. δωω *to give*, which see under Διδωμι.

I. *A gift*, of God to man. occ. Eph. ii. 2.

II. *A gift*, present, of man to man. occ. Rev. xi. 10.

III. Most usually, *A gift*, or *offering*, of man to God. Mat. v. 23. xv. 5. Mark vii. 11. Heb. v. 1. xi. 4. Comp. Mat. ii. 11, where see *Suicer* Thesaur. in Ἀβραῶς. On Mat. xxiii. 18, we may observe that *Josephus*, in his 1st book against *Apion*, § 22, expressly mentions the oath by the *Corban* or Δωρον, as peculiar to the *Jews*, and observes from *Theophrastus*, that their *Tyrian* neighbours were by their own laws prohibited from using it. Comp. Κορβαν below.

arched, and an upper story which is flat on the top, and either terraced with hard plaster, or paved with stone.” *Nat. Hist. of Aleppo*, p. 2.

E.

E A N

E A T

E, ε. The fifth letter of the Greek alphabet, corresponding in order and power to the Heb. ה *He*, but it's form is that of the Samaritan or Phenician *He* turned to the right hand; and there is little doubt but it's ancient name in Greek was nearly the same as in Hebrew or Phenician, though the latter Greeks call it *E psilon* (Ε ψιλόν) i. e. *E slender*, or *short*, to distinguish it from their *H Eta* or *E long*, just as they called their *O O μικρον*, or *small*, in contradistinction to their long *O* named *Ω μεσα*, or *great*. See *Thomassinus's* Preface to his *Glossarium Heb.* p. 87.

EA. Interj.

It may be understood as a natural exclamation of indignation or grief, like *Ab! Hab!* as it is often used by the Greek writers (see *Wetstein* and *Raphelius*), and thus *Grotius* makes it parallel to the Heb. particles אהה, אהה; or else it may be taken as the 2d pers. sing. imperative of the *V. saw* to suffer, let alone. So the Vulg. renders it in Luke sine, and our own translation in both the following passages *let alone*. occ. Mark i. 24. Luke iv. 34. The former interpretation seems preferable.

Eav, A conjunction, from *av*, or immediately from the Heb. אם *if*, to which this word, when used in the LXX, generally answers; or else *eav* may be from the Chald. דן *if*, for which the LXX use it, Ezra iv. 13. v. 17. Dan. ii. 5, 16; or from the Heb. דן *behold*, to which it corresponds in the LXX of Job. xl. 23, or 18.

1. Conditional, *If, on condition that, supposing that*. Mat. iv. 9. vii. 10. viii. 2. & al. freq.

2. Concessive, *Though, although*. 1 Cor. iv. 15. 2 Cor. x. 8. Comp. Mark viii. 36.

3. Repeated, *Eav—Eav Whether—or*. Rom. xiv. 8.

4. *When*. 2 Cor. v. 1. 1 John iii. 2. John

xii. 32, where see *Whitby* and *Doddridge*. So *Clement*, 1 Cor. § 44, EAN κοιμηθῶσιν, *When they were dead*."

5. Indefinite, answering to the Eng. —*so-ever*, and Lat. —*cunque*. See Mat. v. 19. viii. 19. x. 14, 42. xviii. 19. 1 Cor. vi. 18. Comp. Av 2. That this use of *eav* is not peculiar to the LXX, and the sacred penmen of the N. T. but frequent also in the purest Greek writers, may be seen in *Zeunius's* edition of *Vigerus*, De Idiotismis, cap. viii. sect. 6, reg. 14. p. 516.

6. *Eav μη*, *If not, unless, except*. Mat. v. 20. Rom. x. 15. But, in an adverbial sense. Gal. ii. 16. Comp. *Ei μη* under *Ei* 8.

Eavτερ, A conjunction, from *eav if*, and *τερ* emphat. perhaps from the Heb. פאר glorious.

If indeed, if truly. occ. Heb. iii. 6, 14. vi. 3.

Eavσιν, ης, ος, A pronoun wanting the nominative case, and compounded of the Ionic εο, for ος, of his own, and αυς him.

I. *Himself, herself, or itself*. See Mat. xii. 26. ix. 21.

This pronoun is properly of the *third person*, but is sometimes used for the *second*, as Rom. xiii. 9. Mat. iii. 9. xvi. 8. xxiii. 31. 2 Cor. vi. 4. Comp. 1 Theff. v. 13, and *Wolfius* there; and for the *first*, Acts xxiii. 14. Rom. viii. 23. xv. 1. These uses of the word are not peculiar to the sacred penmen; the classical Greek writers apply it in like manner, as *Schmidius* hath shewn on Mat. iii. 9. (see *Pole Synopf.*); and as might easily be proved from numerous other instances. But observe, that in Rom. xiii. 9, eleven MSS, three of which ancient, read σεαυσιν. See *Mill* and *Wetstein*.

II. It sometimes denotes a person's *home*. Thus John xx. 10, ποσ εαυτες to their own home. So Luke xxiv. 12, απηλθε ποσ εαυτον, he went to his own home."

N 2

See

See *Griegbach*. Thus the French say, *chez eux*. Comp. under Προς III. 1.

III. Plur. One another. See Eph. iv. 22. Col. iii. 16. Jude ver. 20.

Εαω, from εω to send, which from עזר in a Hiph. sense, q. d. to cause to be, in a place namely. Comp. Εις to go.

I. To permit, suffer. Mat. xxiv. 43. Luke iv. 41. & al. Luke xxii. 51, Εατε εως ρελε, "Let this suffice—Let pass what is done—Enough of this—No more of this." Campbell, whom see, and comp. Mat. xxvi. 52, 53. John xviii. 11. *Diodati* renders Luke xxii. 51, as if there was a comma after εατε, "Lasciate, non più; Have done, no more." But *Kypke*, whom see, "thinks that the words, εατε εως ρελε were spoken to the men who were about to carry off Christ as a prisoner, and translates them *desist so far*, i. e. leave me at liberty until I shall have healed the man, whose ear is cut off, and afterwards I will make no resistance to your carrying me away bound. After εατε is to be understood με, leave me at liberty. comp. Acts v. 38, and LXX in Exod. xxxii. 9. Jud. xi. 37. Job vii. 38; after ρελε supply χρόνος. *Polybius* likewise uses εως ρελε elliptically for *so long*." Comp. *Doddridge*.

II. To let go, let fall. occ. Acts xxvii. 4. Comp. under Ηεταίρων II.

Ἑβδομηκοντα, δέ, αἱ, τα, Indeclinable, from ἑβδομος the seventh, and ηκοντα or κοντα the decimal termination.

Seventy, i. e. seven tens. *Martinius*, Lexic. Etymol. ingeniously explains the etymology of the Latin triginta, thirty, by tres (tria) geniti per denarium, three begotten by ten, so derives the Latin decimal termination—ginta from genitus, and in like manner perhaps the Greek terminations —ακοντα, —ηκοντα, and —κοντα may be from κρη or infin. κρη to acquire, get. occ. Luke x. 1, 17. Acts vii. 14. xxiii. 23.

Ἑβδομηκονταεξ, from ἑβδομηκοντα, and ἑξ fix.

Seventy-six. occ. Acts xxvii. 37.

Ἑβδομηκονταίς, Adv. from ἑβδομηκοντα, and ις the numeral termination, which see.

Seventy times. occ. Mat. xviii. 22, Ἑβδομηκονταίς ἐπτα, seventy times seven. It is an hebraical or hellenistical phrase for a number of times however great. Seven

itself is in Hebrew the number of sufficiency, and seven times is used for often (see Prov. xxiv. 16.); seventy times seven therefore is an infinite, or indefinitely great, number of times. Comp. Gen. iv. 24, in the LXX, where ἑβδομηκονταίς ἐπτα occurs in this sense.

Ἑβδομος, η, ον, from ἐπτα seven, the tenues ω and τ being changed into their respective mediæ β and δ. Comp. Ογδοος. Seventh. John iv. 52. Jude ver. 14. & al.

Ἑβραϊκος, η, ον, from Ἑβραιος.

Hebrew. occ. Luke xxiii. 38.

Ἑβραιος, αια, αιον, from Heb. עברי, of which presently.

An Hebrew, a native Jew, in opposition to Ἑλληνιστης, or one who had been converted from Heatenism to Judaism. (Comp. Ἑλληνιστης.) occ. Acts vi. 1. 2 Cor. xi. 22. Phil. iii. 5, Ἑβραιος ἐξ Ἑβραιων, an Hebrew of, or from Hebrews, i. e. descended from Hebrews, or native Jews, both by the father's and mother's side. *Josephus*, the Jewish historian, who himself tells us in his *Life*, § 1. that he was of a sacerdotal family, and by his mother related to the Asmonéan race, is by *Eusebius* (Demonf. Evang. lib. vi. cap. 18. p. 291. edit. Colon.) styled Ἑβραιος ἐξ Ἑβραιων. Comp. *Kypke*.

Ἑβραιος is in the LXX constantly used for, and is plainly derived from, עברי an Hebrew, which word may need some explanation. The V. עבר then signifies to pass, pass through, remove from one place to another; and * *Shem* the progenitor of the holy line is called, Gen. x. 21, אבי כל בני עבר, the father of all the children (not of Eber his great grandson; for how was he more the father of them than of his other descendants? but) of passage or pilgrimage—The father of all those who were passengers, pilgrims, itinerants, passing from one place to another, as the holy line were till their settlement in Canaan, and also confessed themselves to be strangers and pilgrims upon earth, plainly declaring thereby that they sought a better country, that is to say, an heavenly. See Gen. xxiii. 4. xlvii. 9. Heb. xi. 8—10, 13—16. Of Abraham, in particular, it is written, Gen. xii. 6, that עבר

* See the learned *Bate's* Appendix to his *Enquiry into the Similitudes*, p. 327.

be passed through the land, and during his pilgrimage from one place to another in the land of promise, wherein he sojourned, as in a strange country, the epithet עברי, that is, the pilgrim or sojourner (LXX *περιπατῆς* passenger), formed as נכרי a stranger, is applied first to him, Gen. xiv. 13; and afterwards became the name of the holy family and nation descended from him. See Gen. xxxix. 14. xl. 15. xliii. 31. Exod. ii. 6, 11. iii. 18.

Ἑβραῖς, ἰδὸς, ἦ, from the same as Ἑβραῖος. Hebrew. It is applied only to the Hebrew language. Comp. Διαλεκτός. occ.

Acts xxi. 40. xxii. 2. xxvi. 14.

A strange notion, originally derived from the * Jewish Rabbins, the descendants of those who crucified the Lord of Life, hath prevailed, and is but too generally received, that, during the Babylonish captivity, the Hebrew language ceased to be vernacular among the Jews; and it is pretended that they brought back the Chaldee, or Babylonish, instead of it, and, in consequence, that the language commonly spoken in Judea in our Saviour's time was not Hebrew, but Syriac, or Syro-Chaldaic. But,

1st. Prejudice apart, Is it probable that any people should lose their native language in a captivity of no longer than seventy years continuance? (Comp. Ezra iii. 12. Hag. iii. 2.) And is it not still less probable that a people so tenacious of their law as the Jews, should yet be so negligent of their language, wherein the institutes of that law both religious and civil were contained, as to suffer such a loss, and exchange their mother tongue for that of their detested and idolatrous enemies; especially since they had been assured by the prophet Jeremiah, ch. xxv. 11, 12. xxvii. 22. xxix. 10. (comp. Dan. ix. 2), that after a captivity of no more than seventy years they should be restored to their own land? But,

2dly. † It appears from Scripture, that under the captivity the Jews actually retained not only their language, but their manner of writing it, or the form and fashion of their letters. Else, what mean-

eth Esth. viii. 9, where we read that the decree of *Abasuerus*, or *Artaxerxes Longimanus*, was written unto every province according to the writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language? (Comp. Esth. i. 22. Ezra iv. 7.) And let it be remarked, that this decree was issued, according to *Prideaux* (Connect. pt. i. book 5.), five years after Ezra had obtained his commission for his return to Jerusalem with those of his nation, of which see Ezra vii.

3dly. "Ezekiel, who prophesied during the captivity to the Jews in Chaldeea, wrote and published his prophecies in Hebrew." Leland's Reflections on Lord Bolingbroke's Letters, p. 229, 3d edit. where see more.

4thly. "The prophets who flourished soon after the return of the Jews to their own country, namely Haggai and Zechariah, prophesied to them in Hebrew, and so did Malachi, who seems to have delivered his prophecy * about an hundred years after that event. Now if Chaldee was the vernacular language of the Jews after the captivity, what tolerable reason can be assigned, why those inspired men addressed not only the priests and great men, but also the body of the people, in Hebrew, and did not, as Daniel and Ezra have sometimes done, use the Chaldee language? It is, I think, by no means sufficient to answer, with Bishop Walton, that they did this because the rest of the sacred books were written in Hebrew; for if there were any force in this reason, it would prove that Daniel also and Ezra ought to have written in Hebrew only.

5thly. Nehemiah, who was governor of the Jews about a hundred years after their return from Babylon, not only wrote his book in Hebrew, but in ch. xiii. 23, 24, complains that some of the Jews, during his absence, had married wives of *Asbodon*, of *Ammon*, and of *Moab*, and that their children could not speak יידיש the Jew's language, but spake a mixed tongue. Now † יידיש is Hebrew,

* See Walton Prolegom. III. § 24.

† See Jenkin on the Christian Religion, vol. i. page 197, 3d edit.

* See Prideaux Connect. pt. i. book 6. an. A. C. 428,

† If any one should be so unreasonable as to contend,

brew, as appears from all the other passages wherein it occurs, namely 2 K. xviii. 26, 28. 2 Chron. xxxii. 18. Isa. xxxvi. 11, 13. But how impertinent is the remark, and how foolish the complaint of *Nebemiah*, that the children of some Jews, who had taken foreigners for wives, could not speak pure *Hebrew*, if that tongue had ceased to be vernacular among the people in general a hundred years before that period? "So that (to use the words of a learned writer*, to whom I am greatly indebted in the above observations) this very text of *Nebemiah*, I think, refutes the received supposition of the *Hebrew* being lost in the Babylonish captivity."

6thly. It is highly absurd and unreasonable to suppose that the writers of the New Testament used the term *Hebrew* to signify a different language from that which the *Grecizing* Jews denoted by that name; but the language which those Jews called *Hebrew* after the Babylonish captivity, was not *Syriac*, or *Chaldee*, but the same in which the law and the prophets were written. This appears from the prologue to *Eccles.* which, according to *Prideaux*, was penned by the grandson of *Jesus* about † 132 years before Christ; for he there observes, that "the same things uttered in *Hebrew* (ΕΒΡΑΪΣΤΙ λεγόμενα) and translated into another tongue, have not the same force in them; and not only these things (this book of *Ecclesiasticus*), but the law itself, and the prophets, and the rest of the books have no small difference, when they are spoken in their own language."

Lastly. It may be worth adding, that

tend, that יְהוּדִית in this text of *Nebemiah* means not *Hebrew* but *Chaldee*, the language pretended to be then spoken by the *Jews*; I answer, that the *Chaldee* language is in Scripture not only always called by other names, once לשון כשדים the language of the *Chaldees*, Dan. i. 4; and usually אֲרָמִית *Aramitish* (see Inter al. Ezra iv. 7. Dan. ii. 4.), but that under the latter appellation it is also expressly distinguished from יְהוּדִית, or *Jewish*, in 2 K. xviii. 26. Isa. xxxvi. 11.

* *Spearman*, On the LXX, &c. letter v. where the reader may find several of the above arguments enforced, and objections answered.

† See *Prideaux* Connect. pt. ii, book v. an. A. C. 332.

Josephus, who frequently uses the expressions τὴν ΕΒΡΑΙΩΝ διαλεκτὸν, γλωττὴν τὴν ΕΒΡΑΙΩΝ, ΕΒΡΑΪΣΤΙ, for the language in which *Moses* wrote (see Inter al. Ant. lib. i. cap. 1. § 1, 2. comp. lib. x. cap. 1. § 2.) tells us, De Bel. lib. vi. cap. 2. § 1, that towards the conclusion of the siege of Jerusalem he addressed not only John, the commander of the Zealots, but τοῖς πολλοῖς the (*Jewish*) multitude who were with him, ΕΒΡΑΪΖΩΝ in the *Hebrew* tongue, which was therefore the common language of the Jews at that time, i. e. about forty years after our Saviour's death. Comp. Ant. lib. xviii. cap. 7. § 10.

On the whole, I conclude that the Jews did not exchange the *Hebrew* for the *Chaldee* language at the captivity, and that the terms Εβραῖς, Εβραϊκός, Εβραϊστί, in the N. T. denote * not the *Syriac*, or *Syro-Chaldaic*, but the *Hebrew* language, commonly so called; though I readily grant that this language, especially as spoken by the *Galileans* (see Mark xiv. 70. Mat. xxvi. 73, and under Γαλιλαίος), had in our Saviour's time defected from its ancient purity, as particularly appears, I think, from the words Αἰλά, Ακeldαμα, Βοανεργές, Γολγοθα, which see in their proper places.

As to the language in which the ancient *Syriac* version is written, that sometimes coincides with the language which our Saviour spoke, and sometimes not. Thus *Raka*, Mat. v. 22, *Talitha kumi*, Mark v. 41, and *Corban*, Mark vii. 11, are preserved in that version. But the three first words of our Saviour's dolorous cry, Mat. xxvii. 46. Mark xv. 34, are there represented by *Ail, Ail, lemena* —; *Boanerges*, Mark iii. 17, is explained by *Beni Roma*; *Golgotha*, Mat. xxvii. 33. Mark xv. 22. John xix. 17, is expressed by *Gegultha*; *Gabbatha*, John xix. 13, by *Gepiptha*; and *Akeldama*, Acts i. 19, is interpreted by *Qurith dem*.

Εβραῖστί, Adv. See Εβραῖς.

In *Hebrew*, in the *Hebrew* language. occ. John v. 2. xix. 13, 17, 20. Rev. ix. 11. (N. B.) xvi. 16. So *Josephus*, Ant.

* See this point more particularly proved by the learned *Spearman*, On the LXX, letter v. and comp. *Walton's* Prolegom. xiii. §.

lib. x.

lib. x. cap. i. § 2, relating the history in 2 K. xviii. 26, 28, says, that *Rahabek* spake to the Jews Εἰσαίσι, *In Hebrew.*

Εἰσὺν, from εἰσὺς.

To approach, come, or draw near. It is spoken of persons, and that whether in a proper, as Mat. xxi. 1. Luke xix. 29. xxiv. 28; or in a figurative sense, as Phil. ii. 30. Heb. vii. 19. Mat. xv. 8. James iv. 8.—of things, or events, Mat. iii. 2. Mark i. 15. Luke x. 9, 11.—of time, Mat. xxvi. 45. Acts vii. 17. Heb. x. 25.

In Luke xviii. 35, “a distinction [or comma] should have been placed after αὐτον, thus: *But it came to pass, as he drew near (viz. to Jerusalem), at Jericho, a blind man, &c.*” Markland in Bowyer’s Conject. where see more; and with this great critic I agree, notwithstanding the unusually confident remarks in Campbell’s Note. Comp. Εἰς I. 14.

Εἰσγράφω, from εἰν in or on, and γράφω to write.

To ENGRAVE, or write in or on. occ. 2 Cor. iii. 2, 3.

Εἰςυος, ε, δ, from εἰσῆν a pledge, or pawn, so called from being lodged * εἰς γυος in the hands of the creditor.

A sponsor, surety. occ. Heb. vii. 22. See Wolfius. This word occurs not in the LXX, but they use the N. Εἰσῆν for the Heb. ערבה *suretyship, joining with another in contract*, Prov. xvii. 18; and the V. mid. εἰσπασκαμαι, *to make oneself a surety*, for the V. ערר, Prov. vi. 1. xvii. 19; and in Ecclus. xxix. 15, 16. 2 Mac. x. 28, we have the N. εἰςυος.

ΕΠΙΤΥΣ, Adv. from the Heb. נגשׁ to approach, with ה prefixed.

Governing a genitive, Near, nigh, of place. John iii. 23. vi. 19 —of time. Mat. xxiv. 32. xxvi. 18.—of state. Eph. ii. 13, 17. Heb. vi. 8.

Εἰςυλερος, α, ον, Comparat. from εἰςυος.

More near, nearer. occ. Rom. xiii. 11.

ΕΓΕΙΡΩ, from Heb. הָעִיר Hiph. of עָר to raise, raise up, ע being, as usual, changed into γ. The LXX have in several passages used εγείρω for the Heb. הָעִיר, as in Cant. ii. 7. iii. 5. & al.

I. Transitivity, *To raise up, as a person*

from the ground. Acts x. 26. Εγείρουσα, Mid. *To raise up oneself, rise up, from a sitting or recumbent posture.* Mark x. 49. xiv. 42. John xi. 29. Acts iii. 9. Εγείρουμαι, Pass. *The same.* Mat. xvii. 7. Acts ix. 8.

II. *To raise up, as children to Abraham, a prophet, &c.* See Mat. iii. 9. Luke vii. 16. Mat. xxiv. 11, 24.

III. Εγείρουμαι, Pass. *To rise up, in hostility.* Mat. xxiv. 7.

IV. *To rouse, or raise, from sleep.* Mat. viii. 25. Pass. *To be roused, awake, or rise, from sleep, and that whether natural,* Mat. ii. 13, 14. viii. 26; or spiritual, Rom. xiii. 11. Εγείρουμαι, Mid. *The same.* Eph. v. 11.

V. *To raise up, as a person lying sick.* Mark i. 31. Εγείρουμαι, Pass. and Mid. *To be raised, or rise up, as one who lay sick.* Mat. ix. 5, 6, 7. Mark ii. 9, 11, 12.

VI. *To rouse, or raise up, the dead.* See John xii. 1, 9, 17. Acts iii. 15. iv. 10. xxvi. 8. 2 Cor. i. 9. Comp. John ii. 19, where Kypke shews that Lucian frequently uses the phrase ναον εγείρειν for *building a temple*, and that Josephus applies the V. to *restoring, rebuilding*, as it signifies in John. Pass. *To be raised up, from the dead.* Mat. xvii. 23. xxvi. 32. xxvii. 52. xxviii. 7. & al. freq. The word is applied in the same sense by the LXX, 2 K. iv. 31, for the Heb. קָקַץ *is awakened.*

Εγείραις, ιος, att. εως, ἡ, from εγείρω.

Resurrection, resuscitation, being awakened, as it were, from the sleep of death. occ. Mat. xxvii. 53.

Εγκαθελος, ε, δ, ἡ, from εν in, and καθημι to let down, set in ambush.

A liar in wait, one who lets himself down, as it were, or crouches in some secret place to spy, listen, catch, or hurt. So Hefycbius explains εγκαθελοι by συνεδρευοντες *persons lying in wait or ambush*; and Suidas, εγκαθελος by δολιος *deceitful, calumnious* a spy. Josephus, however, plainly uses this word for a person suborned for a particular purpose; De Bel. lib. ii. cap. 2. § 5, where Antipater accuses Archelaus as μελα την Ηρωδς τελευτην ΕΓΚΑΘΕΤΟΥΣ υποπεμφας (*mittendos subornavit, Hudson*) τας περιθρησοντας αυτω το διαδημα, after Herod’s death suborning persons to put the diadem on his

* Duport from Eustathius in Theophrast. Char. Eth. p. 406. and Dammi Lexicon, vol. 62, 65.

his own head." And speaking of the false prophets, who promised the Jews divine assistance, even when the Romans were burning their temple, De Bel. lib. vi. cap. 5. § 2, he says, Πολλοὶ ὁρῶντες ἔγκαθετοὶ πᾶσα τὴν ταραχὴν τοῖς πρὸς τὸν δῆμον προφηταί. Many prophets were then *suborned* by the tyrants (and sent) to the people." So the learned Hudson, "*Multi autem tunc à tyrannis subornati sunt ad populum prophetae.*" occ. Luke xx. 20, which text Wolfius remarks that *Jos. Scaliger* has not improperly rendered "*Observato eo, subornarunt qui se justos simularent, Having watched him they suborned some who should feign themselves just men.*" Comp. *Kypke*.

The LXX use the phrase ἐκαθεσθῆναι for the Heb. אָרַב *to lie in wait*, Job xxxi. 9.

ΕΓΚΑΙΝΙΑ, ων, τα, from *εν in* or *at*, and *καινος new*.

The feast of dedication, festal solemnities in memory of the dedication of the temple at Jerusalem, or of it's purification and renovation, as it were, after it had been polluted by heathen idolatries and impurities. Of the institution of this feast by *Judas Maccabeus*, we have a particular account, 1 Mac. iv. 36—59. Comp. 2 Mac. x. 5—8, and *Josephus*, Ant. lib. xii. cap. 7. § 6, 7. occ. John x. 22, where see *Whitby*, *Doddridge*, and *Campbell*.

In the LXX this N. answers to the Heb. חֲנֻכָּה *a religious dedication*. Ezra vi. 16, 17. Comp. Neh. xii. 27. Dan. iii. 2.

Εἰκαίνισω, from *εν in* or *at*, and *καινος new*.

To bandish, in a religious sense, to dedicate, consecrate, occ. Heb. ix. 18. x. 20.

In the LXX it denotes the *dedication of the temple by Solomon*, 1 K. viii. 64. 2 Chron. vii. 5, answering to the Heb. חֲנֻכָּה. Comp. Deut. xx. 5. 1 Mac. iv. 36.

Εἰκαλεω, ω, from *εν into*, and *καλεω to call*.

I. With a dative of the person, *To summon into a court of judicature, to call to a judicial account*, in *jus vocare, to indite, implead*, occ. Acts xix. 38. Εἰκαλεσμαι, εμαι, Pass. *To be called to a judicial account*, occ. Acts xix. 40.

II. With a dative of the person, *To accuse, lodge an accusation against, object a crime to*. occ. Acts xiii. 28. Εἰκαλεσμαι, εμαι,

Pass. *To be accused*. occ. Acts xxiii. 29. xxvi. 2, 7. Followed by *κατα*, and a genitive of the persons accused, occ. Rom. viii. 33.

Εἰκαλεσσω, from *εν in*, and *καταλειπω to forsake, desert*.

"This word, says *Leigh*, is particularly *emphatical*. *Καταλειπω* is *to leave, forsake*; but this is more, it is *to forsake a person in the utmost distress, to leave him plunged in the deep mire.*" *Josephus* uses it in this *emphatical* sense for *forsaking in time of danger or distress*. Vit. § 4. De Bel. lib. iii. cap. 7. § 15, and lib. iv. cap. 1. § 5.

I. *To forsake, or desert a person in distress, persecution, calamity, or the like*. occ. Mat. xxvii. 46. Mark xv. 34. Acts ii. 27. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. xiii. 5. The LXX have frequently used this verb, and particularly in Ps. xxii. 1, have *εἰκαλεσταις* for the Heb. בָּשָׁתְּךָ *hast thou forsaken?* Comp. Σαῶσθαι. See also Eccclus. xxiii. 1.

II. *To forsake, or desert, as the christian assemblies, in persecution*. occ. Heb. x. 25.

III. *To leave remaining, to reserve some faithful in the midst of apostasy*. occ. Rom. ix. 29. The LXX have used the same word in the correspondent passage, Isa. i. 9, for the Heb. הוֹתִיר *to leave remaining*.

Εἰκαλοικεω, ω, from *εν in*, among, and *καλοικεω to dwell*.

To dwell among. occ. 2 Pet. ii. 8.

Εἰκνερίζω, from *εν in*, and *κνερίζω to prick, make a puncture*, which from *κνεριον*.

To insert by making a puncture or small opening, to ingraft. occ. Rom. xi. 17, 19, 23, 24, where, as the Apostle observes at the 24th verse, it is *contrary to nature*, i. e. what is *not usually done in the natural world, that a branch of a wild olive-tree should be grafted into a good olive-tree*, though a branch of the good be sometimes grafted into the wild*. This latter, † *Pliny* says, was formerly practised in *Africa*; and *Kelben*, in his *Natural History of the Cape of Good Hope*, vol. ii. p. 278, tells us, that "long ago some garden-olive slips were

* See *Pole Synops.* in Rom. xi. 17, and *Burkitt* on Rom. xi. 22—24.

† *Nat. Hist.* lib. xvii. cap. 18. "*Africae peculiare quidem in oleastro esse inferere (oleam).*"

carried to the Cape from Holland, and grafted on the stocks of the wild olives at Constantia, a seat fo called in the Capian colony." *Theophrastus*, cited by *Wetstein* (whom see), takes notice of both the above-mentioned modes of grafting olives.

Εἰκλήμα, αἰος, το, from εἰκελῆμαι perf. pass. of εἰκαλεω to accuse.

An accusation. occ. *Acts* xxv. 16. xxiii. 29. where *Kypke* cites *Demosthenes*, *Arrian* and *Lucian* using the phrase ΕἰΚΑΗΜΑ ΕΧΕΙΝ for ἐγκαλεῖσθαι to be accused. So in the text ἐγκλήμα ἔχοντα is equivalent to the preceding εἰκαλεῖμενον.

Εἰκομῶμαι, εἰμαι, Mid. from ἐν in, and κομῶω to gather, or tie, in a knot; and hence in 1st aor. mid. to clothe, which V. is derived from the N. κομῶς a knot, and this perhaps from the Heb. כָּוַח to gather into a roundish form, and as a N. כָּוַח some circular ornament. See *Heb.* and *Eng. Lexicon* in כָּוַח.

To clothe, properly with an outer ornamental garment tied closely upon one with knots. occ. 1 *Pet.* v. 5. I shall endeavour to justify each part of this interpretation: 1st, then, *Ecumenius* explains εἰκομῶσασθε by ἐνειλησασθε, περιβαλεσθε, invest, clothe yourselves. 2dly, Εἰκομῶμα denotes an outer or upper garment. Thus *Longus*, *Pastor* lib. ii. speaks of a shepherd, who, to use the greater expedition, casting away το εἰκομῶμα his outer garment, ran away naked (i. e. as 1 *Sam.* xix. 24. *Isa.* xx. 1.) 3dly, The word imports ornament. So *Suidas* interprets κομῶμα by καλλωπισμαῖα ornaments. *Theodotion* uses εἰκομῶμα for some female ornaments (*Heb.* פִּרְשֵׁי fillets or ribbands), *Isa.* iii. 19. And in this view *Epicharmus* applies the V. κομῶσθαι, Εἰ γε μὴν ὅτι καλῶς κεκομῶσαι, But if because he is well dressed." So *Sofocles* says, by which *Hesychius* expounds εἰκομῶσασθαι, signifies not only to clothe but to adorn. 4thly, Εἰκομῶσθαι imports being tied closely with knots. So in *Hesychius* εἰκομῶσθαι is the same as δεθεῖς bound, tied with knots; and **Gloss. Albert* interprets εἰκομῶσασθε not only by ἐνειλησασθε, περιβαλεσθε (as *Ecumenius*

above), but also by ἀνασειλασθε drawn tight, contrahite. *Apollodorus* likewise says, τὴν ἐπωμίδα—ἀνωθεν ἐνεκομῶσασμεν, I tied my cloak at the top †." On the whole then this beautiful and expressive word εἰκομῶσασθε used by St. Peter implies, that the humility of Christians, which is one of the most ornamental graces of their profession, should constantly appear in all their conversation, so as to strike the eye of every beholder; and that this amiable grace should be so closely connected with their persons, that no occurrence, temptation, or calamity should be able to strip them of it. *Faxit Deus!*

Εἰκοπή, ἦς, ἦ, from ἐνεκοπῶν, 2 aor. of εἰκοπῶ.

An hindrance. occ. 1 *Cor.* ix. 12.

Εἰκοπῶ, from ἐν in, and κοπῶω to strike.

To interrupt, hinder. occ. *Acts* xxiv. 4. *Rom.* xv. 22. 1 *Theff.* ii. 18; and, according to the reading of almost all the ancient, and many modern MSS, *Gal.* v. 7. Comp. under Ἀνακοπῶ. And in 1 *Pet.* iii. 7, the *Alexandrian*, and many later MSS, and several printed editions, have εἰκοπίεσθαι, which reading is embraced by *Mill* and *Wetstein*, and received into the text by *Griesbach*. The compliment intimated by *Tertullus* to *Felix*, in *Acts* xxiv. 4, is of the same cast with that of *Horace* to *Augustus*, *Epist.* i. lib. 2. lin. 3, 4.

— In publica commoda peccem,
Si longo sermone morer tua tempora—

To make a long discourse, and waste your time,
Against the public good, would be a crime.

CREECH.

Εἰκραλία, ας, ἦ, from εἰκραλῆς.

Self-government or moderation with regard to sensual pleasures, temperance, continence. occ. *Acts* xxiv. 25. *Gal.* v. 23. 2 *Pet.* i. 6.

+ See the Commentators in *Pole's Synops.* to whom, and particularly to the learned *Gataker*, I am principally indebted for the above exposition of the word. See also *Swicer* and *Wetstein*; but *Sibrandus* in *Wolfius*, whom see, contends that κραιβῆς, κραιβῆμα and εἰκομῶμα in the Greek writers properly refer to the drels of girls, shepherds, and slaves, which is fastened with a knot; and so interprets εἰκομῶσασθε in St. Peter, as in itself implying not ornament but humility. The French translation has, "Sojés parés par dedans d'humilité, Be ye inwardly adorned with humility."

* In Append. cited by *Stephnius*.

ΕΔΑΦΟΣ, εος, ες, το, from the Heb. דָּחַץ
to thrust, push, impel.

The ground, whereon things rest, and against which they are impelled in falling, or, more philosophically speaking, towards which they are impelled by the pressure of the expansion whether in resting or falling. occ. Acts xxii. 7.

Εδρα, ας, η, from εδραιω, 2d fut. of εζωμαι to sit, which perhaps from the Heb. יָסַד to settle.

A seat, or sitting. It occurs not in the N. T. but is here inserted on account of its derivatives.

Εδραιος, αια, αιον, from εδρα.
Settled, steady, steadfast. occ. 1 Cor. vii. 37. xv. 58. Col. i. 23.

Εδραιωμα, αλος, το, from εδραιωω to establish, which from εδραιος.

A support, stay, ground. occ. 1 Tim. iii. 15.

Εθελοθρησκεια, ας, η, from θελω to will, and θρησκεια religion, worship.

Voluntary worship, performed without any positive command, or absolute obligation. The word in itself seems capable of a good as well as of an ill meaning, but in the only passage of the N. T. wherein it occurs, namely, Col. ii. 23, it manifestly refers to ver. 18, ΘΕΛΩΝ εν ΘΡΗΣΚΕΙΑΙ των αγγελων, and must therefore be understood in a bad sense, and is well rendered by our translators will-worship. Comp. under Θρησκεια II.

ΕΘΕΛΩ, or ΕΘΕΛΕΩ, from Heb. הֵחֵץ the Hith. (if it occurred) of the V. הָחַץ to resolve, determine. The learned Damm, Lexic. col. 620. observes, that this verb is in the ancient writers always of three syllables, and that where our editions of Homer have θελω, θελεω ought to be replaced.

To will, be willing, resolve. Mat. ii. 18. xvii. 12. xxiii. 37. & al. See under Θελω.

Εθίζω, from εθος custom.

To accustom. Εθίζομαι, pass. To be accustomed, or customary. occ. Luke ii. 27.

Εθνάρχης, ε, ι, from εθνος a nation, and αρχω to govern.

An Ethnarch, or governour of a nation. occ. 2 Cor. xi. 32. where it plainly means a deputy, or subordinate governour.

Thus Lucian, Macrobian. tom. ii. p. 639, uses it as a title inferior to βασιλευς, Ασάνδρος—αντι ΕΘΝΑΡΧΟΥ βασιλευς ανατορευθεις. So Josephus, De Bel. lib. ii.

cap. 6. § 3. As to the historical difficulty in 2 Cor. xi. 32, of Damascus being then subject to King Aretas, see Wetstein, Wolfius, and Marsh's Translation of Michaelis's Introduction. to N. T. vol. i. p. 55.

Εθνικος, ε, ο, from εθνος.

An Heathen, a Gentile, a man of an heathen nation. occ. Mat. vi. 7. xviii. 17.

Εθνικως, Adv. from εθνικος.

Heathenishly, after the manner of the Heathen or Gentiles. occ. Gal. ii. 14.

ΕΘΝΟΣ, εος, ες, το, perhaps from the Heb. * קַוָּה strong.

I. A nation, a people. Mat. xxiv. 7. xxv. 32. Luke vii. 5. John xi. 48. Acts vii. 7. viii. 9. xvii. 26, in which last passage the word is used by St. Paul for the whole race of mankind considered, in a noble or enlarged view, as one nation.

II. Christians, in general, are styled an holy nation by St. Peter, 1 Ep. ii. 9, even as the ancient Israelites were, Deut. vii. 6. xiv. 2. & al. freq.

III. Εθνεα, η, τα, plur. in the N. T. frequently signifies the Heathen or Gentiles, as distinguished from the Jews, or believers. Mat. vi. 32. x. 5, 18. xx. 19, 25. Luke ii. 32. 1 Cor. v. 1. xii. 2. Eph. ii. 11. iii. 16. & al. freq. This is an hellenistical sense of the word, in which it is very often used by the LXX for the Heb. עַמִּים the nations, the heathen; but in the N. T. it often also denotes or includes the believing or Christian Gentiles, in contradistinction from the Jews, as Acts x. 45. xi. 1, 18. xxi. 25. Rom. xi. 13. xv. 12, 16. xvi. 4. Gal. ii. 12, 14. & al.

It may not be amiss to observe, that our Eng. Heathen is from the Greek Εθνη.

Εθος, εος, ες, το, from εθω.

Custom, usual practice, or manner. Luke i. 9. ii. 42. John xix. 40. Acts xxv. 16. & al.

ΕΘΩ, Probably from the Heb. בָּאָה to come.

To use, be accustomed, be wont, whence perf. mid. attic εωθα, and pluperf. ειωθειν. occ. Mat. xxvii. 15. Mark x. 1. Ειωθος, το, particip. perf. mid. attic neut. What was customary or usual. occ. Acts xvii. 2. Luke iv. 16. Κατα το ειωθος

* Εθνος is used for a troop or company by Homer, II iii. line 32,

Αφ' ὧν ἔταρον υἱ; ΕΘΝΟΣ ἐχέζετο.—

Back he retreated to a troop of friends.

So II. vii. line 115. & al.

αὐτω,

αὐτοῦ, *According to his custom.* So LXX, Num. xxiv. 1.

EI, A conjunction; perhaps from the Heb. *היה* *to be*, or *הא* *whether*? See Sense 6. below.

1. Conditional, *If*, q. d. *it being that.* Mat. iv. 3. v. 29. & al. freq.

2. *Since.* Rom. viii. 31.

3. Concessive, *Though, although.* 2 Cor. xiii. 4. So EI καὶ, *Although*, etc. Mat. xxvi. 33. Luke xi. 8. xviii. 3. & al. freq.

4. Implying the event, *That.* Acts xxvi. 8, 23. Heb. vii. 15. See John ix. 25, where *Whitby* takes it in the same sense. Comp. ver. 31. This application of the word by the writers of the N. T. is by some called *bellenistical*, and supposed to be taken from the like use of the Heb. particle *כי* *if*, to which in the LXX *ei* indeed frequently answers in this sense; see (inter al.) 2 Sam. x. 22. 1 K. i. 51. But it may be observed, that the purest Greek writers have used *ei* in the same manner. Of this *Rapheius* on Acts xxvi. 8, has produced instances from *Polybius* and *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 3, from *Demosthenes* and *Isocrates*; to which I add from *Plato*, Phædon § 23. p. 207. edit. *Forster*, Δεινὸν δὲ προσάποδειξαι εἰ, EI καὶ ἐπειδὴν ἀποθανῶμεν ἂν ἦτοιν εἶναι ἢ ἄρην γενεσθαι, But (it seems) that you ought to demonstrate further, *that* after we are dead (our soul) will exist no less than before we were born; and from *Josephus*, De Bel. lib. v. cap. 11. § 6. καὶ πολλὰ τῆς στρατιῶνς φανίσας, EI κρανίους τῶν πολεμίων τειχῶν κινδυνεύουσι τοῖς ἰδιοῖς, and severely upbraiding the soldiers, *that* being in possession of the enemies walls, they were exposed to danger in their own. Thus the learned *Hudson* renders it, "Multumque increpatis militibus quòd, cum hostium muros obtinuissent, in suis periclitarentur." So lib. i. cap. 26. § 2. τῷ μὲν οὐκ οὐκ εἰζῶν EI—upbraiding him *that*—illi quidem exprobrans quòd—*Hudson*. *Rapheius* has well shewn in his Annotation on Mark xv. 44, that ἐθαύμασεν *ei* in that text means *he wondered that*, and does not imply that Pilate had any doubt whether Jesus were dead, but that he was surprised that he was dead *so soon*. To the passages alleged by that learned writer, where *Herodotus* and *Xenophon*

use θαύμαζεν *ei* in this sense, we may add *Xenophon's* Memorab. lib. i. cap. 1. § 13. where, speaking of the philosophers who pretended to reason about the constitution of the universe, he says of *Socrates*, ΕΘΑΥΜΑΖΕ δὲ, EI μὴ φανερόν αὐτοῖς εἴναι, ὅτι πάντα εἰ δυνατόν ἀνθρώποις εὔρεσθαι, *He wondered that* it was not manifest to them, that it was impossible for men to discover these things." The reader may find other plain instances of the like application of the phrase in *Josephus*, Ant. lib. xiv. cap. 7. § 2. and De Bel. lib. i. cap. 10. § 2. and Cont. Apion. lib. ii. § 37, and will meet with many more in reading the best Greek writers. Comp. *Kypke*.

5. In oaths and solemn assertions it *denieth*, denoting *that not*, as Heb. iii. 11. Mark viii. 12. This sense is agreeable to the like application of the Heb. particle *כי*, and to the correspondent *bellenistical* use of *ei* by the LXX. See *Whitby* on Heb. iii. 11. and Pl. xcv. 11. Deut. i. 35. 1 Sam. iii. 14. Pl. lxxxix. 35. cxxxii. 2, 3, both in the LXX and Heb. The manner of expression is *elliptical*, and may be supplied by *let me not live, let me not be God, let me not be true, or the like, if—*

6. Of interrogation or doubt, *Whether, if.* Mat. xix. 3. xxvii. 49. Mark iii. 2. Luke xiii. 25. Acts vii. 1. xix. 2. & al. freq. The Greek writers use it in the same manner. See *Vigerus*, De Idiotism. cap. viii. sect. 6. reg. 4.

7. Of wishing, *O if! O that! O si!* Luke xix. 42. Comp. Luke xii. 49. xxii. 42. *Ei* is not only thus used by the LXX, Josh. vii. 7. Job vi. 2, but *Rapheius* shews that *Herodotus*, *Polybius*, and *Homer* (to whom I add *Lucian* in *Prometh.* tom. i. p. 118.) have applied it in the same manner. Comp. *Vigerus* De Idiotism. cap. viii. sect. 6. reg. 1. in *Ei*, and *Kypke* on Luke xix. 42. But perhaps both in Luke xix. 42, and xxii. 42, there is an ellipsis in the end of the former part of the sentence of *it would be well*, or the like, as usual in the Greek writers after *ei* and *εἰν*. Comp. under *Kαὶ* 1. On Luke xii. 49, see *Campbell*.

8. *Ei μὴ*, *If not, i. e. unless, except, but*, in an exceptive sense. Mat. v. 13. xi. 27. xii. 24, 39. & al. freq. *But*, in an adversative sense. Mat. xiii. 4. Mark xiii. 32. Luke

- Luke iv. 26, 27. Rom. xiv. 14. Gal. i. 7. Rev. ix. 4. xxi. 27.
9. Εἰ δὲ μὴ, *But if not, otherwise.* John xiv. 2.
10. Εἰ δὲ μὴτε, *But if not truly, otherwise truly.* Mat. vi. 1. ix. 17; on which last text observe, that *Xenophon* applies εἰ δὲ μὴ in the same manner, as referring to the *sense*, not to the words, in *Cyri Exped. lib. iv. p. 271. edit. Hutchinson, 8vo*, who, in Note 4, shews that the phrase is thus used also by *Demosthenes, Thucydides, Ælian*, and *Dio Chrysostom.*
- Εἰτε, A conjunction, compounded of εἰ *if*, and γὰρ *truly*.
1. *If indeed, if truly.* occ. Gal. iii. 4. Col. i. 23.
2. *Since indeed, since truly.* occ. 2 Cor. v. 3. Eph. iii. 2. iv. 21. See *Doddridge* on the two latter texts.
- Εἶδος, εὖς, ἔς, το, from εἶδω *to see*.
- I. *The act of seeing, sight.* occ. 2 Cor. v. 7.
- II. *The object of sight, form, appearance.* occ. Luke iii. 22. ix. 24. 1 Thess. v. 22. John v. 37; on which last text comp. *Exod. xxiv. 17*, in the LXX, where, as in many other places of that version, εἶδος answers to the Heb. מראה *sight, appearance*; the Greek writers likewise use it in the same sense. Comp. also *Num. xii. 8*, in Heb. and LXX. *Campbell*, whom see, understands John v. 37—εἶς, &c. to the end of ver. 38, *interrogatively*, and refers εἶδος to the *bodily form* (Luke iii. 22.) in which the Holy Spirit appeared at Jesus' baptism, and φωνή to the *voice* which was then heard from heaven.
- Εἶδω and Εἶδεν, from the Heb. ידע *to feel, perceive, know*, to which it frequently answers in the LXX.
- I. *To perceive, or know* with the outward senses, particularly with the *sight, to see*. Mat. ii. 2, 9, 10. & al. freq.
- II. *To perceive with the eyes of the mind, to know, perceive, understand.* See 2 Cor. xi. 11, 30. John xxi. 15, 16. 1 Cor. ii. 11. Rom. viii. 28. Heb. x. 30. & al. freq. In John iii. 3, *Campbell* renders it *discern*, see his Note. On Acts xxiii. 5, comp. *Wetstein* and *Wolffius*, and see *Marb's Translation of Michaelis's Introduction* to N. T. vol. i. p. 51.
- III. *To see, experience*, as death, corruption, grief. Luke ii. 26. Heb. xi. 5. Acts ii. 27. xiii. 35, 36, 37. Rev. xviii. 7. Such expressions are very common in

Heb. and seem to be taken from the Old Testament. See Ps. xvi. 10. lxxxix. 49. Lam. iii. 1.

IV. *To know, be acquainted with*, as a person. Mat. xxvi. 72, 74. Mark xiv. 71. Comp. 2 Cor. xii. 2.

V. *To know, esteem, regard.* 2 Cor. v. 16. 1 Thess. v. 12.

VI. *To acknowledge, own.* Mat. xxv. 12. 2 Thess. i. 8.

VII. *To know how*, implying both *knowledge and inclination*. Mat. vii. 11. Luke xi. 13. 2 Pet. ii. 9. Comp. Mat. xxvii. 65.

VIII. *To see, consider.* Acts xv. 6.

IX. *To see, converse with.* Luke viii. 20. (Comp. Mat. xii. 47.) *Thucydides* and *Lucian* use εἶν in this sense. It is then an Attic application of the verb. See *Wolffius* and *Wetstein*.

Εἰδωλεῖον, ε, το, from εἶδωλον.

An idol's temple. occ. 1 Cor. viii. 10. Thus used also in the Apocrypha, 1 Efd. ii. 10. 1 Mac. i. 47. x. 83. So in the LXX, 1 Sam. xxxi. 10, we have Ἀσαρτεῖον *for the temple of Ashtaroth, or Ashtar*; in 2 Mac. xii. 26, Ἀτταλαῖον *for the temple of Atergatis*; and in the heathen writers, Μασαῖον *for the temple of the Muses*; Βακχεῖον—*of Bacchus*; Βενδιδεῖον—*of Bendis*, i. e. *Diana*, &c. Comp. *Wetstein* in 1 Cor. That it was the custom of the ancient Heathen to *feast in the temples of their idols*, *Elsner* on 1 Cor. viii. 10, has proved from testimonies of the Greek and Roman writers, and has remarked that the same thing is mentioned of the *Sabeemites*, Jud. ix. 27. Comp. also Jud. xvi. 23, 25, with *Josephus* Ant. lib. v. cap. 8. § 12; and see *Amos* ii. 8. 3 Mac. iv. 16, and *Wolffius* and *Kypke* on 1 Cor. viii. 10.

Εἰδωλοθύτον, ε, το, from εἶδωλον *an idol*, and θύω *to sacrifice*.

Somewhat sacrificed, or offered in sacrifice to an idol. Acts xv. 29. 1 Cor. viii. 1, 4. & al. This word is also used in § 5 of the Treatise concerning the Maccabees, printed at the end of *Hudson's Josephus*; where it is said that *Antiochus* commanded his soldiers to force the Hebrews Εἰδωλοθύτων—*ἀποφεισθαι* *to taste meat offered to idols*.

Εἰδωλολατρεία, ας, ῆ, from εἶδωλον *an idol*, and λατρεία *worship*, which see.

Idolatry,

Idolatry, worship of idols or false gods, idol-worship. occ. 1 Cor. x. 14. Gal. v. 20. Col. iii. 5. 1 Pet. iv. 3.

Εἰδωλόλατρης, ε, ὅ, from εἰδωλον an idol, and λατρίς a servant, worshipper. Comp. under Λατρεύω.

An idolater, a servant, or worshipper of idols. 1 Cor. v. 10. Eph. v. 5. & al.

Εἰδωλον, ε, το, from εἶδος a form, appearance.

I. *An image, or representation, whether corporeal or mental, of some other thing.* Thus *Herodotus* and *Xenophon* (*Memor. Socrat. lib. i. cap. 4. § 4.*) use εἰδωλα for statues of men, *Plato* sometimes for universal ideas, or conceptions of the mind, and *Longinus* (*De Sublim. § ix. p. 46. edit. 3tiæ. Pearce*) for a poetical image. In *Homer* εἰδωλον is used for the *shade*, or *aërial vehicle* of a departed soul or mind, and is distinguished both from the body and the soul. *Comp. Il. xxiii. lin. 103, 104, with Odyss. xi. lin. 600, 601, and see Pope's Note on the former passage, and Lucian on the latter, in Dial. Diog. et Hercul. tom. i. p. 262. Plato* also applies it in this sense, *Phædon, § 30. where consult Forster's Note.* See further *Homer's* application of this word, *Il. v. line 449. Odyss. iv. line 796. Hesychius* explains εἰδωλον by ὁμοιωμα a similitude, εἰκων an image, σημεῖον a sign, χαρακτῆρον σκιοειδές a shadowy representation, or delineation.

II. *In the N. T. An idol, or image set up to be worshipped for God, and that whether intended as a representative of the true God, as *Acts vii. 41; or of a false one, Acts xv. 20. 1 Cor. xii. 2. Rev. ix. 20.*

III. *A false god, usually worshipped by an*

* The *Heathenish* idolatry of worshipping the host of heaven, &c. is in the immediately following verses mentioned as distinct from that of the calf; and it is evident from the history, *Exod. xxxii.* that this latter was intended as a representative of *Jehovah*; for not only the people said of it (ver. 4.) *These be thy gods (Alein) which brought thee up out of the land of Egypt,* but *Aaron* also (ver. 5.) *built an altar before it, and Aaron made proclamation and said, Tomorrow is a feast to JEHOVAH:* And the similar idolatry of the golden calves set up by *Jeroboam* in *Dan* and *Bethel* is likewise in a very clear and striking manner distinguished from the worship of *Baal*, or the sun, 2 K. x. 28, 29, 31. In short, the worship of the calves was *Arian*, that of *Baal*, or the sun, was *Heathenish*, idolatry. *Comp. 1 Cor. x. 7.*

image. See 2 Cor. vi. 16. 1 Thess. i. 9. 1 John v. 26. *St. Paul* says, 1 Cor. viii. 4. (*comp. ch. x. 19.*) that *an idol is nothing in the world*, which surely cannot mean absolutely nothing (whether by an idol be understood the image itself, or the sun, moon, air, *Cæsar*, or &c. represented thereby), but "*nothing of a God: for the Apostle proves that an idol is nothing, because there is no God but one,*" as *Whitby* remarks; or, to use the words of the truly learned and excellent † *Brevint*, "*Idols may be somewhat as to the material part, for so they are sometimes brave works of men's hands, statues of gold, &c. sometimes excellent works of God himself, as sun and moon, &c. but as to their other formal being of any excellency, which might require divine worship, they are nothing at all of that which fond worshippers are pleased to conceive of them.*" *Comp. Isa. xli. 24. Hab. ii. 18, 19. and Ουδεις II.* See also *Suicer's* *Theaur.* in *Εἰδωλον*, and *Wolffius*, *Cur. Philolog.* on 1 Cor. viii. 4. In the LXX this word answers not only to the Heb. עֵצֶל an image, פֶּסֶל and פִּסְלִי a graven image, and to עֲצָבִים elaborate images, but also to בְּעֵלִים ruling gods, and to מַלְאָכִים gods, saviours.

Εἶναι, Adv. from εἶμι to yield.

I. *Rashly, without sufficient cause.* occ. *Mat. v. 22*, where it plainly implies yielding, or giving way to an evil passion. *Comp. Col. iii. 18.* So *Homer* expressly uses ΕΙΚΕΙΝ θυμῷ for yielding to one's mind or passion. See *Il. ix. lin. 109, 110, 594. Il. xxiv. line 43. Odyss. v. line 126.*

II. *In vain, to no purpose.* occ. *Rom. xiii. 4. 1 Cor. xv. 2. Gal. iii. 4. iv. 11.* In this sense also is implied a being overcome, or yielding to opposition and difficulty. On *Gal. iii. 4*, see *Elfner* and *Wolffius*.

Εικοσι, ὅ, αἰ, τα, Indeclinable.

The number twenty. As δεκα ten is derived from δεχεσθαι, Ionic δενεσθαι, to hold, contain, ὁ εικοσι may be deduced from εχω, 2d aor. εἶχον to have, contain, as containing many numbers under it. *Luke xiv. 31. & al. freq.*

Εικοσιπεντε, Indecl. from εικοσι and πεντε five.

Twenty-five. occ. *John vi. 19.*

† In his *Depth and Mystery of the Roman Mass*, p. 69.

Εικοσι-

Εικοσιτεσσαρες, δι, αι, declined as **τεσσαρες**, from **εικοσι**, and **τεσσαρες** *four*.

Twenty-four. occ. Rev. v. 8, 14.

Εικοσιτρεις, δι, αι, declined as **τρεις**, from **εικοσι**, and **τρεις** *three*.

Twenty-three. occ. 1 Cor. x. 8, where see **Wolffius**, **Whitby**, and **Doddridge**.

ΕΙΚΩ, from the Heb. **קָרַב** *to obey, submit*. *To yield, submit*. occ. Gal. ii. 5.

ΕΙΚΩ, from the Chald. **כִּי** *as, like as*, or from the Heb. **כִּי**, *to be*, and **כִּי** *like as*, *like*, which two words are in the Heb. Bible often joined to this sense.

To be like, resemble. occ. Jam. i. 6. 23.

Εικων, ονος, η, from **εικω** *to be like, resemble*.

I. A corporeal representation, an image, as of a man made of gold, silver, or &c. occ. Rom. i. 23.—of a prince's head impressed on a coin. occ. Mat. xxii. 20. Mark xii. 16. Luke xx. 24. *Herodian*, lib. i. cap. 27, uses the word in this latter view, **Νομισματά—ἐκτετυπωμένα τὴν σκεινὴν ΕΙΚΟΝΑ**, Money struck with his image."

II. An image, resemblance, likeness. See 2 Cor. iv. 4. Col. i. 15. 1 Cor. xi. 7. Col. iii. 10. Rom. viii. 29. 1 Cor. xv. 49.

III. It seems from the tenour of the Apostle's argument, to be used Heb. x. 1, for the *essential or substantial form* of a thing, that is, for the *very thing itself*, as opposed to its **σῶμα** *body, or delineation*; so it is parallel to **σῶμα** *the body, or substance*, which the Apostle elsewhere opposes in like manner to its **σῶμα**, or **σῶμα**, Col. ii. 17. And accordingly the Syriac version explains **εικονα**, Heb. x. 1, by **מוֹרֵב** *the substance*, and **Chryso- stom** by **τὴν ἀληθειαν** *the truth, or reality*. (See **Αληθεια** II.) Comp. Rom. viii. 29. and see **Wolffius** on Heb. x. 1. and **Suicer's** **Thesaur.** in **Εικων** III.

Ειλικρινεια, ας, η, from **ειλικρινης**. *Sincerity, purity*. occ. 1 Cor. v. 8. 2 Cor. i. 12. ii. 17.

Ειλικρινης, εος, ες, ο, η, from **εἰλη**, or **ἐλγ** *the shining or splendour of the sun* (which from Heb. **לָה** *to shine*), and **κρινω** *to judge, discern*.

Sincere, pure, unfeigned, without, or free from, spot or blemish, properly to such a degree as to bear examination in the full splendour of the solar rays. In this view the word in the N. T. is generally understood to relate to the *lives or wills* of

Christians, and the learned **Elfner** has shewn that it is sometimes applied in this view by the Greek writers; but since in St. Paul it seems to refer to **δοκιμαζειν** *discernment*, and is by St. Peter joined with **διανοιαν** *understanding*, the learned critic just mentioned takes it to import that *clearness or perspicuity of mind or understanding*, by which one is able to see all things evidently, and proceed without mistake. So **ειλικρινης** may be rendered *clear, clearly discerning, of clear judgement or discernment*, i. e. spiritually, in all things both of christian faith and practice. **Elfner** shews that the Heathen writers in like manner apply **ειλικρινεια**, **ειλικρινως**, and **ειλικρινεις** to the *understanding*. occ. Phil. i. 10. 2 Pet. iii. 1. So **Clement** in his 1st Epistle to the Corinthians, § 32: **Εἰ τις καθ' ἑκάστον ΕΙΛΙΚΡΙΝΩΣ ΚΑΤΑΝΟΗΣΗ**—If any one shall distinctly and accurately consider." But in Phil. i. 10, as the being **ειλικρινεις** seems to be distinguished from **δοκιμαζειν**, as the consequence from the antecedent, and refers to the *persons*, and as it does not appear that a man is ever denominated **ειλικρινης** in respect of his *understanding*, **Kypke** adheres to the common interpretation of **ειλικρινεις**, by *sincere, sound, faultless*, and adds two or three instances of this application by the Greek writers.

ΕΙΛΙΣΣΩ. It is generally derived from **εἰλω** *to turn, roll, or whirl round*, (verbo, circumago, *Scapula.*); but I apprehend it should rather be deduced from the Heb. **דָּחַל** *to move quickly*. Comp. **Ελίσσω**.

I. *To roll or whirl round*. So **Aratus**, in **Aristotle**, applies this word to the *apparent motion of the stars rolling round the earth*; and in **Homer**, II. xxiii. line 309, we have

Οἶσθα γὰρ εὖ περὶ περιβαλ' ἑλίσσμεν (for ἑλίσσμεν—

For well thou know'st to whirl around the goal. Comp. line 466.

II. In the N. T. *To roll up*, as a scroll. occ. Rev. vi. 14.

Εἰμι, from **εἶ** *to be*, which from Heb. **הָיָה** the same; but the **σ**, which we find in some of the deflections of **εἰμι**, as in **εἰς**, **εἴς**, **εἴμεν**, **εἴω**, **εἴθι**, &c. seems to be communicated to them from the Heb. **וְ** *is, are*.

I. *To*

I. *To be, exist, have existence, or being.* John i. 1, 2, 10. viii. 58. Heb. xi. 6. & al.

II. And most generally, *To be*, denoting the *quality, state, condition or situation* of a person or thing. Mat. i. 18, 19. ii. 9, 13, 14. iii. 11. Mark i. 6. ix. 7. & al. freq.

III. *To be, to happen.* Mat. xiii. 40, 49. xvi. 22. Mark xiii. 4.

IV. *To be reckoned, or reputed.* Mat. xviii. 17. 1 Cor. iii. 19. 1 Tim. i. 7.

V. *To signify, denote, represent figuratively or symbolically.* Mat. xiii. 27, 38, 39. & al. Comp. Mat. xxvi. 26, 28.

VI. *To mean, import.* Mat. ix. 13. xii. 7. Mark ix. 10. Acts x. 17.

VII. With a genitive case, it denotes *possession or property*, Mat. vi. 13, $\Sigma\theta$ $\epsilon\sigma\tau\iota\nu$, *Of thee is*, i. e. *thine is*. So with a dative, Luke ix. 13, Οὐκ εἰσιν ἡμῖν , *There are not to us*, i. e. *we have not*. See Luke viii. 42. But, Mark xi. 24. the fut. $\epsilon\sigma\tau\alpha\iota$ imports the obtaining somewhat asked, $\epsilon\sigma\tau\alpha\iota$ $\upsilon\mu\iota\nu$, *they shall be unto you*, i. e. *ye shall have or obtain them*. *Raphelius* on this text produces a similar passage from *Arrian De Exped. Alexand.* ii. 14, 16. $\text{Ὁ, τι γὰρ αὐτῶν ἐπεθῆς ἐμε, ΕΕΤΑΙ ΣΟΙ}$; *For, whatever you ask of me, you shall obtain or have.* Comp. *Elfner*.

VIII. Οὐκ εἰμι , *Not to be*, i. e. *alive, to be dead.* occ. Mat. ii. 18. This is not only an *hebraical and hellenistical* phrase (comp. Gen. xxxvii. 30. xlii. 36. Jer. xxxi. 15. Heb. and LXX), but the purest Greek writers have used it in the same sense. See the instances produced by *Elfner*, *Raphelius*, *Alberti*, *Wolffius*, and *Wetstein*; to which I add from *Homer*, Il. vi. line 130, 1, 139, 40, ΟΥΔΕ—δῆν ἦν , *Nor lived he long.* Comp. Il. ii. lin. 641, 2. So *Virgil*, *Æn.* vi. lin. 869, 70.

Offendens terribis hunc tantum fata, neque ultra esse sinent.

IX. Εἰμι εἰς —*To be for*, i. e. *to become.* Mat. xix. 5. Luke iii. 5. 1 Cor. xv. 45. 2 Cor. vi. 18. This seems a merely *hellenistical* expression, and in the LXX often answers to the Heb. $\text{לֵּי$. See inter al. Gen. ii. 7, 24. xviii. 18, in the Hebrew and LXX, and comp. under Προμαῖ I.

Εἰμι .

To go. This sense of the V. seems evidently derived from εἰμι *to be*; the correspondent verbs to which latter do in other languages often import *motion*; as, for instance, the French *être*, and Eng. *to be*. Thus the French say *Je suis à vous dans un moment*, *I am with*, i. e. *I come to*, you in a moment; *Je l'étois voire l'autre jour*, *I was, or went*, to see him the other day; and the Eng. *I am for London*, i. e. *I am going thither*, &c. &c. The simple V. εἰμι , *to go*, occurs not in the N. T. though some have taken it in this sense, John vii. 34, 36, but is here inserted on account of it's compounds and derivatives.

Εἰνεκεν the same as ἐνεκεν (which see), ι being inserted according to the Attic dialect. On account of. occ. 2 Cor. vii. 12, thrice.

Εἴτε , A conjunction, from εἰ *if*, and τε *truly*.

1. *If truly; if indeed.* occ. Rom. viii. 9, 17. 1 Cor. xv. 15.

2. *Since indeed, since.* occ. 2 Thess. i. 6. 1 Pet. ii. 3.

3. *Alibough, indeed.* occ. 1 Cor. viii. 5.

Εἴπω , from εἰ *if*, and πῶς *any how, by any means*.

If by any means. occ. Acts xxvii. 12. Rom. i. 10. xi. 14. Phil. iii. 11.

Εἰρηνησάω , from εἰρηνη *peace*.

To have peace, be at peace, be peaceable. occ. Mark ix. 50. Rom. xii. 18. 2 Cor. xiii. 11. 1 Thess. v. 13. It is used by the LXX in the same sense, answering to the Heb. דָּשַׁלְמִי .

Εἰρηνη , $\eta\varsigma$, η , from εἰρεῖν ($\epsilon\iota\varsigma$) $\epsilon\upsilon$ *connecting into one, or together* (see Eph. ii. 14—17.); and εἰρω , in this sense of *connecting, joining*, may be derived from Heb. רֵעַ *a companion*, and as the V. in Hith. *to associate oneself*. *Peace, freedom, or cessation from enmity in general.*

I. *Peace temporal*, and that whether public and political, as Luke xiv. 32. Acts xii. 20.—or private, Heb. xii. 14. 1 Pet. iii. 11.

II. *Peace spiritual*, i. e. with God and our own consciences through Christ. Rom. v. 1. John xiv. 27. xvi. 33. Rom. i. 7, where see *Macknight*, & al. freq. Hence

III. It is used as a *personal title* of Christ (comp. 1 Cor. i. 30.), *the Prince of Peace*. (Isa. ix. 6.) Eph. ii. 14. Comp. Col. i. 20.

IV. In

IV. In an *bellenistical* sense it denotes any, or all kind of, *happiness*, or *well-being*. See Rom. ii. 10. Jam. iii. 18. 1 Thess. v. 3. Heb. xiii. 20. Comp. Luke xix. 42. Hence

V. It is used as a *wish* of *happiness* and *well-fare* in salutations, see Luke x. 5. (comp. Mat. x. 13.) John xx. 21, 26.—and in taking leave, Mark v. 34. Acts xv. 33. xvi. 36. In these two last senses the word is frequently applied in the LXX for the Heb. וְשָׁלוֹם ; and it may be worth adding, that the old Heb. compliment, וְשָׁלוֹם לָּךְ *peace be to thee*, is still retained in the East with only a slight variation.

VI. Εἰρηνὴν διδοῖναι, *To give*, or *grant peace*. occ. John xiv. 27, where *Rapheilius* shews that *Polybius* uses this Greek phrase for *giving* or *granting peace* in a political sense, and that in a like view he applies ἀπολείπειν εἰρηνὴν *to leave peace*, which corresponds to ἀφίεναι εἰρηνὴν of the Evangelist.

Εἰρηνικός, ἡ, ον, from εἰρηνή.

Peaceable, peaceful. occ. Heb. xii. 13. Jam. iii. 17.

Εἰρηνοποιῶ, ω, from εἰρηνή *peace*, and ποιεῶ *to make*.

To make peace. occ. Col. i. 20.

Εἰρηνοποιός, ε, ό, from εἰρηνοποιῶ.

A peace-maker, i. e. not only between man and man, but between man and God. So *Theophylact* explains εἰρηνοποιοί by οἱ ἕτερες ἡσυχάζοντες καὶ ἀλλασσόμενοι,—οἱ διὰ διδασκαλίας τὰς ἐχθρὰς τῶ Θεοῦ ἐπιστρέφοντες, those who reconcile others at difference, those who by their doctrine convert the enemies of God." See more in *Suicer's* Thesaur. on the word. occ. Mat. v. 9.

ΕΙΠΩ, from the Heb. אָמַר *to shew, teach, inform*.

I. *To say, tell*. It is used in the present tense by *Homer*, *Odyss.* ii. line 162. *Od.* xi. line 136. *Od.* xiii. line 7, but in the N. T. only in the 1 fut. εἰπω. Mat. vii. 4, 22, & al. freq. Comp. Εἶπεν.

II. *To say, command, order*. Mat. xiii. 30. xvii. 20.

III. *To say, ask*. Mat. xxi. 25.

Εἷς, μία, ἓν.

A noun of number, *One*. It is by some derived from the V. εἰμι *to be*, q. d. a,

i. e. one, *being* or *thing*. But may it not be better deduced from the Heb. אֶחָד *a being*, or rather perhaps (on account of it's aspirate breathing) from אֶחָד *that which is*? Comp. *Mia*.

I. *One*. Rom. iii. 10. & al. freq. John x. 30, *I and the Father are* (not *eis* one person, but) *ἐν* one thing, as the word is accordingly rendered by many translators cited in *Campbell's* Note. 1 Cor. x. 17, *Because the bread (is) one*, i. e. the memorial of one and the same thing, namely the body of Christ broken for us, *we, being many, are one body* (of Christians); *for we are all partakers of the one bread*. See *Bowyer's* Conject. and especially *Dr. Bell*, On the Lord's Supper, p. 77. 81, 182. 2d edit.

On Luke x. 42, see under Χρεῖα I.

II. It denotes *unanimity* or *consent*. Acts vi. 32, where see *Wolfius* and *Suicer's* Thesaur. under Εἷς I. 4. Ἀπομίας (γνώμης or βουλῆς, namely) *With one consent*. Luke xiv. 18, where see *Elfner* and *Wetstein*.

III. *The first*. This use of the word is common in the LXX, where it answers to the Heb. רִאשׁוֹן , used in like manner; yet this application is not merely *bellenistical*; for in *Polybius* we meet with this expression, ἐν τῇ ΜΙΑ καὶ εἰκοστῇ βιβλίῳ, i. e. as we also say in English, in the one and twentieth book; and in *Herodotus*, lib. v, we read τῷ ΕΝΙ καὶ τριακῶσφι (ἐλετ, namely) in the one and thirtieth year, for τῷ πρώτῳ, &c. See Mat. xxviii. 1, 1 Cor. xvi. 2. Mark xvi. 2. Comp. ver. 9. and Rev. vi. 1.

IV. *One, one only, unicus*. Mat. v. 18, 41. vi. 27. x. 29, 42. & al. freq.

V. *A certain one*. Mat. viii. 19. xix. 16. xxvi. 69. Luke v. 12. John xx. 7. Though I once thought this a merely *bellenistical* or *hebraical* sense of εἷς, conformable to the similar use of the Heb. אֶחָד one; yet *Kypke* on Mat. viii. 19, produces *Euripides*, *Plutarch*, *Lucian* and *Dionysius Halicarn.* applying the masc. εἷς, and fem. μία in like manner. So εἷς τις *a certain one*, Mark xiv. 47, 51, is used in the same sense by the Greek writers, as by *Homer* II. i. line 144, Εἷς τις ἀρχὸς ἀνὴρ *Some certain chief man*, and by *Arrian* (see *Rapheilius*),

pbelius), and *Lucian*, tom. i. p. 670.
ΕΙΣ ΤΙΣ μὲν αὐτῶν—*A certain one of them.* Comp. Luke vii. 19.

VI. Εἰς καὶ ἕτερος, *One and another*, Mat. vi. 24. Luke vii. 41. So in the profane writers.

VII. Εἰς καὶ εἰς, *One and the other*, for εἰς μὲν—ἕτερος δέ, or ὁ μὲν—ὁ δέ. Mat. xx. 21. xxiv. 40, 41. That this use of εἰς is agreeable to the *hebrew* and *bellenistical* idiom cannot be disputed. See 2 Chron. iii. 17. Zech. iv. 3, in Heb. and LXX. But it is no less true that *Aristotle*, as cited by the learned *Hoogeween* on *Vigerus* De Idiotism. cap. i. reg. 4, applies the word in the same manner, when he says, Δυο τα λοσον εχοντα, 'ΕΝ μὲν ὃ θεωρεμεν τα τοιαυτα των οντων, ὡν αἱ αρχαι μη ενδεχονται αλλως εχειν, 'ΕΝ δὲ γε, ὃ τα ενδεχομενα. There are two parts of which reason consists (*Duas animæ rationalis partes*, *Hoogeween*); one by which we contemplate such things whose principles cannot be otherwise, *the other* by which we consider contingencies." I add from *Pindar*, Nem. vi. line 1,

'ΕΝ ἀνδρων, 'ΕΝ θεων γενοσ.

One is the race of men, another that of the Gods.

So in our best English poets, *one* and *one* are often used for *one* and *another*. Comp. 1 Theff. v. 11, Οικοδομεῖτε εἰς τὸν ἕνα, *Edify one another.* For similar expressions in the Greek writers see *Kypke*.

VIII. Εἰς καθ' εἰς, *One by one*. occ. Mark xiv. 19. John viii. 9. Ὁ δὲ καθ' εἰς—*And each one in particular*—occ. Rom. xii. 5. If καθ' εἰς in these expressions be put for the preposition καὶ, it is evident that the following word ought, according to the usual diction of the Greek, and even of the sacred writers in other places (see 1 Cor. xiv. 31. Eph. v. 33.), to have been the accusative ἕνα. Some therefore regard καθ' εἰς as an *Hebraism*, and remark that εἰς is here used as if it were undeclined, like *Hebrew* nouns. It may seem, however, from *Lucian's* producing καθ' εἰς in his * *Solécista*, that, though not indeed a pure *Attic* phrase, yet it was

* ΛΟΥΚ. Εἰ ἀρα ΚΑΘ' Εἰς λαμβανει σε πατριαν; ΣΟΛ. Εἰνασι γε. ΛΟΥΚ. Ὁ δὲ ΚΑΘ' Εἰς πως πατριας; *Luc.* What? Does *each* (solecism) escape

sometimes used among the Greeks themselves in his time, as it certainly is by *Eusebius*, Præp. Ev. X. 1. Hist. Eccl. X. 4. See *Wetstein* Var. Lect. on Mark. But *Beza*, and after him other learned men, and particularly *Blackwall*, *Sacred Classics*, vol. ii. p. 43, in order to vindicate the sacred writers from the charge of solecism, have maintained, that καθ' εἰς should be taken not as a preposition, but as a contraction of the two particles καὶ εἰς *and then*; so that εἰς καθ' εἰς might be strictly rendered *one and then one, or another*; and ὁ—καθ' εἰς *one or this, and then one or another.* And true indeed it is that the purest *Attic* writers often put καὶ εἰς for καὶ εἰς; and *Blackwall* cites from *Aristophanes* καθ' applied in the same manner before an *aspirate* breathing. But still neither of the phrases εἰς καθ' εἰς, nor ὁ—καθ' εἰς, is produced from any Greek classic; and if even the elegance of the former could be justified by the exposition of *Beza* and *Blackwall*, yet that of the latter seems on their principles still less defensible. We do indeed meet with ὁ καθ' εἰς for *each one* in the 3d book of *Maccabees*, chap. v. 22, and in several of the later *Christian* Greek writers, but I believe in none of the ancient classic authors. On the whole therefore it seems most just and reasonable to say, that καθ' εἰς, as used by the sacred penmen, is either an *hebraical* or *bellenistical* expression, or at most not used by the pure and elegant writers and speakers of the Greek language. See *Bowyer's* Conject. on Mark, and comp. under *Idιωτης*.

Εἰς, A preposition. It generally implies *motion*, so may probably be derived from εἰω, or εἰμι, *to go*.

I. Governing an Accusative,

1. Into. Mat. ii. 13, 14. & al. freq. Αἰς xvi. 40, Εἰσηλθεν εἰς τὴν Λυδιαν, *They entered into Lydia's house.* *Alberti* on the place proves this a pure and elegant Greek phrase, by citing from *Aristophanes*, Plut. line 237,

Ἦν μὲν γὰρ Εἰς Φειδραλον εἰσελθὼν τυχωσ.

For if I happen to enter into the house of a miser."

you as it passes? *Sol.* So in truth they seem to do. *Luc.* But how could ΚΑΘ' Εἰς (for *each*) miss you? *Lucian* Solécist. tom. ii. p. 984. E. edit. Bened.

And

And line 242,

ἢ δ' ΕΙΣ παραπληγ' ἀνθρώπων εἰσελθὼν
τυχῶ.

If I happen to enter into the house of an extravagant fellow."

And from *Lyfias*, ΕΙΣΕΛΘΩΝ ΕΙΣ ΤΟΝ ΠΑΤΕΡΑ ΤΟΥ ΕΜΟΥ, *Entering into my father's house.*" See also *Wolffius* on the text. But, after all, observe that in Acts many of the best MSS read not εἰς, but πρὸς. See *Wetstein*, *Bowyer*, and *Griesbach*.

2. *To, unto.* Mat. xv. 24. xxii. 4. John xi. 31, 32. & al. Comp. John xiii. 1. Eph. iii. 19; where see *Rapheilius* and *Wolffius*.

3. *Among.* Luke xxiv. 47. John vi. 9. Rom. xv. 16.

4. *On, upon.* Luke xv. 22. John viii. 6.

5. *At, on,* applied to something lately preceding. Luke xi. 32.

6. *Towards, with respect to.* Rom. xvi. 19, twice. 1 Pet. iv. 9. Luke vii. 30, where see *Campbell's* Note.

7. *Before, in the presence of.* Acts xxii. 30.

8. *For, on account of.* Mark i. 4. 1 Cor. xvi. 1. 2 Theff. i. 11. Comp. Rom. xvi. 6.

9. *Of, concerning.* Acts ii. 25. xxv. 20. 2 Cor. xii. 6. Eph. v. 32, where *Rapheilius* shews that *Herodotus* and *Pausanias* use the preposition in this sense. And so do several other Greek writers cited by *Kypke* on Acts ii. 25.

10. *Against.* Mat. xviii. 21. Luke xii. 10; on which latter text observe, that *Xenophon* uses εἰς in the same sense, Memor. Socrat. lib. iii. cap. 14. § 4, Νομισας ὁ νεανίσκος ΕΙΣ ΑΥΤΟΝ εἰρησθαί τα λεχθέντα—The young man thinking that these things were spoken *against him*."

11. *Through, or by.* Acts vii. 53. Comp. Mat. xii. 41. Luke xi. 32. *Philem.* ver. 6.

12. *In order to.* Rom. i. 17. xvi. 26.

13. *Of time, For.* 1 John ii. 17. & al.

14. It is used for *Ev In, at.* Mat. ii. 23. Mark i. 9. ii. 1. John i. 18. Acts viii. 40. xxv. 15. & al. We need not have recourse to the *bebraical* or *hellenistical* idiom to account for this application of the word, since the purest Greek writers have used it in the same sense, as may be seen in *Pole Synopf.* on Mat. ii. 23,

in *Rapheilius* and *Wetstein* on Mark ii. 1. Luke i. 20, in *Blackwall's* Sacred Classics, vol. i. p. 150. 8vo. and in *Hutchinson's* Note 3, on *Xenophon*, Cyri Expedit. lib. ii. p. 163, 8vo.

15. *For, as.* 1 Cor. iv. 3, Εἰς ἐλαχίστον εἶμι. *Wolffius* says that εἰς is here pleonastical after the Hebrew idiom, and for proof cites the Heb. שׁוּמַל, Hag. i. 9. *Anacreon*, however, applies εἰς in a very similar manner, Ode xiv. line 15,

—Εἰδ' ἐαυτὸν

Ἀφῆκεν Εἰς βελέμενον.

Then (Cupid) threw himself upon me *for, or as,* an arrow.

So *Lucian*, Pseudom. tom. i. p. 877, Οὐδ' Εἰς πλεῖστον ἀπεθησαυρίζεν, Nor did he lay it up *for, or as,* a hoard or treasure." Comp. Acts viii. 23, where see *Alberti*, *Wolffius*, and *Doddridge*.

II. With an infinitive verb, and the neut. article το, it may be rendered,

1. *For, for to.* 1 Cor. xi. 22.

2. *That, to the end or intent that.* 1 Cor. x. 6. Eph. i. 12. 2 Theff. i. 5. Comp. chap. ii. 6.

3. *So that.* Rom. i. 20. 1 Theff. ii. 16. Heb. xj. 3.

III. In composition εἰς retains the sense of *into, or in, as* in the following words.

Εἰσαῖω, from εἰς *into, in,* and αἶω *to bring.*

To bring in, introduce, whether really, as Luke ii. 27. & al. or figuratively, as Heb. i. 6.

Εἰσακῶ, from εἰς *in,* and ακῶ *to bear.*

To let words sink into one's ears, as it were, (comp. Luke ix. 44.), q. d. *to bear in.*

I. *To bear, listen, or attend favourably.* occ. Mat. vi. 7. Luke i. 13. Acts x. 31. Heb. v. 7.

II. *To bear, hearken to obediently.* occ. 1 Cor. xiv. 21. *Rapheilius* has observed, that *Herodotus* uses the V. in the same sense.

Εἰσδεχῶμαι, from εἰς *in,* and δεχῶμαι *to receive.*

To receive into, namely, favour or communion, to receive. occ. 2 Cor. vi. 17.

Εἰσδραμῶ, from εἰς *in,* and obfol. δραμῶ *to run,* which see.

To run in. An obfol. verb, whence in the N. T. we have εἰσδραμῶσα particip. fem. sing. 2 aor. occ. Acts xii. 14.

Comp. Εἰσρεχῶ.

Εἰσεῖμι, from εἰς *in, into*, and εἰμι *to go*.

To go, or enter, into. occ. Acts iii. 3. xxi. 18, 26. Heb. ix. 6.

Εἰσελευθῶ, from εἰς *in, into*, and ελευθῶ *to come*.

To come, or enter, in. An obsolete verb, whence in the N. T. we have 2d aor. (by syncope) εἰσηλθόν, infin. εἰσελθεῖν, particip. εἰσελθών, 1st fut. mid. εἰσελευσόμεαι, perf. mid. Attic. εἰσεληλυθα. Jam. v. 4. See under Εἰσέρχομαι.

Εἰσενεῖκω, from εἰς *in, into*, and the obsolete ενεῖκω *to bring, lead*, which from ἄνωγῃ the Hiph. of Heb. אָנַח the same.

To bring in, lead into. An obsol. V. used in the N. T. in the 1st and 2d aorist. occ. Mat. vi. 13. Luke v. 18, 19. xi. 4. 1 Tim. vi. 7, where comp. Ecclef. v. 15.

Εἰσέρχομαι, from εἰς *in*, and ερχομαι *to come*. It borrows most of its tenses from εἰσελευθῶ.

I. *To come in, enter, in whatever manner.* See Mat. v. 20. vi. 6. vii. 13. viii. 8. (comp. Gen. xix. 8, in Heb. and LXX.) Mat. xxvi. 41, 58. Mark vi. 22. Luke vii. 45. Acts xix. 30. Heb. ix. 12. x. 5.

II. *To enter into the possession of.* occ. Luke xxiv. 26. Comp. Luke xxii. 3. John xiii. 27.

III. *To happen.* Luke ix. 46.

IV. Εἰσερχεσθαι καὶ ἐξέρχεσθαι, *To go in and out.* John x. 9. Acts i. 21. It is an Hebrew phrase for *familiar conversation, or performing the usual actions of life, or, according to Wolfius, for executing a public office.* Comp. Num. xxvii. 17. 2 Chron. i. 10. Jer. xxxvii. 4. in Heb. and LXX. and Εἰσπορευομαι II.

Εἰσκαλεῶ, ω, from εἰς *in*, and καλεῶ *to call*. *To call, or invite, in.* occ. Acts x. 23.

Εἰσόδος, ε, ῆ, from εἰς *in*, and ὁδός *a way*. *A way in, or into, an entrance, a first coming.* occ. Acts xiii. 24. 1 Theff. i. 9. ii. 1. Heb. x. 19. 2 Pet. i. 11.

Εἰσπηδάω, ω, from εἰς *in*, or *into*, and πηδάω *to leap*, which perhaps from the Heb. פָּרַד *to separate, free*.

To leap, spring, or rush, in. occ. Acts xiv. 14. xvi. 29. Alberti has remarked that this is an emphatical V. used by the Greek writers to express violent exertion on sudden emergencies.

Εἰσπορευομαι, from εἰς *in*, and πορευομαι *to go*.

I. *To go, or enter, in.* See Mark i. 21.

xi. 2. Luke xi. 33. Acts iii. 2. Mat. xv. 17. Mark iv. 19.

II. Εἰσπορευομαι καὶ ἐκπορευομαι, *To go in and out*; an Hebraism denoting *familiar conversation, or the executing of a public office.* occ. Acts ix. 28. Comp. Deut. xxviii. 6. xxxi. 2. 1 Sam. xviii. 13, 16, in Heb. and LXX, and Εἰσέρχομαι IV.

Εἰσρέχω, from εἰς *in, into*, and τρέχω *to run*.

To run in. Comp. Εἰσδρέμω.

Εἰσφέρω, from εἰς *in*, or *to*, and φέρω *to bring*.

To bring to, or into. occ. Acts xvii. 20. Heb. xiii. 11. Comp. Εἰσενεῖκω.

EITA, An Adv. of time or order, from the Heb. הַנּוּ *time, season*.

Then, afterwards. Mark iv. 17, 28. viii. 25. & al. freq. In Heb. xii. 9, Alberti and Rapphelius understand εἰτα to denote an animated interrogation, like the Latin *Itane?* *Itane verò?* *What then?* And they cite *Aristophanes, Demosthenes* and *Ælian* applying it in this manner. But *Qu?* whether the common interpretation, *Further, furthermore, quod accedit*, as εἰτα often signifies, is not better?

Εἴτε, A conjunction, from εἰ *if*, *whether*, and τε *and*.

I. *And if.* 1 Cor. xiv. 27.

2. *Whether, repeated* εἴτε—εἴτε, *whether—or.* 1 Cor. iii. 22. viii. 5. xiii. 8. Phil. i. 18. Col. i. 20. 2 Cor. xii. 2, where Kypke produces *Dionysius Halicarn. Demosthenes, and Josephus* repeating εἴτε in the same manner. So *Plato*; see *Vigerus De Idiōtism. p. 515. edit. Zeunii, Lips. 1788.*

Εἰωθεν and Εἰωθός. See under Εθω.

EK before a consonant, ΕΞ before a vowel. A preposition, derived perhaps from the Chald. ܝܬ *to go*, which from the Heb. הָלַךְ *the same*.

I. Governing a Genitive,

1. It denotes *motion from a place, Out of, from.* Mat. ii. 15. viii. 28. xxviii. 2. Mark i. 29. & al.

2. *Out of, of, from, in almost any manner.* See Mat. i. 3, 18. ii. 6. iii. 9. v. 37. xiii. 47. xxvi. 21. John xiii. 4. Rom. ii. 8. On Acts x. 45. xi. 2. Rom. iv. 14, 16, we may observe, that the Greek writers in like manner say, οἱ EK τῶ περιπατοῦντες for the peripatetics, οἱ EK τῆς σοφίας for the stoics; and on Tit. ii. 8,

Wetstein

- Wetstein* cites *Sextus Empir.* several times using "ΟΙ ΕΞ ΕΝΑΝΤΙΑΣ (γνώμης or χωράς namely) for opponents or opposites. Times, or τινάς, some, is understood before εκ or εξ, Luke xi. 49. xxi. 16. John xvi. 17. Acts xxi. 33. & al. An ellipsis usual in the Attic writers. See *Bos Elipf.* in ΤΙς.
3. From, or by. Mat. xii. 37. xv. 5. John vi. 65. Rom. i. 4.
4. Of time, From, ever since. Mat. xix. 20. Acts ix. 33. So *Xenophon*, *Cyrœpæd.* lib. vi. p. 341. edit. *Hutchinson*, 8vo. EK πολλά a long time since," *καίρα* being understood. But εκ δεύτερα means the second time, so Vulg. secundò; εκ τρίτα, the third time. Vulg. tertio. See Mat. xxvi. 42, 44. Acts x. 15. xi. 9. *Raphelius* on Mat. xxvi. 42, cites *Polybius* using the phrase εκ δεύτερα. To whom we may add *Lucian*, *Amores*, tom. i. p. 1067. *Josephus*, *Ant.* lib. xx. cap. 4. § 4. and cap. 5. § 2.
5. Of price, For. Mat. xx. 2.
6. Of place, At. Mat. xx. 21, 23. & al. *Raphelius* shews that *Herodotus* uses the preposition in this sense, and so do the LXX frequently for the Heb. particle ב. Comp. (inter al.) Exod. xiv. 20. 2 Sam. xvi. 6. 1 K. xxii. 19. 2 Chron. iii. 16. iv. 8, in the LXX and Heb.
7. In. It is sometimes equivalent to εν. Thus Luke xi. 13, "Ο πατήρ ὁ ΕΞ ἔρανε, means (Your) Father who is in heaven. Comp. Mat. vii. 11. But see *Bowyer* and *Campbell* on Luke. In 2 Cor. v. 2, το ΕΞ ἔρανε answers to ΕΝ τοῖς ἔρανις ver. 1, and refers, as *Raphelius* observes, to that celestial glory with which our bodies shall hereafter be clothed. The excellent critic just mentioned (whom see) shews, that both in *Xenophon* and *Herodotus* εκ or εξ is sometimes equivalent to εν. To the examples he has produced from *Herodotus*, I add from lib. i. cap. 62, Ἀθηναῖον δὲ δι' EK τὰ ἀσείας, But those of the Athenians who were in the city—" and from *Josephus*, *Ant.* lib. xiii. cap. 2. § 1. "Οἱ ἀσεβεῖς καὶ φυλάδες EK τῆς ἀκροπόλεως, λιαν εἰδεισαν, The impious, and deserters who were in the citadel (qui in arce erant. *Hudson*) were greatly terrified." Comp. 1 Mac. xiii. 49. The learned *Zeunius*, in his edition of *Vigetus De Idiotism.* p. 601. Lips. 1788,

remarks, that "εκ is elegantly used for εν, if any thing is so done in a place, that the same regard is had to another place." For examples he refers to *Homer*, Il. xix. line 375, *Polyb.* ii. 10. *Thucyd.* vi. *Anacreon*, Ode xxiv. line 10.

II. In composition it signifies,

1. Out, out of, from, off, as εκβαλλω to cast out, εκλινασσω to shake off.
2. Intensefied, as εκθαμβωω to terrify exceedingly; but this perhaps ultimately coincides with the preceding sense.

III. Before the syllabic augment of compound verbs the κ in εκ is changed into ξ, for the sake of sound, as in εξεπετασα, from εκπεταω.

Εκαστος, η, ον, "παρά το εκας, ὁ μη πλεας, ὅιον κεχωρισμενος, from εκας far, far off, not near, as being separated, or considered as distinct from others;" says the Etymologist: But *Eustathius* in *Dammi Lexic.* col. 2610, observes more particularly, "that εκαστος is the superlative of εκας, by syncope for εκαστος: for unity, adds he, remains as it were rolled up (σπυργυλισμένη) by itself; the number two recedes from it in two parts, whence the comparative εκαλερος both is spoken of two; three, four, &c. recede still further; hence to these is applied the superlative εκαστοι, which denotes a multitude far removed (εκας εσαν) from unity, and divided in itself."

Each, every one, separately or distinctly. 1 Cor. vii. 7. Gal. vi. 4. It is often, both in the profane writers, and in the N. T. joined, when singular, with verbs plural, as Mat. xxvi. 22, They began to say unto him εκαστος αυτων, namely, each one of them. Phil. ii. 4, Μη τα εαυτων εκαστος σκοπεῖτε, Regard not ye, i. e. each one of you, your own things." Comp. Mat. xviii. 35. Acts ii. 6, 8.

Εκαστε, An adv. of time, from εκαστος each, and οτε when.

Always. q. d. each when, at every time. occ. 2 Pet. i. 15.

Εκατον, δι, αι, τα. Indeclinable.

A noun of number, An hundred, perhaps from εκας far (which from χαλω to recede, see under Kanos) because far removed from unity, or the beginning of numbers. Mat. xiii. 8. & al. freq. *Herodotus*, lib. i. cap. 193, says that the country about *Babylon* was so fertile as constantly

constantly to produce *two hundred*, and sometimes *three hundred fold*.

ἑκατονταετής, εὐς, ες, ὁ, ἡ, from ἑκατον *a hundred*, and εἶος *a year*.

Of an hundred years, an hundred years old. occ. Rom. iv. 19.

ἑκατονταπλασιων, ονος, ὁ, ἡ, και το—ον, from ἑκατον *a hundred*, and πλασιων, which is used only as a *numeral termination*, answering to -plex in Latin, and -fold in Eng. and may be derived from the Heb. שָׁכַל denoting *accretion*, or *accession*.

An hundred-fold, centuplex. occ. Mat. xix. 29. Mark x. 30.

ἑκατονταρχης, εὐς, ὁ, from ἑκατον *an hundred*, and αρχω *to command*.

A centurion, a Roman military officer commanding an hundred men. Acts x. i. & al.

ἑκατονταρχος, ε, ὁ.

The same as ἑκατονταρχης, which see. Mat. viii. 5. & al. freq.

The LXX have frequently used this word in the plur. for the Heb. מאות ר"ח *captains of hundreds*.

Εκβαλλω, from εκ *out*, and βαλλω *to cast, drive*.

I. *To cast out*, as with the hands. Acts xxvii. 38.

II. *To cast, or pull out.* Mat. vii. 4, 5. Mark ix. 47.

III. *To cast out, eject*, as the excrements. Mat. xv. 17.

IV. *To cast out, reject, despise, condemn.* occ. Luke vi. 22, where Kypke shews the V. is thus used by Arrian, Josephus, Dionysius Halicarn. Demosthenes and Plutarch; and he here explains ονομα by authority, credit, credibility, and produces Josephus applying the N. in the like sense. But comp. Campbell.

V. Εκβαλλειν εξω, *To cast out*, of the synagogue and congregation namely, *to excommunicate*, John ix. 34, 35. Comp. Rev. xi. 2, and see Vitrina there.

VI. *To cast or drive out, to expel.* See Mat. viii. 12, 16, 31. xxi. 12. Luke iv. 29. Acts vii. 59. 3 John ver. 10. On Mat. xii. 27, see Whitby; and comp. Εξορις below.

VII. *To send out, or forth.* Mat. ix. 38. Luke x. 2. Comp. Mark i. 12. John x. 4.

VIII. *To send away, dismiss.* Mark i. 43. Jam. ii. 25.

IX. *To bring out or forth, to produce.* Mat.

xii. 35. xiii. 52. Luke x. 35. Rapphelius cites Polybius using the word in this sense three times within the compass of a few lines. And on Mat. xii. 35, observe that Herodotus, lib. vi. cap. 69, uses the phrase ΕΚΒΑΛΛΕΙΝ εἰς for *uttering an expression*.

Εκβασις, ιος, att. εως, ἡ, from εκβαινω *to go out, escape, happen, evadere, evenire*, which from εκ *out*, and βαινω *to go*.

I. *A way out, a way to escape.* occ. 1 Cor. x. 13.

II. *An event, end.* occ. Heb. xiii. 7.

Εκβλεω, ω, from εκ *out*, and obfol. βλεω *to cast*, which see.

To cast out. An obfol. V. whence in the N. T. Mark xvi. 9, we have 3d perf. sing. pluperf. aēt. εκβεβληκει, Ionic for εξεβεβληκει, 1st aor. pass. εξεβληθην, 1st fut. εκβληθησομαι.

Εκβολη, ης, ἡ, from εκβεβολα perf. mid. of εκβαλλω.

A casting out. occ. Acts xxvii. 18, where εκβολην ποιεισθαι, literally, *to make a casting out*, signifies to lighten a ship, by throwing out, or heaving overboard, the wares with which she is laden. Wetstein cites the same phrase from Dio Chrys. the LXX have also used it in the sense of throwing overboard, Jon. i. 5, where it answers to the Heb. הִשְׁתַּחֲתִי *to cast forth*.

Εκβαμιζω, from εκ *out*, and γαμιζω *to give in marriage*, which from γαμος *marriage*.

To place out in marriage, nuptui colloco, *to give in marriage*, nuptum do, as a father does his daughter. occ. Mat. xxii. 30. xxiv. 38. Luke xvii. 27. 1 Cor. vii. 38.

Εκβαμισκομαι, Pass. from εκ *out*, and γαμισκω *to give in marriage*. Comp. Εκβαμιζω.

To be given in marriage. occ. Luke xx. 34, 35.

Εκβονα, ων, τα, from εκ *from*, and γεβονα perf. mid. of γεινομαι *to be born*.

Descendants, grand-children. occ. 1 Tim. v. 4, where the Eng. translation renders it *nephews*, which, at the time that translation was made, signified * *grand-children, or descendants however distant*, but is now no longer commonly used in either of these senses.

Εκδαναναι, ω, from εκ *out*, or *entirely*, and δαναναι *to spend*.

* See Johnson's English Dictionary in *Nephew*.

To

- To spend entirely, expendere.* occ. 2 Cor. xii. 15.
- Εκδεχομαι, from εκ out, and δεχομαι to look, expect, which see.
- I. *To look out for, to expect.* occ. John v. 3. 1 Cor. xvi. 11. Heb. xi. 10. See the Eng. translation of the two latter passages. On John v. 3, 4, observe that the words at the end of ver. 3, εκδεχομενων την τε υδατος κινησιν, were originally wanting in the *Alexandrian*, and another ancient MS, as they still are in a third ancient, and another later one; and that all the 4th-verse was likewise wanting in the second MS just mentioned, as it also is in the *Vatican*, *Cambridge*, and another later MS, that in three later MSS it is marked with asterisks, and in two others with an obelus, and is moreover unnoticed in several ancient versions; and that, on the whole, *Griesbach* marks all the words beginning with εκδεχομενων in the third, to νοσημας at the end of the fourth verse, as what ought probably to be omitted.
- II. *To expect, wait for.* occ. Acts xvii. 16. 1 Cor. xi. 13. 1 Pet. iii. 20.
- Εκδηλος, ε, ο, η, from εκ out, and δηλος manifest.
- Manifest, evident.* occ. 2 Tim. iii. 9.
- Εκδημew, ω, from εκδημος one who is absent, or hath travelled, from his own people or country, which from εκ out of, from, and δημος a people.
- I. *To be absent from one's own people, to be abroad, in this sense, to travel.* Thus it is used in the Greek writers.
- II. In the N. T. *To be absent, either from the Lord, or from the body.* occ. 2 Cor. v. 6, 8, 9. *Socrates* in *Plato's Phædon*. § 12, calls his departing out of this life ΑΠΟΔΗΜΙΑ. See *Campbell's Prelim. Dissertat. to the Gospels*, p. 239.
- Εκδιδωμι, from εκ out, and διδωμι to give.
- To let out, i. e. to set to farm.* occ. Mat. xxi. 33, 41. Mark xii. 1. Luke xx. 9. *Plato* uses this word. See *Wetstein* on Mat.
- Εκδιησεομαι, εμαι, from εκ out, or intensive, and διησεομαι to recount.
- To recount, rehearse, or relate particularly, enarro.* occ. Acts xiii. 41. xv. 3.
- Εκδικew, ω, from εκ intens. and δικη vengeance, punishment.
- I. With an accusative of the person, *To*

- avenge, revenge.* occ. Luke xviii. 3; 5. Rom. xii. 19. Rev. vi. 10. xix. 2.
- II. With an accusative of the thing, *To avenge, punish.* occ. 2 Cor. x. 6.
- Εκδικησις, ις, att. εως, η, from εκδικew.
- I. *Avengement, vengeance, revenge.* Luke xviii. 7, 8. xxi. 22. Rom. xii. 19.
- II. *Punishment.* 1 Pet. ii. 14. 2 Thess. i. 8. 2 Cor. vii. 11, of the incestuous person, namely. See *Macknight* on the two latter texts.
- Εκδικος, ε, ο, η, from εκδικew.
- An avenger.* occ. Rom. xiii. 4. 1 Thess. iv. 6. But in Rom. εκδικος may be considered as an adjective, and joined with διακονος, a vindictive minister (see *Bowyer*); or rather, as Bishop *Pearce* conjectured (Epist. Altera ii. §), and as four MSS cited by *Wetstein*, and six by *Griesbach*, read, εις οψιν should be placed before εκδικος, and joined with διακονος, a minister for wrath, as just before διακονος—εις το αλαδον, a minister for good.
- Εκδιωκω, from εκ out, or intens. and διωκω to persecute.
- To persecute violently, expel, or drive away by persecution.* occ. Luke xi. 49. 1 Thess. ii. 15.
- Εκδοσος, ε, ο, η, from εκδιδωμι to deliver up: Given, or delivered up. "In *Polybius* and *Herodian*, εκδοσοι are those who are delivered up to the enemy, to be treated according to their pleasure." *Stockius*. occ. Acts ii. 23. See also *Rapheus*, *Wolfius*, *Kypke*, *Wetstein*, and *Bowyer*.
- Εκδοχη, ης, η, from εκδεχομαι to look for, expect, which see.
- A looking for* (Eng. trans.), *expectation.* occ. Heb. x. 27.
- Εκδυw, from εκ out, and δυw to clothe.
- To undeclothe, divest, strip off*, spoken of raiment. occ. Mat. xxvii. 28, 31. Mark xv. 20. Luke x. 30.—of the body. occ. 2 Cor. v. 4.
- EKEI, An adv. of place, perhaps from the Chald. ܐܬܝܢ to go, and ܝܬ postfixed to, towards, or from the Chald. ܐܬܝܢ here.
1. *There, in that place.* Mat. ii. 13, 15. & al. freq.
2. *Thither, to that place.* Mat. ii. 22. xvii. 20. & al. In this latter sense, as well as in the former, it is applied by the classical Greek writers, as may be seen in *Elfer*, *Kypke* and *Wetstein*, Var. Lect. on Mat. ii.

Εκείθεν, An adv. of place, from *εκεί there*, and the syllabic adjection * *θεν* denoting *from a place*.

From thence. Mat. iv. 21. v. 26. & al. freq.

Εκείνος, η, ο, A pronoun demonstrative, from *εκεί there*, and *ος* (frequently used for *ο* or *αυτος*) *that, or he*.

That, that there (as we say), or as French *celui-là, He, she, it*. See Mat. vii. 22, 27. xii. 45. xiv. 35. John i. 8, 18. Jam. iv. 15.

Εκείσε, An adv. of place, from *εκεί there*, and † *σε* a syllabic adjection denoting *at a place*.

There, at that very place. occ. Acts xxi. 3. xxii. 5.

Εκζησέω, ω, from *εκ out*, or intensive, and *ζησέω to seek*.

I. *To seek out, or diligently in order to obtain*. occ. Heb. xii. 17.—or *to know*. occ. 1 Pet. i. 10.

II. *To seek diligently, or earnestly after*, namely God, with a sincere and earnest desire to obtain his favour. occ. Acts xv. 17. Rom. iii. 11. Heb. xi. 6. The LXX have frequently used this phrase *ἐκζητεῖν Θεον* for the Heb. *בקש* or *דרש* *ידעו*. See inter al. Deut. iv. 29. Jer. xxix. 13. 1 Chron. xvi. 11. Ps. xiv. 2.

III. *To require, or exact severely*. occ. Luke xi. 50, 51. In this sense also the LXX have applied the word for the Heb. *בקש* or *דרש*. See 2 Sam. iv. 11. Ezek. iii. 18, 20. Gen. ix. 5. in Heb. and LXX.

Εκθαμβέω, ω, from *εκ out*, or intensive, and *θαμβέω to amaze, astonish*.

To amaze, astonish exceedingly, whence *Εκθαμβέομαι, εμαι*, Pass. *To be amazed, astonished exceedingly*, either with wonder, or fear, *to be terrified out of one's senses*, or wits, as we say, *to be astounded, or confounded*. occ. Mark xiv. 33. xvi. 5, 6. ix. 15.—*ἐκθαμβήθη* “*was struck with astonishment*; probably at those unusual rays of majesty and glory, which yet remained on his countenance (comp. Exod. xxxiv. 29, 30.)”; Doddridge's Paraphrase, whom see; as also *Whitby*.

* This syllable, as also *θεν* of the same import, seems a derivative from the Heb. *נָסַח* *to decline*, the *נ* being dropt as usual.

† This syllabic adjection, as also *ζε*, and perhaps *δε*, may be derived from the Heb. *זו* *this*.

Εκθαμβός, ο, ό, ή, from *εκ out*, or intensive, and *θαμβός amazement*.

Amazed, astounded, astonished exceedingly. occ. Acts iii. 11.

Εκθελος, ο, ό, ή, και το—ον, from *ἐκθίημι to put out, expose* a child, which see.

Exposed, cast out, abandoned. occ. Acts vii. 19.

Εκκαθαίρω, from *εκ out*, and *καθαίρω to purge*.

To purge out, purge, cleanse. occ. 1 Cor. v. 7. 2 Tim. ii. 21.

Εκκαίω, from *εκ out*, or intensive, and *καίω to burn*.

To burn, be violently inflamed, exardere. occ. Rom. i. 27, where see *Wetstein*; and observe, that an authentic and striking comment on this passage of St. Paul may be found in *Virgil's* 2d Eclogue, where the poet, describing his unnatural lust for *Alexis*, in the strongest terms, even uses the very words *ardeo* and *uro burn, inflame*, to express the violence of his abominable passion, line 1,

Formosum Pastor Corydon ardebat Alexin.

line 68,

Me tamen urit amor.

How painful and horrid is it to think, that a man of *Virgil's* elegant and improved understanding should be given up to a mind so undiscerning, and to such vile † affections! But, Lord! what is man except *Thou* give wisdom, and send thy *Holy Spirit* from above? That these abominable practices prevailed among the Greeks and Romans, and were even indulged by some of the most eminent of their philosophers, the English reader may see proved in *Leland's* *Advantage and Necessity of the Christian Revelation*, pt. ii. ch. 3. p. 49, &c. and ch. iv.

† Since writing the above, however, in the former editions, I am pleased to find the following remark of the critical Monf. Bayle in his Dictionary, Art. VIRGIL, Note (E.), where see more. In his *Bucolics* “he (*Virgil*) relates very criminal passions, but that is no proof that he was tainted with them. The passion for boys was not less common in the Pagan times than that for girls, so that a writer of Eclogues might make his shepherds talk according to this cursed fashion, without it's being a sign that he related his own adventures, or approved the passions he mentioned.”

p. 61, &c. and ch. viii. p. 126, &c. and ch. xi. p. 183, 8vo. Comp. also *Juvenal's* IId Satire.

Εκμακew, ω, from εκ out, and μακος bad, weak, faint-hearted.

To faint, fail, flag, to give out, as we say. occ. Luke xviii. 1, where see *Kypke* and *Wetstein*. 2 Cor. iv. 1, 16. Gal. vi. 9. Eph. iii. 13. 2 Theff. iii. 13.

Εκκενiew, ω, from εκ intensf. and κενiew to stab.

To stab, or pierce deeply. occ. John xix. 37. Rev. i. 7.

In several places of the LXX it answers to the Heb. קרַך to pierce, stab; and, according to *Aldus's* edition, even in Zech. xii. 10, where *Aquila*, *Symmachus* and *Theodotion* have likewise ἐξεκένησαν.

Εκκλαζω, from εκ out, and κλαζω to break. To break out, or off. occ. Rom. xi. 19, 20.

Εκκλειω, from εκ out, and κλειω to shut. To shut out, exclude. occ. Rom. iii. 27.

Gal. iv. 17.

Εκκλησια, ας, η. It seems to be derived from εκκαλειν to call out, though the learned *Mintert* chooses to deduce it from the Heb. עֵקֶב an assembly, for which the LXX have very frequently used Εκκλησια.

I. An assembly of the people, called out by the civil magistrate. In this sense it is used by the *Greeks, and particularly by the †Athenians, and thus it is applied, Acts xix. 39. Hence

II. An assembly of the people, though not thus lawfully called out. occ. Acts xix. 32, 40.

III. A general assembly of the Israelitish people. occ. Acts vii. 38. Comp. Heb. ii. 12. See *Doddridge* on Acts vii. 38, and comp. Exod. xix. 17, &c. xx. 18. Deut. iv. 10. xviii. 16.

IV. And most generally in the N. T. A church of God, i. e. an assembly, or society of men called out of mankind by the word of God. In this view it denotes

I. The universal Christian church militant, that is, the whole society of Christians where-soever dispersed, or howsoever distressed,

throughout the world. Mat. xvi. 18. Eph. v. 23, 25, 27. Col. i. 18, 24.

2. The universal church triumphant, and glorified. Eph. v. 27. Comp. Heb. xii. 23.

3. A particular church, though consisting of several congregations. Acts. viii. 1, (comp. ch. v. 14. vi. 7.) xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 8. & al. From these latter passages of the Revelation it is evident that the number of churches is estimated by the number of angels or bishops, and that each of these churches was therefore reckoned as one, because governed by one ruler, how many soever were the particular congregations it contained.

4. A particular or single congregation of Christians. Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philem. ver. 2. In the same sense it is applied in the plur. Acts

xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Theff. ii. 14. Gal. i. 2.

5. The place where such a congregation assembled. Acts xi. 26. 1 Cor. xi. 18, 22. comp. 1 Cor. xiv. 23. See the learned *Jos. Mede's* Works, fol. p. 319. & seqt. and *Wolffius* on 1 Cor. xi. 22.

In the LXX this word almost constantly answers to the Heb. עֵקֶב, which denotes in like manner an assembly, or congregation, and is often applied to the general assembly of the Israelitish people. See inter al. Deut. xviii. 16. xxxi. 30. Josh. viii. 35. 1 K. viii. 14, 22, 56, 66.

Εκκλινω, from εκ out, and κλινω to incline.

I. To go out of the way, decline, deviate. occ. Rom. iii. 12.

II. With αφο following, To decline from, avoid. occ. Rom. xvi. 17. 1 Pet. iii. 11.

Εκκολυμew, ω, from εκ out, and κολυμew to swim.

To swim out, or away. occ. Acts xxvii. 42, where *Kypke* quotes *Polybius* repeatedly using the V. in the same sense.

Εκκομιζω, from εκ out, and κομιζω to carry.

To carry out, i. e. of the city or town: For the † Jews used not to bury within the walls of their towns. So among ‖ the Athenians and Romans there were even laws to forbid that practice. *Elfner* shews

* See *Pollux*, lib. viii. *Mintert*, *Leigb*, &c.

† Who, besides their κυριαὶ ἐκκλησιαι, stated assemblies, had also their συκληλαι, which were called together by their military officers, or civil magistrates. See *Potter's* Antiquities of Greece, book i. ch. 17.

‡ See *Josephus*, De Bel. lib. v. cap. 13. § 7.

‖ See *Duport* on *Theophrast.* Eth. Char. p. 470. edit. *Needham*, and *Potter's* Ant. of Greece, book iv. ch. 7.

that *εκκομίζειν* is used in the Greek writers as a *funereal* term. To the instances he has produced, I add from *Lucian*, *Contemplant.* tom. i. p. 340. *Τον γείονα δε τον ΕΚΚΟΜΙΖΟΝΤΑ το παιδιον εκ οβρα.* But he does not look at his neighbour who is *carrying out* his child *to be buried.*" See also *Suicer's Thesaur.* on the word. occ. Luke vii. 12. Comp. John xi. 31, 38. Mat. xxvii. 60. John xix. 41. *Εκκοπῶ*, from *εκ out*, and *κοπῶ to smite, cut.*

To cut off.

- I. *To cut off, or down*, as a tree. Mat. iii. 10. vii. 19. Luke xiii. 9.
 - II. *To cut out, or off*, as a branch from a tree. Rom. xi. 22, 24.
 - III. *To cut off*, as the hand or foot. Mat. v. 30. xviii. 8.
 - IV. *To cut off, prevent.* occ. 2 Cor. xi. 12.
 - V. *To binder, render ineffectual.* occ. 1 Pet. iii. 7. Comp. Mark xi. 25, 26. 1 Tim. ii. 8.
- Εκκρεμαμαι*, from *εκ from*, and *κρεμαμαι to hang.*

To hang from, or upon. occ. Luke xix. 48, where it denotes *earnest attention*, of which it is most beautifully expressive. It is applied to the same purpose by the Greek writers. So *Eunapius* in *Ædelf. ΕΞΕΚΡΕΜΑΤΟ των λόγων, και της ακροασεως εκ ανεπιμπλατο.* He hung on his words, and was not satisfied with hearing." The Latin writers use *pendeo* in like manner. Thus *Virgil*, *Æn.* iv. line 79,

—*Pendetque iterum narrantis ab ore.*

Again with pleasure on his lips she hangs.

And *Ovid*, *Epist.* *Heroid.* I. line 30,

Narrantis conjux pendet ab ore viri.

Th' attentive wife hangs on her husband's lips.

Pope, *Epist.* to Lord *Cobbam*, lin. 184,

'Tho' wond'ring senates hung on all he spoke—

See more in *Alberti*, *Suicer's Thesaur.* in *Εκκρεμαμαι*, and *Wetstein.*

Εκλαλεω, ω, from *εκ, out*, and *λαλεω to speak.*

To tell, utter. occ. Acts xxiii. 22.

Εκλαμπω, from *εκ out*, or *emphat.* and *λαμπω to shine.*

To shine forth, or gloriously, effulgere. occ. Mat. xiii. 43. Comp. Dan. xii. 13, where the correspondent Heb. word is *נִרְחַץ to shine.*

Εκλθανομαι, Mid. from *εκ out*, and *λανθανομαι to forget*, which from *λανθανω to lie hid.*

To forget entirely, let slip out of the mind. occ. Heb. xii. 5.

Εκλεβομαι, Mid. from *εκ out*, and *λεβω to choose, select*, from Heb. *קָח to take*, to which *εκλεβομαι* answers in the LXX of Prov. xxiv. 32.

- I. *To choose, choose out*, " * take by way of preference (out) of several things offered," or *proposed, to elect.* occ. Luke x. 42. xiv. 7.

II. *To choose, choose out, or elect* a person to an office or employment. occ. Luke vi. 13. John vi. 70. † xiii. 18. xv. 16, 19. Acts i. 2, 24. vi. 5. xv. 7, 22, 25. And in the like view it is applied, 1 Cor. i. 27, 28, where God is said to have *chosen* the foolish and weak things, &c. of this world to confound the wise and strong, &c. In Acts xv. 22, " Understand *αυτες* before *εκλεξαμενους*, which otherwise ought to have been *εκλεξαμενοις* or *εκλεξαμενη.*—This change of the case has been often taken notice of by learned men. *Εκλεξαμενους* is ill translated *delectos* and *chosen*, as if it were the passive *εκλεχθεντας.* *Markland.* (Comp. ver. 25.) *Γραψαντες* at the end of the verse is referred to *Αποστολοις* as if it were *γραφασαι.*" *Bowyer's Conject.* For instances of similar changes of the cases of participles in the purest Greek classics, see *Rapbelius*, and *Elfner* on Acts xv. *Kypke*, and *Wetstein* on Luke xxii. 20. *Vigerus De Idiotism.* cap. vi. sect. 1. reg. 12. and Note; and comp. 1 Pet. iv. 3.

- III. *To choose, or choose out to special privileges*, as God *chose* the ancient Israelites, as a nation, to be his peculiar people. occ. Acts xiii. 17 †; or as he *chose* Christians, as Christians, to peculiar blessings before the foundation of the world. occ.

* *Johnson's Dictionary.*

† *Εγω οίδα υς εξελεξαμεν, i. e. I am well acquainted with those whom I have chosen.* (Comp. *Εγω IV.*) or, as *Doddridge* well paraphrases these words, " I know the real character, and all the most secret views and transactions of those whom I have chosen." Comp. ver. 11, and ch. vi. 64, 70, and see *Whitby* on John xiii. 18.

‡ Comp. Deut. iv. 37. vii. 7. x. 15. xiv. 2. 1 K. iii. 8. Pl. cxxiv. or cxxv. 4. Isa. xli. 8, 9. Jer. xxxiii. 24, in the LXX, in all which passages the *Εκλεβομαι* is used in this sense for Heb. *בָּחַר to choose.*

Eph. i. 4, εἶναι—*ἀλίας καὶ ἀμεμπτός*, &c. to the end, or with a design, that *they might be holy, and without blame*, &c. (the infin. being here used in the same sense as εἰς τὸ εἶναι, ver. 12, and denoting the end or design, as it * often does both in the sacred and profane writers;) or as he hath chosen the poor in this world, rich in faith, and heirs of the kingdom, &c. occ. Jam. ii. 5. So, for the sake of the elect, i. e. the † Christians, or christian Jews, whom, as believers in Christ, he had chosen for his people, he shortened the days of the siege of Jerusalem. occ. Mark xiii. 20. And thus Ignatius, in his Address to the Church of the Ephesians, calls it EKAETHMENH *elect* †.

Εκλειπω, from εκ out, or emphat. and λειπω to fail.

I. To fail entirely, cease. occ. Luke xxii. 32. Heb. i. 12.

II. To fail. occ. Luke xvi. 9; where the word seems to refer both to the circumstances of the steward in the preceding parable, who, when he had failed in the world (as we say), made to himself friends of the deceitful Mammon, and also to our

* So ελθεῖν, Mat. xiv. 29; ἀγαθὴ, Mark xiii. 15, 16; φυλασσεῖν, Acts xii. 4; καλοῦμεν, Acts xvii. 26; ζῆλεν, Acts xvii. 27; and see Βοῦ, Ellipt. on Εἰς, p. 319. 7th edit.

† See Bp. Newton's Dissertations on the Prophecies, vol. ii. p. 276, 8vo. 2d edit.

† The reader is particularly desired to observe, that I have carefully set down every text of the N. T. wherein this important verb εκλεῖσθαι, and its two derivatives εκλεῖστος and εκλεῖσθ (which see below), occur; because I am persuaded that a diligent and close attention to the texts themselves, together with their respective contexts, and a comparison of these with similar passages of the Old Testament, will be the most effectual, if not the only, method of determining or shortening certain modern controversies, and of leading the sincere and impartial Christian into the real mind of the Spirit of God with regard to those contested points. And I must plainly profess, that though I perused some of the most eminent human writers on both sides, yet, till I took the method here earnestly recommended, I could never form any settled judgement, nor obtain any solid satisfaction on these awful, interesting, and, as they have been managed, perplexing subjects.

How striking is the employment assigned by Milton to a part of the fallen angels! Par. Lost, book ii. line 557, &c.

Others apart sat on a hill retir'd,

In thoughts more elevate, and reason'd high

Of Providence, Fore-knowledge, Will and Fate,

Fixt-fate, Free-will, Fore-knowledge absolute,

And found no end in wand'ring mazes lost.

failing by death, or dying, in which sense it is not only used by the LXX, Gen. xxv. 8. & al. answering to the Heb. נָתַן to expire, but by Plato, Dionysius Halicarn. Xenophon, and others of the Greek writers, as may be seen in Wetstein. Comp. Campbell's Note.

Εκλεῖστος, η, ον, from εκλεῖσθαι.

Chosen, chosen out, elect.

I. Chosen out to a certain dignity or office. occ. Luke xxiii. 35. which seems an allusion to Isa. xlii. 1, where the Messiah is called by God בְּחִירִי *my chosen*, or elect one: and that the ancient Jews understood this prophecy of Isaiah as relative to the Messiah, is apparent from the Chaldee Targum on the place, which runsthus, בְּחִירִי מְשִׁיחָא אֲקָרְבֵנָּהּ *Behold my servant the Messiah! I will be near him: my chosen*—But, further, the word εκλεῖστος in St. Luke seems not only to denote our Saviour's being chosen to the office of the Messiah, but also his being approved by God in that capacity (comp. Sense IV. below), and accordingly St. Mat. ch. xii. 18, explains בְּחִירִי in Isa. xlii. 1, by ἀγαπητός *us my beloved*. Comp. 1 Pet. ii. 4, 6, where at the 4th ver. εκλεῖστος is opposed to ἀποδοκιμασμενος, *rejected, disapproved*, and at the 6th answers to the Heb. בָּחַן *tried, proved*, in Isa. xxviii. 16.

II. Εκλεῖστοι, ὅι, Chosen men, picked out for soldiers. occ. Rev. xvii. 14, where εκλεῖστοι plainly answers, but in a figurative sense, to the Heb. בְּחִירִי *chosen men*, which the LXX render by the same word, Jud. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2. & al.

III. Chosen to peculiar privileges and blessings. In this view it is used for *professed believers*, or *christians*, whether originally Gentiles or Jews, who are therefore called by St. Peter, 1 Ep. ii. 9, *γενος εκλεῖστος* a chosen generation, i. e. chosen to be God's peculiar people, as the Jews anciently were. (Comp. Exod. xix. 6. Isa. xliii. 20, 21, the apocryphal Esth. xvi. 21, and the texts cited from the O. T. in the first Note under Εκλεῖσθαι III.) occ. Mat. xxiv. 22, 24, 31. Mark xiii. 20, 22, 27. Col. iii. 12. 2 Tim. ii. 10. (Comp. Col. i. 24, 25.) Tit. i. 1. 1 Pet. i. 1. 2 Pet. ii. 9. So Clement applies the word, 1 Ep. to the Corinthians,

§ 2. "Ye contended day and night for the whole brotherhood, εἰς τὸ σωθῆσθαι μετ' ἐλεος καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ΕΚΛΕΚΤΩΝ αὐτοῦ, that through the mercy (of God) and a good conscience the number of his *elect* might be saved."

Wake. In the *Martyrdom of Polycarp*, § 16. edit. *Russel*. ΕΚΛΕΚΤΩΝ the *elect*, or christians, are opposed to ἀπιστῶν the unbelievers or heathen. And *Ignatius*, in his Address to the *Church of the Trallians*, styles it ΕΚΛΕΚΤΗ *elect*. Comp. ΣΥΝΕΚΛΕΚΤΟΣ.

IV. *Chosen, accepted, approved, excellent.* Comp. under *Sense I.* occ. Mat. *xx. 16. xxii. 14. Luke xviii. 7. Rom. viii. 33. (Comp. ver. 28, & seqt.) Rom. xvi. 13. 2 John ver. i. 13. 1 Tim. v. 21; in which last text the *elect* angels are plainly those angels who, when many others fell, kept their first estate, and so are *approved* by God. On this text compare *Josephus* De Bel. lib. ii. cap. 16. § 4. towards the end, and see *Wolffius*.

Clement, in his 1st Epistle to the *Corinthians*, § 49, uses the word in this sense also: "By charity were all the *elect* of God, πάντες οἱ ΕΚΛΕΚΤΟΙ Θεοῦ, made perfect. Without charity nothing is well-pleasing, εὐαρεστον, to God." Comp. § 1. The LXX have several times applied the word in this last sense, as in Isa. † xlv. 9, 15, 23, answering to the Heb. בְּרִיחַ *chosen, choice*, and in Prov. xvii. 3. Isa. xxviii. 16, to the Heb. בָּחַר *proved, approved*.

Εκλῆθμαι, Depon. from εκ out, or intens. and ληθομαι to forget (as this V. is often used in *Homer*), from ληθω to lie hid, which see.

To let slip out of mind, to forget entirely. occ. Heb. xii. 5. Comp. Εκλανθανομαι.

Εκλογή, ης, ἡ, from εκλεῖν perf. mid. of εκλεῖω to choose out, *elect*.

* See *Whitby* on these three texts of Mat. and Luke. *Theophylact's* Note on Mat. xxii. 14, seems very remarkable: Πολλὰς καλεῖ ὁ Θεός, πολλοὺς δὲ πάντας, οἱ σοὶ δὲ εκλεκτοὶ: οἱ σοὶ γὰρ σωζόμενοι καὶ ἀγιοὶ εκλεῖναι παρὰ Θεοῦ. Ὡς τε μὲν Θεὸς το καλεῖν, το δὲ ΕΚΛΕΚΤΟΥΣ γενέσθαι, ἢ μὴ, ἡμέτερον ἐστὶ. God calls many, or rather all, but there are few chosen; for there are few saved, and fit to be chosen by God: so that it is God's part to call, but to be chosen (*become elect*) or not, is our's.

+ On which passages compare Rom. xi. particularly ver. 5, 7.

I. *A choosing out, or election of a person to a certain office or employment.* occ. Acts ix. 15.

II. *A choosing out, or election of one nation rather than another to certain privileges and blessings.* occ. Rom. ix. 11. xi. 28. Thus in the first text there was an *election* of Jacob rather than of Esau, so that the posterity of the former should be served by that of the latter, and should enjoy other advantages above them. Comp. ver. 12, 13. Gen. xxv. 23. and Mal. i. 2, 3, and see *Doddridge's* Note on Rom. ix. 13. And thus in Rom. xi. 28, there was an *election* of the Jews to be God's peculiar people for their fathers sake (comp. Deut. iv. 7, 37. vii. 6, 7, 8. x. 14, 15.), which *election* it is plain the Apostle here urges as an argument, that all Israel (though now enemies to God) will hereafter be recalled to his favour through faith in Christ. See *Whitby* on Rom. xi. 28, and the following verses.

III. *An election, or being chosen to the blessings of the Gospel.* occ. Rom. xi. 5. 2 Pet. i. 10. 1 Thess. i. 4, where see *Macknight*. Also, *The persons so chosen.* occ. Rom. xi. 7. In this latter sense *Clement* applies the word to the *Corinthian christians*. 1 Ep. to Cor. § 29. ὅς (rather † ὅς) ΕΚΛΟΓΗΣ μέρος ἐποίησεν ἑαυτῷ, whom he hath made part of the *election* to himself." The expression λαίμακα κατ' ἐκλογήν χαρίδος, Rom. xi. 5, means a remnant of Jews reserved, or left, according as they were *elect* or *chosen out* (comp. Mat. xx. 16. xxii. 14. Mark xiii. 20, under Εκλεγομαι III.) from the rest of their countrymen to the blessings of the Gospel through the free grace of God vouchsafed to them on their believing in Christ, without any previous merit on their parts. For by GRACE they were saved through FAITH, and that not of themselves, it was the gift of God, not of works, lest any man should boast. See Eph. ii. 8, 9.

Εκλυω, from εκ out, or intens. and λυω to loose.

To dissolve. Whence

Εκλυομαι, Pass. To be dissolved, to become faint, to faint, either in body, as Mat. xv. 32. Mark viii. 3. Comp. Mat. ix. 36.—or in mind, as Gal. vi. 9. Heb.

† See *Davies's* Note on the place.

xii. 3, 5. In the profane writers likewise it denotes *being faint*. See *Wetstein* on Mat. xv. 32, and *Wolffius* and *Campbell* on Mat. ix. 36; in which latter text *Wetstein* and *Griesbach* for ἐκλελυμένοι adopt ἐστυλμένοι, which is the reading of very many MSS, six of which ancient. See Σκυλλω.

It occurs in the N. T. only in the above passages, but is used by the LXX in the same sense, 1 Sam. xiv. 28. 2 Sam. xvi. 14. xvii. 29. & al. for the Heb. חָנָן and חָנָן *to be tired, faint*. Comp. 1 Mac. iii. 17.

Εκμαρσσω, from εκ out, or intens. and μαρσσω *to wither*, which see under Απομαρσσομαι.

To wither, wither dry. occ. Luke vii. 38, 44. John xi. 2. xii. 3. xiii. 5.

Εκμυκτηριζω, from εκ out, or intens. and μυκτηριζω *to mock, sneer*, which see.

To mock, or sneer exceedingly. occ. Luke xvi. 14. xxiii. 35.

The LXX have used it in two passages, Ps. ii. 4. xxii. 7, for the Heb. עָלַז *to mock, deride*; but *Kypke* on Luke xvi. 14, observes that the profane writers very rarely use either the simple V. μυκτηριζω or it's other compounds; he, however, produces ΜΥΚΤΗΡΙΖΩΝ, and ΤΗΠΟΜΥΚΤΗΡΙΣΑΣ from *Stobæus*, and ΕΠΕΜΥΚΤΗΡΙΣΑΝ from *Menander* cited by *Plutarch*.

Εκνευω, from εκ out, and νευω *to move, tend, incline*, which may be from the Heb. נָוַה *to move, be agitated*.

I. *To decline, go aside*. So *Plutarch* De Gen. Socrat. tom. ii. p. 577, B. ΕΚΝΕΥΣΑΣ της οδου, *going out of the way*.

II. Simply, *To depart, go forth, or away*, in *Ælian*, and thus it seems used John v. 13. The 1st aor. ἐξενευσα in *Thucydides* and *Lucian* denotes *swimming out, escaping by swimming*; but is not this rather from the V. νευω *to swim*, than from νευω? See more in *Elfner*, *Wolffius*, and *Wetstein* on John v. 13.

The LXX have used it for the Heb. פָּנָה *turn, turn aside*, 2 K. ii. 24. xxiii. 16; and, according to some copies, for פָּנָה *decline, turn aside*, Jud. iv. 18.

Εκνηφω, from εκ out, and νηφω *to be sober*. *To awake sober out of a drunken sleep*, applied spiritually. occ. 1 Cor. xv. 34.

The LXX have used it in the same sense,

for the Heb. יָגֵן *to awake*, Joel i. 5, Εκνηφατε, οι μεθυοντες, *Awake, ye drunken*. (Comp. LXX in Gen. ix. 24. 1 Sam. xxv. 37.) So *Plutarch*, in *Demosth.* tom. i. p. 855, B. of *Philip* who had been drunk, μεθυων, ΕΚΝΗΨΑΣ δε—.

Εκουσιος, α, ον, from εκω *—εσα —ον willing*.

Voluntary, spontaneous, whence the neuter being used as a substantivε καλα εκουσιον, *of freewill*, i. e. *voluntarily*. occ. *Phillem.* ver. 14.

Εκουσιως, Adv. from εκουσιος.

Willingly, voluntarily. occ. Heb. x. 26. 1 Pet. v. 2.

Εκπαλαι, Adv. from εκ of, and παλαι *anciently, formerly*.

I. *Of old, in ancient times*. occ. 2 Pet. iii. 5.

II. *Of a long time*. occ. 2 Pet. ii. 3, where *Alberti*, *Wolffius*, *Kypke* and *Wetstein* shew that this compound particle εκπαλαι is used by *Josephus*, *Arrian*, and *Plutarch*.

Εκπειραζω, from εκ intens. and πειραζω *to try, prove, tempt*.

To try, prove, tempt, make trial or proof of. occ. Mat. iv. 7. Luke iv. 12. (Comp.

Exod. xvii. 2—7. Deut. vi. 16. Ps. lxxviii. or lxxvii. 18, 41.) Luke x. 25. 1 Cor. x. 9. (Comp. Num. xxi. 5.) See *Wetstein*, *Whitby*, and *Campbell* on Mat. iv. 7, and *Macknight* on 1 Cor. x. 9.

The LXX have used this verb for the Heb. נָסָה, Deut. vi. 16. Ps. lxxviii. 18.

Εκπεμπω, from εκ out, and πεμπω *to send*. *To send out, or forth*. occ. Acts xiii. 4. xvii. 10.

Εκπερισσος. See under Περισσος.

Εκπτελω, or Εκτελαννυμι, from εκ out, and πτελω *to open, stretch out*.

To stretch out, expand, as the hands, in earnestly addressing and persuading. occ. Rom. x. 21, where see *Kypke*; and *Vitranga* on Isa. lxxv. 2.

Εκπελω, from εκ out or from, and πελω *to fall*.

To fall off, or from. An obfol. V. whence in the N. T. we have 1st aor. ἐξεπεσα, 2d aor. ἐξεπεσον, infin. εκπεσειν, &c. See under Εκπιπλω.

Εκπιπλω, from εκ from, and πιπλω *to fall*.

I. *To fall off or from, to fall*. occ. Mark xiii. 25. Acts. xii. 7. xxvii. 32. Jam. i. 11. 1 Pet. i. 24.

II. Governing a Genitive, *To fall off from*. occ.

occ. Gal. v. 4. 2 Pet. iii. 17. Comp. Rev. ii. 5.

III. With εἰς following, *To fall upon, to run foul of, be cast upon*, as a ship. *Elfner* remarks, that a ship is said (i. e. in the Greek writers) ἐκπνίλειν when it is *dash'd against* the rocks, or runs aground: for the latter use of the word he quotes *Polybius* and *Aristides*; and of the former, *Herodotus*, cited by *Raphebius*, furnishes us with an example, ΕΞΕΠΝΙΤΟΝ πρὸς τὰς πέτρας, *They ran foul, or were dash'd against the rocks.*" The persons failing are also, in the above-mentioned circumstances, said ἐκπνίλειν, as *Raphebius* on Acts xxvii. 26, shews from *Xenophon*. "Ἐκπεσεῖν signifies *to fall upon* any thing, contrary to your expectation and will, by erring and wandering from your original course and destination. So *Hutchinson* on *Xenoph.* Αναε. p. 452, 8vo. on ἐκπνιλλοῦντας: *Eodem sensu* adbibetur ἐκπνίλειν, Acts xxvii. 17, 26, nempe de navigantibus, qui cursu proposito excussi vel in brevita incident vel in littus ejiciuntur." *Bryant's* Observations, &c. p. 27, and Note. occ. Acts xxvii. 17, 26, 29.

IV. * "To fall to the ground," i. e. be *ineffectual*, excidere. occ. Rom. ix. 6.

V. To fail, cease, be abolished. occ. 1 Cor. xiii. 8.

Ἐκπλεω, ω, 1st fut. ἐκπλευσω, from ἐκ out, and πλεω to sail.

To sail out, or forth. occ. Acts xv. 39. xviii. 18. xx. 6.

Ἐκπληρω, ω, from ἐκ intensf. and πληρωω to fulfil.

To fulfil entirely. occ. Acts xiii. 32.

Ἐκπληρωσις, ιος, att. εως, ἡ, from ἐκπληρωω. A fulfilling, accomplishment. occ. Acts xxi. 26. Comp. Num. vi. 5, 13, in LXX, and 1 Mac. iii. 49.

Ἐκπλησσω, or —τω, from ἐκ intensive, and πλησσω to strike.

Ἐκπλησσομαι, Pass. To be exceedingly struck in mind, to be astonished, astounded. Mat. vii. 28. xiii. 54. Luke ii. 48. & al. freq. Thus *Plato* De Rep. I. cited by *Wetstein* in Mat. Εἰς ἀκρόασις ΕΞΕΠΠΛΑΘΗΝ, *Hearing it, I was astonished.*" So *Lucian*, *Scytha*. tom. i. p. 653. "For as soon as I arrived in your city, ΕΞΕΠΠΛΑΘΗΝ μὲν εὐθύς, I was immediately astonished."

* Doddridge.

Plato applies the simple πλησσω in like manner, Epist. 7. ΠΑΛΗΓΕΙΣ εἰς τὴν λεχθελί, (just as we say in English) I being struck with what was said."

Ἐκπνεω, ω, from ἐκ out, and πνεω to breathe. I. To breathe out, emit the breath. Thus sometimes used by the profane writers.

II. To expire, die. occ. Mark xv. 37, 39. Luke xxiii. 46. *Sophocles* and *Plutarch* apply the V. in this latter sense. See *Wetstein* in Mark.

Ἐκπορευομαι, from ἐκ out, and πορευομαι to go.

I. To go, or come out or forth, spoken of persons, Mat. iii. 5, xx. 29. John v. 29. & al.—of words, Mat. iv. 4. xv. 11. Comp. Rev. i. 16. xix. 15.—of fame or rumour, Luke iv. 37.—of lightnings and thunders, Rev. iv. 5.—of evil spirits, Mat. xvii. 21.

II. To proceed, or come forth, as the Holy Spirit from the Father. John xv. 26.

III. Comp. Εἰσπορευομαι II.

Ἐκπορνεω, from ἐκ intensf. and πορνεωω to commit fornication or lewdness.

To commit habitually, or give oneself up to, excessive or abandoned fornication, or lewdness. occ. Jude ver. 7.

Ἐκπίλω, ω, from ἐκ out or from, and obfol. πίλω to fall.

To fall off or from, to fail. An obsolete verb, whence in the N. T. we have perf. act. ἐκπέπλωκα. See under Ἐκπνίλω.

Ἐκπύω, from ἐκ out, and πύω to spit.

Properly, To spit out; thence, To reject with disgust or contempt, respuere. occ. Gal. iv. 14, where see *Kypke* Observ. Sac.

Ἐκρίζω, from ἐκ out, and ρίζω to root.

To root out or up, to eradicate, properly as plants or trees. occ. Mat. xiii. 29. xv. 13. Luke xvii. 6. Jude ver. 12.

Ἐκστασις, ιος, att. εως, ἡ, from ἐκστημι, which see.

An ecstasy, in which the mind is for a time carried, as it were, out of, or beyond itself, and lost.

I. Great astonishment, amazement. occ. Mark v. 42. xvi. 8. Luke v. 26. Acts iii. 10.

II. A sacred ecstasy, or "rapture of the mind out of itself, when, the use of the external senses being suspended, God reveals something in a peculiar manner to

* Stockius.

his

his servants the prophets or apostles, who are then *taken, or transported out of themselves.*" occ. Acts x. 10. xi. 5. xxii. 17. In this latter sense Εἰς αὐτοὺς in the LXX (Gen. ii. 21. xv. 12.) answers to the Heb. חרדום *a deep or dead sleep.* Excellently therefore have our translators rendered it in the Acts by the English word, *a trance.*

Ἐκτρέφω, from ἐκ *out*, and τρέφω *to turn.*
To turn out of the way, pervert. occ.
 Tit. iii. 11, where see *Wolffius.*

Ἐκταρασσω, from ἐκ *intense*, and ταρασσω *to disturb.*

To disturb very much, or exceedingly, occ.
 Acts xvi. 26.

Ἐκτείνω, from ἐκ *out*, and τείνω *to stretch.*

I. *To stretch out, extend,* as the hand. Mat. viii. 3. xii. 3. & al. freq. On Acts xxvi. 1, *Wetstein* cites from *Polyænus*, ANETINE THN ΔΕΞΙΑΝ ὡς δεξιῇ ἵσχυσιν, *He lifted up his right hand, as going to harangue.*" Comp. Prov. i. 24.

II. *To cast out, or let down,* as an anchor from a ship. occ. Acts xxvii. 30.

Ἐκτελεῶ, ω, from ἐκ *out*, or *intens.* and τελεῶ *to finish.*

To finish entirely, complete. occ. Luke xiv. 29. 30.

Ἐκτενεια, ας, ῆ, from ἐκτενης.

Intenseness, or continuance. So Ἐν ἐκτενείᾳ for ἐκτενῶς, *Intensely, instantly,* comp. Luke xxii. 44.—or *continually,* comp. Luke ii. 37. occ. Acts xxvi. 7.

Ἐκτενέσρον, Compar. neut. of ἐκτενης (which see) used adverbially.

More intensely or earnestly. occ. Luke xxii. 44.

Ἐκτενης, εος, ες, ὅ, ῆ, και το—ες, from ἐκτείνω.

Continual, or intense. occ. Acts xii. 5. (Comp. Luke xxii. 44.) 1 Pet. iv. 8. Comp. ch. i. 22.

Ἐκτενῶς. Adv. from ἐκτενης.

Intensely, earnestly. occ. 1 Pet. i. 22. The LXX use this word for the Heb. בְּרוּךְ *in strength, strongly.* Jon. iii. 8. Comp. Judith iv. 10.

Ἐκτίθημι, from ἐκ *out*, and τίθημι *to put.*

I. *To expose, as an infant, to put or cast him out to chance* (as we say). occ. Acts vii. 21. *Herodotus*, lib. i. cap. 112, uses the V. twice in this sense. See also *Wetstein.*

II. *To expound, explain, declare.* occ. Acts xi. 4. xviii. 26. xxviii. 23.

The Latin *exponere* answers the Greek word in both these applications, and is accordingly used by the Vulgate in all the above passages.

Ἐκτινασσω, from ἐκ *from*, and τινασσω *to shake*, which see under Ἀποτινασσω.

To shake from, or off. occ. Mat. x. 14. Mark vi. 11. Acts xiii. 51. xviii. 6; where comp. Neh. v. 13, in LXX.

Ἑξῶς, η, ον, from ἕξ *six.*

The sixth. Mat. xx. 5. & al. freq. In order to reconcile John xix. 14, with Mark xv. 25, Dr. *Macknight* thought it sufficient to observe, that St. Mark reckons by the *Jewish* account, which begins the day at sun-setting, and reckons twelve hours to sun-rising, and then twelve hours more to sun-setting; so that the third hour in Mark began at our eight o'clock in the morning: But that "as John wrote his Gospel in Asia, after the destruction of the Jewish polity, for the benefit of the whole Roman empire, he could not avoid making use of the form and division of the day that was *best known*, viz. the form in use among the Romans, who began their day at midnight, reckoning twelve hours till noon, and from noon twelve hours to midnight, or the beginning of the next day." Thus Dr. *Macknight*, in his *Fifth Preliminary Observation to his Harmony*, 1st edit. But was this indeed the manner in which the Romans reckoned their *hours*? It were easy to quote from their writers many passages which clearly prove that it was not *. But I shall only produce the well-known lines of *Martial*, lib. iv. epigr. 8.

Prima salutantes atque altera distinet hora,
 Exercent raucos tertia caufidicos,
 In quintam varios extendit Roma labores,
 Sexta quies lassus—&c.

"The first and second hour are engaged at the temples of the gods, the third exercises the hoarse pleaders, from that into the fifth the Romans are employed in various occupations, the sixth affords rest to the weary," &c.

* See *Cicero* Orat. pro. Murenâ, § 33. edit. *Olivet.* —Epist. ad Attic. lib. ii. epist. 10. & lib. xiii. epist. 52. —Ad Famil. lib. vii. epist. 30. *Cæsar*. Comment. lib. iv. § 21. edit. *Clarke* and *Maittaire*. *Horat.* lib. i. sat. 5. lin. 23. 25. sat. vi. lin. 122. lib. ii. sat. 6. lin. 34. *Perfius*, sat. iii. lin. 4. & *Not. Delph. Martial*, lib. viii. epig. 67.

The

The truth is, the Romans (as well as the Jews, see John xi. 9. Mat. xx. 1—7.) at all times of the year allotted twelve hours to the day, and twelve hours to the night, reckoning the beginning of the day from sun-rise, and of the night from sun-set*. So that about the equinoxes their first hour of the day commenced at what we should call six o'clock in the morning, their second at seven, their third at eight, &c. How then can we reconcile John xix. 14, with Mark xv. 25? Numerous are the methods which have been taken by learned men for this purpose. These may be seen in *Wolfius* and others. I shall mention but two: 1st. That which proposes with a few MSS to read in John *ἐπὶ τῇ τρίτῃ* instead of *ἐπὶ τῇ ἑκτῇ* (see *Whitby* and *Doddridge*); but as that reading does not appear to be supported by sufficient authorities, (see *Mill* and *Wetstein*), this method may be rather thought cutting the knot than untying it. 2dly. The most satisfactory solution of the difficulty seems to be that stated by *Harmer*, who refers the *sixth hour* in John, not to the time of day, but to the immediately preceding Πάσχα, or the Paschal peace-offerings, which he shews from Dr. *Lightfoot* might begin at our three o'clock in the morning, or even earlier. And consequently our Saviour might be delivered up to the Jews about the *sixth hour after this time*, according to St. John's account, and be crucified at the *third hour of the day*, or between our eight and nine in the morning, according to St. Mark's. But for further satisfaction on this subject, I refer to *Harmer himself*, *Observations*, vol. iii. p. 130. & seq.

In John iv. 6, it does indeed seem at first sight as if the Evangelist reckoned the hours of the day in the manner mentioned by *Macknight*; because the usual time when the women in the east draw water was anciently (see Gen. xxiv. 11.) as it still is, the evening. But in reply to this it may be observed, that from the whole of the narration, John iv. it is evident that Jesus found the woman alone at the well, and that therefore it could hardly have been the usual time of women's

drawing water, but might much more probably have been twelve at noon than six in the evening: and further, that as the Samaritan woman appears to have been a person of bad character (see ver. 17, 18.), it is likely that she might choose to come to the well at a time of day when it was least frequented; and that this humility of her's might especially recommend her to the favour of HIM who came to save sinners, and knew her heart.

Ἐκτός, An adv. governing a gen. from *ἐκ* out

1. *Without*, as opposed to *within*. occ. 1 Cor. vi. 18. (where see under Πάς IV.)
- 2 Cor. xii. 2, 3. With the neut. article, *Τὸ ἐκτός*, *The outside*. occ. Mat. xxiii. 26.
2. *Except, besides*. occ. Acts xxvi. 22. 1 Cor. xv. 27.
3. *Ἐκτός ἐι μὴ*, *Except that, unless*. occ. 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19. *Lucian* often uses the same phrase; *Revisc. tom. i. p. 389. ΕΚΤΟΣ ΕΙ ΜΗ—εἴη, Unless he be.* Quom. conscrib. Hist. p. 677. E. ΕΚΤΟΣ ΕΙ ΜΗ—τὸ ὅτι ὑπολαβοῖ τις, *Unless any one should suppose*—See more instances in *Wetstein* and *Kypke* on 1 Cor. xiv.

Ἐκτρέπομαι, from *ἐκ* out, from, and *τρέπω* to turn.

- I. *To be turned out of the way, or aside*. occ. Heb. xii. 13. Also, *To turn aside*, in an intransitive sense. occ. 1 Tim. i. 6. v. 15. 2 Tim. iv. 4. See *Kypke* on 1 Tim.
- II. With an Accusative following. *To turn from, avoid, avert*. occ. 1 Tim. vi. 20. *Ἐκτρέφω*, from *ἐκ* intens. and *τρέφω* to nourish.

- I. *To nourish*. occ. Eph. v. 29.
- II. *To nourish, or bring up*. occ. Eph. vi. 4. In this latter sense of *bringing up, or educating*, it is frequently used by the LXX, answering to the Heb. גָּדַל. See, inter al. 1 K. xiii. 8, 10. 2 K. x. 6. Hof. ix. 14.

Ἐκτρώμα, *alos, το*, from *ἐκτρέφω* perf. pass. of the V. *ἐκτρέφω* to suffer abortion, miscarry, which from *ἐκ* and *τρέφω* to wound, hurt, and this from the simple *τρέφω* or *τρώ* the same, which may with great probability be deduced by transposition from the Heb. חָצַק to cut, wound.

An abortion, or abortive birth. occ. 1 Cor. xv. 8, where see *Macknight*.

* See *Rutherford's Astronomy*, No. 375, 376. *Plutarch*, *Quæst. Rom.* p. 284.

In two passages of the LXX, Job iii. 16. Ecclef. vi. 3, it answers to the Heb. נָפַל, of the same import, from the V. נָפַל to fall, fall away.

ἐκφέρω, from *ek* out, and *φέρω* to bring, carry.

I. To bring, or carry out. occ. Luke xv. 22. Acts v. 15. 1 Tim. vi. 7.

II. To carry out to burial. occ. Acts v. 6, 9, 10. Comp. ἐκκομίζω. Rapphelius shews from Herodotus and Polybius, that ἐκφέρειν is a funeral term, as the correspondent *efferre* is in Latin. See also Wetstein.

III. To bring forth, produce, as the earth. occ. Heb. vi. 8. It is used in the same sense by the Greek writers. See Wetstein.

ἐκφύω, from *ek* out, and *φύω* to flee.

I. To flee out. occ. Acts xvi. 27. xix. 16.

II. To escape. occ. Luke xxi. 36. Rom. ii. 3. 2 Cor. xi. 33. Heb. ii. 3. 1 Theff. v. 3.

ἐκφοβέω, *ω*, from ἐκφοβός.

To terrify. occ. 2 Cor. x. 9.

ἐκφοβός, *ς*, *ὁ*, *ῆ*, from *ek* intensive, and *φοβός* fear.

Exceedingly affrighted, terrified. occ. Mark ix. 6. Heb. xii. 21.

ἐκφύω, from *ek* out, and *φύω* to produce.

To produce, put, or thrust forth, as a fig-tree it's leaves. occ. Mat. xxiv. 32. Mark xiii. 28. In both these texts ἐκφύη may be rendered either transitively *putteth forth*, or intransitively *spring forth*; and *φύλλα* may accordingly be either the accusative or the nominative case. The former Interpretation seems preferable, because St. Luke in the parallel place, ch. xxi. 30, uses *προβαλῶσι* send forth *.

ἐκχέω, from *ek* out, and *χέω* to pour.

I. To pour out, properly as liquids. occ. Mat. ix. 17. Mark ii. 22.

II. To shed, as blood. occ. Acts xxii. 20. Rom. iii. 15.

III. To pour out, empty, as the bowels of wrath. Rev. xvi. 1. & seqt.

IV. To pour out, as money. occ. John ii. 15.

V. To pour out, as the Holy Spirit. occ. Acts ii. 17, 18, 33. Tit. iii. 6.

ἐκχύω, or ἐκχύνω, from *ek* out, and *χύω* or *χύνω* to pour.

I. To pour out, as liquids. occ. Luke v. 37.

II. To shed, as blood. occ. Mat. xxvi. 28, Mark xiv. 24. Luke xi. 50. xxii. 20, where see Wetstein and Kypke Obf. Sac.

III. Pass. To be poured, or gush out, as the bowels. occ. Acts i. 18.

IV. Pass. To be poured out, or shed abroad, as the gift of the Holy Ghost. occ. Acts x. 45.—or the love of God. occ. Rom. v. 3.

V. Pass. To rush, or run violently, effuse ruere. So Elshner, who shews that not only the LXX, Alexandr. Jud. ix. 44. xx. 37, but Themistius and Polybius have used it in this sense, and that the latter particularly applies it to inordinate desire. occ. Jude ver. 11, where comp. Kypke.

ἐκχωρεω, *ω*, from *ek* out, and *χωρεω* to go.

To go, or depart, out. occ. Luke xxi. 21.

ἐκψύχω, from *ek* out, and *ψύχω* to breathe. To expire, die. occ. Acts v. 5, 10. xii. 23.

ἐκίω, *εσα*, *οι*, either from *εικω* to yield, submit, or immediately from the Heb. *קִי* to obey.

Willing, voluntary, spontaneous. occ. Rom. viii. 2. 1 Cor. ix. 17.

ΕΛΑΙΑ, *ας*, *ῆ*. See under *Ελαιον*.

The olive, tree, and fruit. See Mat. xxi. 1. Rom. xi. 17, 24. (comp. Jer. xi. 16.) Jam. iii. 12.

ΕΛΑΙΟΝ, *ς*, *το*.

I. Oil, the expressed juice of the olive-fruit! Luke vii. 46. x. 34. & al. On Jam. v. 14, see Macknight.

II. Ελαιον αλαλλιασεως, The oil of gladness, denotes the unction of the Holy Spirit, anciently typified by oil; by which unction Jesus was appointed to the offices of prophet, priest and king. Comp. under *Μεσσίας*. occ. Heb. i. 9, where see Macknight, and comp. Ps. xlv. 7. 1 K. i. 39, 40.

As in Hebrew the olive is called *תֵּן* from *י* to shine, and it's oil *יִצְרָה* from *יָצַר* to give light, which every one knows oil is eminently capable of doing; so the * Greek names *ελαια* and *ελαιον*, the Latin *olea*, *oliva*, and *oleum*, the French *olive*, *olivier*, and *huile*, and the Eng. *olive*, and *oil*, seem to be all ultimately derived from the Heb. *לֵךְ* to shine.

Ελαιω, *ωνος*, *ὲ*, from *ελαια*.

Olivet, a mountain on the east of Jerusalem, so called from it's abounding in

* See Grotius on Mat. xxiv. 31.

* Comp. Heb. and Eng. Lex. in *י* and *יצר*.

olive-trees. occ. Acts i. 12. *Josephus* several times mentions this mountain in his *Jewish War*; and in his *Ant. lib. vii. cap. 9. § 2*, he speaks of it by the name *Ελαιωνος ορους*, as *St. Luke* does; but *lib. xx. cap. 7. § 6*, he observes, *Της πολεως αντικρυς κειμενον απεχει 5 αδια πωντε*, It is situated opposite the city, at the distance of *five stadia* or furlongs." This passage the learned *Hudson* in his *Note* reconciles with Acts i. 12, where *Olivet* is said to be a Sabbath-day's journey, or *eight stadia* from Jerusalem, by remarking that the foot of the mountain might be no more than five stadia from Jerusalem, and that Christ might, before his ascension, advance *three stadia* further upon it. But comp. under *Εχω* XI. The LXX have frequently used this word for an *olive-yard*, answering to the Heb. *תנ*, as *Exod. xxiii. 11. Deut. vi. 11. & al.*

Ελαστων, att. — *των, ονος, ο και η, και το —ον*, An irregular comparative, from *ελαχυσ* *small*; if perhaps it should not rather be deduced from the Heb. *שלל* *to weaken, waste*.

I. *Inferiour in worth or dignity, worse.* occ. *John ii. 10. Heb. vii. 7.*

II. *Inferiour in age, younger.* occ. *Rom. ix. 12. 1 Tim. v. 9*, where the Neut. *ελαττω* agrees with *χρημα* understood. See *Wetstein* and *Bowyer*.

Ελαττονω, ω, from *ελαττω*, *το, less*. *To have too little, to lack.* occ. *2 Cor. viii. 15*, which is a citation of *Exod. xvi. 18*, where in the LXX *ηλαττονησεν* answers to the Heb. *רעב* *wanted, lacked*.

Ελαττω, ω, from *ελαττω*.

I. *To make lower, or inferiour.* occ. *Heb. ii. 7, 9*. The 7th ver. is a citation of the LXX version of *Psal. viii. 6*, and as well as the Heb. *כי יתנניך מלך מעל ויחזקת*, may be literally rendered, *Thou makest him a little while inferiour to (as in Eng. Marg.) the Aleim, i. e. to the material Aleim, or agents of nature, called by the LXX and the Apostle αγγελος angels*.

II. *Ελαττομαι, εμαι*, Pass. *To be lessened, decrease.* occ. *John iii. 30*.

Ελαγω, from *ελαω* the same, whence it borrows several of it's tenes.

I. *To drive, impel.* occ. *Jam. iii. 4. 2 Pet. ii. 17. Luke viii. 29*.

II. *To row, i. e. drive or impel a ship or boat with oars.* In the profane writers the accusative N. for a *ship* or *ships* is sometimes expressed with this V. but sometimes omitted, as in the N. T. occ. *Mark vi. 48. John vi. 19*, where see *Elfner, Wolfius* and *Kypke*.

Ελαφρια, ας, η, from *ελαφρος*.

Lightness, levity, inconstancy. occ. *2 Cor. i. 17*.

Ελαφρος, α, ον, q. ελαφερος, from *ελαφος* a *stag*, which may be either from Heb. *שן* *an ox*, which it doth in some degree resemble, (comp. under *Ελεφαντινος*) or from *שן* a *stag*, and *שן* *active, nimble. Light, not grievous.* occ. *Mat. xi. 30. 2 Cor. iv. 17*. As to the former passage we may observe, that *Lucian* has the phrase *ΖΤΩΝ ΕΛΑΦΡΟΝ*. *De Merc. Cond. tom. i. p. 470*, and that in the latter text the neuter adjective *το ελαφρον* is used substantively for *ελαφρια lightness*.

Ελαχιστος, η, ον, Superlat. of *ελαχυσ* *small*, which from the Heb. *רלל* *to part, divide. Smallest, least*, in size, quality, state, dignity, or esteem. See *Jam. iii. 4. Mat. ii. 6. v. 19*. (where see *Wetstein* and *Campbell*) *1 Cor. iv. 3. xv. 9*.

Ελαχιστοτερος, α, ον, An unusual Comparative formed from the Superlat. *ελαχιστος. Less than the least.* occ. *Eph. iii. 8*. It is a very strong and emphatical word. *Grotius* on the text cites from the Greek poets several comparatives and superlatives thus formed from other comparatives or superlatives: and such are sometimes used likewise in the prose writers. Thus *Thucydides* IV. 118, has *καλλιωτερον*, *Strabo* *περλιον*, *Xenophon* *Hel. I. εσχάτωτατος*, and *Sextus Empir. IX. p. 627, ελαχιστοτατα*. So in Lat. *minimissimus, prostrerior, postremissimus*. See *Wetstein* on *Eph. iii. 8*, and comp. *Μειστοτερος*.

ΕΛΑΩ, ω, from the Heb. *שלל* *to cast off, or to a distance*.

To drive, impel, as a ship with oars. occ. *John vi. 19. Homer* often uses this V. in a poetic form, as *Il. v. line 366, Μαστιγαν δ' ΕΛΑΑΝ*, *He whipt to drive them, i. e. the horses, and applies it to a ship either with or without rowers*. See *Odyss. xii. lin. 47, 55, 109, 124. Comp. Ελαυνω* II.

Ελεγεγίς,

Ελεγεις, ιος, att. εως, η, from ελεγκω.

A reproof. occ. 2 Pet. ii. 16.

Ελεγχος, ο, δ, from ελεγχω.

- I. *Conviction, evident demonstration or manifestation.* occ. Heb. xi. 1. So Theophylact on the place, Ελεγχος, τὰ ἐς εἰς δειξις, φανερωσις ἀδελῶν πειρασµάτων ποιεῖ γὰρ ταυτα βλέπεσθαι τῷ νῷ ἡµῶν ὡς παρόντα. Ελεγχος, that is, the *showing* or *manifestation* of things not seen; for it (faith) makes them *to be seen* by our mind as if they were present." So the Syriac version renders ελεγχος by *āḥlā* the *manifestation*; and *Corydostom*, from this expression, Ελεγχος οὐ βλέποµενων, observes, Ἡ πιστις τοῖνυν ἐστὶν οφθαλμῶν τῶν ἀδελφῶν, φησι, καὶ εἰς τὴν αὐτὴν τοῖς ὁρωµενοῖς φερεῖ πλῆροφροσιν τὰ µη ὁρωµένα. Faith then, says the Apostle, is the *seeing* of things not manifest, and brings those things that are not seen to the same *full demonstration* as those which are." See *Suicer's Theaur.* under Πιστις, vol. ii. col. 734. 1st edit.
- II. *Conviction of error, refutation.* occ. 2 Tim. iii. 16.

ΕΛΕΓΧΩ, perhaps from the Heb. עָרַב *instruction, doctrine*, with τ prefixed.

To demonstrate, shew by evident and convincing reasons.

I. To convince. John xvi. 8, (where see *Campbell's Note*.) Tit. i. 9.

II. To convict. John vii. 9, 46, (where see *Campbell's Note*.) Jam. ii. 9.

III. To manifest, make manifest, discover. John iii. 20, where ελεγχθη answers to φανερωθη in the following verse. So the learned *Elshner* interprets the word in this text, and in Eph. v. 13, and shews that the Greek writers use it in the same sense, as for instance, *Artemidorus*, *Oneirocrit.* lib. i. cap. 68. p. 57. Τα κρυπτα ΕΛΕΓΚΕΙ, *Manifests hidden things.*" Comp. *Wetstein* on Eph.

IV. To reprove, rebuke, by words. Mat. xviii. 15. Luke iii. 9. Tit. i. 13.—by afflictions, Heb. xii. 5. Rev. iii. 9.

Ελεεινος, η, ον, from ελεος.

Pitiable, miserable. occ. Rev. iii. 17. 1 Cor. xv. 19, in which latter text observe, that the comparative ελεεινότεροι is used for the superlative ελεεινοτάτοι.

So *Anacreon*, Ode xlv. line 3,

ΧΑΛΕΠΩΤΕΡΟΝ ΔΕ ΠΑΝΤΩΝ, for

ΧΑΛΕΠΩΤΑΤΟΝ ΔΕ ΠΑΝΤΩΝ.

But the *hardest* (case) of all.

Comp. under Μειζων.

Ελεω, ω, from ελεος.

I. To pity, have pity or compassion upon. Mat. ix. 27. xviii. 33. Luke xvi. 24. Rom. ix. 15, 16, 18; on which passage see *Wolfius* Cur. Phil. Κυριε ελεησον—Lord have mercy—Mat. xvii. 15. It is well known that this became a common form of supplication among Christians. And after the propagation of Christianity, it was used also by the Heathen. Thus in *Arrian*, *Epicet.* lib. ii. cap. 7. Τον Θεον επικαλαµενοι δεοµεθα αυτε, ΚΥΡΙΕ ΕΛΕΗΣΟΝ, In our invocations of God we intreat him, *Lord have mercy*—This seems one of the instances in which the Christian phraseology was adopted into the popular language. Comp. under Ψυχη VII.

Ελεσομαι, εμαι, Pass. To be pitied, obtain pity or mercy. Mat. v. 7. Rom. xi. 30, 31. 1 Pet. ii. 10. & al.

II. To shew mercy, perform acts of mercy or pity. Rom. xii. 8, where see *Macknight*. Ελεηµοσυνη, η, η, from ελεημων.

I. Pity, compassion. So in *Callimachus's* Hymn to Delos, lin. 151, 2, *Latona* speaks to the river *Peneus*,

—Μη σὺν ἑµεῖο παθεῖς κακὸν εἶνεκα, τῆς δὲ
ΑΥΤ' ΕΛΕΗΜΟΣΥΝΗΣ—

Nor shalt thou suffer ill on my account
For this compassion—

II. In the N. T. A work of mercy, particularly *almsgiving*. Mat. vi. 1, 2, 3, 4. Also, *The alms itself, or money given to the poor*. Luke xi. 41. xii. 33. Acts iii. 2. & al. Hence the Latin ecclesiastical writers use the word *eleemosyna*, whence by a corruption our English *alms*. Though several learned men, as *Mill*, *Doddridge*, *Rp. Pearce*, and *Campbell* (whom see) have thought that in Mat. vi. 1, δικαιουσιν, not ελεηµοσύνην, was the true reading, yet it seems remarkable that *Griesbach* should admit the former word, which is found in only two Greek MSS, into the text. See *Wetstein* in Var. Lect.

Ελεημων, ονος, ο, η, from ελεω.

Pitiful, compassionate, merciful. occ. Mat. v. 7. Heb. ii. 17.

ΕΛΕΟΣ, ο, δ, and ΕΛΕΟΣ, εος, ος, το.

I. Pity, compassion, mercy. Tit. iii. 5. (Comp. Heb. iv. 16.) Luke i. 78. Eph. ii. 4. & al.

II. *A work, or act, of mercy.* Luke x. 37. Jam. ii. 13. Comp. Mat. ix. 13. xii. 7. This word seems to be derived either from the Heb. *חָתַךְ* to pierce, wound, or from the N. *כָּאֵן* pain, anguish, dropping the aspirate. Thus the correspondent Latin word *miseriordia* (whence our Eng. *mercy*) is from *miseria cordis pain of heart*, occasioned by the sight or idea of wretchedness; and thus we say in English, that our hearts are *pierced* or *pained* with the miseries of others.

—Poor Phædra's sorrows

Pierce thro' my yielding heart, and wound my soul.

Smith's Phæd. and Hippol.

Ελευθερία, ας, ἡ, from ελευθερος.

Liberty. In the profane writers it is used for *corporal liberty*, and *freedom from outward servitude*; but in the N. T. it denotes *spiritual liberty* or *freedom*, 2 Cor. iii. 17;—especially from *legal ordinances*, Gal. ii. 4. v. 1, 13;—joined with *freedom from the slavery of sin*, Jam. i. 25. ii. 12. Comp. Rom. viii. 21.

Ελευθερος, α, ον, from ελευθεριον ὅπου εἶρα going or coming where one pleases.

I. *Free from corporal slavery.* 1 Cor. vii. 21, 22. xii. 13. Gal. iii. 28. iv. 22. & al.

II. *Free from legal obligation.* occ. Mat. xvii. 25. Rom. vii. 3. Comp. 1 Cor. ix. 1, 19.

III. *Free from the slavery of sin.* occ. John viii. 36. Comp. Rom. vi. 20, where they who are *free* from righteousness mean such as *pay no sort of obedience* to it.

Ελευθερω, ω, from ελευθερος.

To free, set free, from legal ordinances, Gal. v. 1.—from the slavery of sin, John viii. 32, 36. Rom. vi. 18, 22. Comp. Rom. viii. 2, 21.

ΕΛΕΥΘΕΩ. An obsolete V. probably derived from εἴλω the infinitive of the V. εἴλω, which in Heb. signifies *to go or come up*, and in Chald. *to go or come in*.

To go, or come. From this old V. we have in the N. T. 2d aor. ἤλυθον, by sync. ἤλθον, imperat. ἐλθε, subj. ἐλθω, particip. ἐλθων, perf. mid. ἤλυθα, att. ἐληλυθα, and pluperf. ἐληλυθειν. See under Ερχομαι.

Ελευσις, ιος, att. εως, ἡ, from ἐλεuthω. *A coming, advent.* occ. Acts vii. 52.

Ελεφαντινος, η, ον, from ελεφανς, αντιος; δ, αν elephant, which from the Heb. פָּרָה, or * Phenician פֶּרָה, an ox, † to which genus many animals of large bulk were anciently referred. Thus the ‡ Romans called elephants Lucas boves *Lucanian oxen*; oxen on account of their size and horns (or as we less properly call these latter, their teeth), and *Lucanian* because they first saw them in *Lucania*, during the war with *Pyrrhus*.

Ivory, i. e. *made of ivory*, or *elephant's tusks.* occ. Rev. xviii. 12, where see *Kypke* concerning the value which the ancients set upon *ivory*, and the various uses to which they applied it.

ΕΛΙΣΣΩ, from Heb. עָלַץ to move quickly. Comp. Είλισσω.

I. *To roll, roll round.* Thus it is used in the profane writers.

II. *To roll up*, as a garment. occ. Heb. i. 12.

Ελκος, εος, ος, το, from ἐλκω to draw, because it seems to draw or attract the morbid juices to the affected part.

An ulcer, a sore. occ. Luke xvi. 21. Rev. xvi. 2, 11.

Ελκωω, ω, from ἐλκος.

To ulcerate, exulcerate, whence, as a part. perf. pass. ἡλκομενος *ulcerated, ulcerous, full of ulcers or sores.* occ. Luke xvi. 20.

Ελκωω, from ἐλκω.

I. *To drag, drag*, as a net, John xxi. 6, 11.—as men before magistrates, Acts xvi. 19.

II. *To draw*, as a sword out of the sheath. occ. John xviii. 10.

III. *Figuratively and spiritually, To draw or persuade* to the acknowledgement and faith of Christ by the *external miraculous evidences* of his divine mission *imposed on the soul by the influence and illumination of the Holy Spirit.* occ. John xii. 32.

* ΑΛΦΑ—φοινίκας ἔτε καλεῖν τον ΒΟΥΝ, *Pintare* in Sympos. lib. ix. qu. 2.

† See Bochart, vol. ii. 250. & seqt.

‡ So Pliny, Elefantos Italia primum vidit Pyrrbi Regis bello, & boves Lucas appellavit in Lucanis usus.—Nat. Hist. lib. viii. cap. 6. And Varro still more accurately, A Lucanis Lucas; ab eo quod nostri quam maximam quadrupedem, quam ipsi haberent, vocarent bovem; & in Lucanis Pyrrbi bello primum vidissent apud hostes elephantos, id est, quadrupedes cornutas (nam quos dentes multi dicunt sunt cornua) Lucam bovem appellasse. De Ling. Lat. lib. vii.

vi. 44. Comp. ver. 65. John x. 25. xiv. 11. xv. 24. See *Jenkin's Reasonableness of the Christian Religion*, vol. ii. chap. 32.

ΕΛΚΩ, from Heb. עָלָה, Hiph. of עָלָה, *To cause to go or come.*
To draw, drag. occ. Acts xxi. 30. Jam. ii. 6.

ΕΛΛΑΣ, αἰός, ἡ.

Hellas. occ. Acts xx. 2. Anciently the name of a city in *Thessaly* mentioned by *Homer*, Il. ii. line 683, and Il. ix. line 395, 447. & al. and of the neighbouring country, Il. ix. line 474, which lay on the shore of the *Pegasean* gulf opposite the coasts of *Mysia* and *Æolis* in *Asia minor*, from which countries it was probably peopled; and it seems to have been called *Hellas* from the Heb. word עֲלֵי beyond, as being beyond the *Ægean* sea in respect to the region whence the first planters of it came. The inhabitants of this city and country are by *Homer* named Ἑλλήνες, Il. ii. line 684, by which appellation † *Tbucydides* remarks towards the beginning of his first book, "*Homer never means all the Grecians, but only the inhabitants of the Phthiotis who were commanded by Achilles.*" But in process of time the name Ἑλλάς was extended to all the countries lying between *Macedonia* and *Peloponnesus*, and even sometimes included both these latter, and the inhabitants of all this region were called Ἕλληνες. It must be observed, however, that the profane writers, both Greek and Latin, often distinguish, as St. Luke does, between *Macedonia* and Ἑλλάς or *Greece*. See *Rappelus* and *Wetstein* on Acts xx. 2.

Ἑλλήν, ἦρος, ὁ, from Ἑλλάς.

I. A *Grecian*, a native of *Hellas* or *Greece*. Rom. i. 14. 1 Cor. i. 22, 23. Comp. under Ἑλλάς.

II. A *Gentile*, who followed the religion and manners of the *Greeks*, as opposed to a Jew. John vii. 35, twice. Acts xiv. 1. (Comp. ver. 5.) xviii. 4. xix. 10. xx. 21. Gal. iii. 28. Col. iii. 11. & al. Comp. 2 Mac. iv. 10—15. vi. 9. xi. 24.

* See Dr. *Hodges's* Miscellaneous Reflections, p. 226. 2d edit.

† Ὁμοῖος ὑδάτων τῆς ἑμπανίας ονομασέν Ἕλληνας, οὐδ' ἄλλως ἢ τοὺς μετ' Ἀχιλλεύου ἐκ τῆς Φθιώτιδος ὅπως καὶ πρὸς τοὺς Ἕλληνας ἦσαν.

III. A *Jewish proselyte descended of Grecian parents or ancestors.* occ. John xii. 20. See *Doddridge* on the place, and comp. Acts xvii. 4. See also *Suicer's Thesaur.* on this word.

Ἑλληνικός, ἡ, ον.

Grecian, Greek. occ. Luke xxiii. 38. Rev. ix. 11.

Ἑλληνίς, ἰδός, ἡ, from Ἑλλήν.

A *Grecian woman*, i. e. in religion, a *Gentile*. occ. Mark vii. 26. (where see *Wetstein*) Acts xvii. 12.

Ἑλληνιστής, ε, ὁ, from Ἑλλήν.

An *Hellenist* or *Grecian proselyte*. occ. Acts vi. 1. ix. 29. xi. 20. After attentive consideration, I concur with the opinion of the learned *Wolffius*, on Acts vi. 1, that the Ἑλληνισταί mean such persons as had been converted from *heathenism* to *judaism*. That it does not signify merely foreign Jews who used the Greek language in their synagogues and conversation, is evident from Acts xi. 20, where these Ἑλληνισταί are distinguished from the Ἰσθαῖοι or Jews by birth, mentioned in the preceding verse. *Doddridge* and others, who embrace the last-mentioned interpretation of Ἑλληνισταί, are so sensible of the force of this passage, that, upon the authority of the *Alexandrian MS.* and some of the ancient versions, though opposed by almost all the other MSS, they read Ἑλληνας instead of Ἑλληνιστάς; and *Doddridge* is so bold as to say, that common sense would require us to adopt this reading, even if it were not supported by the authority of any manuscript at all †. This assertion, however, can only be supported by supposing, that Ἑλληνιστής must signify a native, though grecizing, Jew. But see *Wolffius* on Acts vi. 1. xi. 20. || and *Suicer, Thesaur.* in Ἑλληνιστής II.

† See what *Campbell* says very well on this subject in his *Preliminary Dissertations to the Gospels*, p. 639, &c. and p. 646, &c.

|| Since writing the above in the first edition, I found that *Campbell*, in his *Preliminary Dissertations to the Gospels*, p. 5, &c. has at large stated and defended the opinion that the Ἑλληνισταί mentioned in the Acts, mean not *Proselytes* to *Judaism*, but those Jews who had resided always or mostly in *Grecian cities*, and consequently whose common tongue was Greek. Without acquiescing in the Doctor's arguments, I think the reader would do well carefully to peruse what he has advanced on this subject, and then judge for himself.

Ἑλληνισί, An adv. from Ἑλλήν.

In Greek, in the Greek language, occ. John xix. 20. Acts xxi. 37, Ἑλληνισί γινώσκεις; the expression is elliptical for Ἑλληνισί λαλεῖν γινώσκεις; dost thou know (how to speak) in Greek? And so our English translation, canst thou speak Greek? Xenophon uses an elliptical phrase exactly parallel, *Cyropæd.* lib. vii. p. 409. edit. Hutchinson, 8vo. Τὰς ΣΥΓΓΡΑΜΜΑΤΙ ΕΠΙΣΤΑΜΕΝΟΥΣ, Those who know (how to speak) in Syriac. Comp. LXX in Neh. xiii. 24, where the phraseology is complete.

Ἐλλολεῶ, ω, from ἐν in, into, and λόγος an account.

To bring into the account, impute, reckon, charge, occ. Rom. v. 13. Philem. ver. 18.

Ἐλπίζω, from ἐλπίς.

I. To hope, expect with desire. Luke vi. 34. xxiii. 8. xxiv. 21. & al. In 2 Cor. viii. 5, supply the word μόνον "merely" with Doddridge and Worsley, before ἡλπισαμεν.

II. To hope, trust, confide, the prepositions ἐν, εἰς, and ἐπὶ (this last either with a dative or accusative case) being prefixed to the object in or upon which one hopes or trusts. See 1 Cor. xv. 19. Phil. ii. 19. John v. 45. 2 Cor. i. 10. 1 Tim. v. 5. 1 Pet. iii. 5. Rom. xv. 12. 1 Tim. iv. 10.

These are bellesistical phrases often occurring in the LXX, and generally answering either to the Heb. בָּטַח בְּ, or בָּטַח—*to trust in, to, or upon*, as in Jud. ix. 27. xx. 36. 2 K. xviii. 5. Ps. iv. 6; or to בָּטַח בְּ *to hope in*, as Ps. v. 13. vii. 1. xvi. 1. & al. freq. or to בָּטַח לְ *to wait for*, Ps. xxxi. 25. xxxiii. 22. xxxviii. 16. cxix. 5. Isa. li. 5. & al.

ΕΛΠΙΣ, ἰδος, ἦ. It may not improbably be deduced either from the Heb. הָלַץ *to stick, adhere*, from the adherence of the mind to the object of its hope, or from הָלַץ *to faint*, according to that of Solomon, Prov. xiii. 12. Comp. Ps. lxxxiv. 2. cxix. 81*.

• We may here remark, that the cognate verb ἔλπωμαι signifies not only *to hope*, but also *to fear*; (see Homer II. xv. line 110. Herodotus, lib. vi. cap. 109.) So the N. Ελπίς is used in Thucydides for fear. (See Scapula.) And in this latter sense these words may be derived from ἡλὺ *to faint*; but when ἐλπωμαι denotes, as it sometimes does in Homer (see II. vii. line 199, 353, II. xiii. line 309), *to think*,

I. Hope, desire of some good with expectation of obtaining it. Acts xvi. 19. Rom. v. 4. Tit. i. 2. 1 John iii. 3. In 1 Cor. ix. 10, ἐπ' ἐλπίδι at the end of the verse is not found in five ancient, and three-later MSS; and is accordingly ejected from the text by Griesbach; and instead of τῆς ἐλπίδος αὐτοῦ μελεχεῖν, the Alexandrian (εφ edit. Woide), and another ancient, with two later MSS, read ἐπ' ἐλπίδι τὸ μελεχεῖν; which reading is also favoured by the Vulg. and both the Syriac versions, and is marked by Griesbach as equal, or perhaps preferable, to the other. See Mill, Wetstein, Bp. Pearce, and Griesbach. On Eph. ii. 12. 1 Theff. iv. 13, see Leland on the Christian Revelation, pt. iii. ch. 8. p. 378, 8vo.

II. The object of hope, the thing hoped for. Rom. viii. 24. Heb. vi. 18. Comp. Gal. v. 5. Col. i. 5. Tit. ii. 13, Heb. vii. 19.

III. The foundation or ground of hope. Col. i. 27. 1 Tim. i. 1.

IV. Trust, confidence, joined with hope, used with εἰς following. 1 Pet. i. 21.

V. Confidence, security. occ. Acts ii. 26, which is a citation from the LXX version of Ps. xvi. 9, where ἐπ' ἐλπίδι answers to the Heb. בָּטַח בְּ in confidence; and in this sense of confidence or security ἐλπίς is used several times by the LXX for the same Heb. word בָּטַח, as in Jud. xviii. 7. Ps. iv. 10. lxxviii. 53. Ezek. xxviii. 26. & al.

ΕΛΥΜΑΣ, α, ὁ.

Elymas. The name of a man, signifying a magician or sorcerer, as St. Luke himself interprets it. "He was called Elymas in Persia, where he had learned magic." Wetstein. It seems ultimately a derivative from the Heb. בָּהַלץ *to bide*, referring to the magical secrets with which such persons pretended to be acquainted. occ. Acts xiii. 8. Comp. ver. 6, and see Wolfius.

ΕΛΩ, An obsolete V, from the Heb. הָלַץ *to remove*.

To take, choose, whence in the N. T. we have 3d pers. 2 aor. mid. ἔλετο. 2 Theff. ii. 13, and particip. 2 aor. mid. ἐλόμενος. Heb. xi. 25. See under Ἀίεω.

be of opinion, it may perhaps be best deduced from Heb. הָלַץ, as denoting the mind's adherence or attention to an object.

ΕΛΩΪ,

EΛΩΙ. Heb.

My God. It is plainly the Heb. *אלהי*, as the word is written, Pf. xviii. 47. cxliii. 10. cxlv. 1. occ. Mark xv. 34; in which dolorous exclamation of our Blessed Redeemer there seems a *propriety* and *emphasis* beyond what has been commonly observed. For Mat. xxvii. 46, ABOUT (*περι*) the ninth hour, *Jesus* cried out with a loud voice, *Ηλι, Ηλι, i. e. אלי, אלי*, (as in Pf. xxii. 1.) *My God, My God, why hast thou forsaken me?* the name by which he then addressed the Divinity referring to his omnipresent * power and providence; but, AT the ninth hour (*τη ώρα τη εννατη*, Mark), when he was in the very jaws of death, he again cries out, *Ελωι, Ελωι, Eloi, Eloi, Why hast thou forsaken me?* *אלהי, אלהי*, Thou, Jehovah, who art not only *אלי* my powerful God, but *אלהי* bound to bear together with my humanity the curse due to man for sin (for *והוא* is *והוא* but *Jehovah* ? Pf. xviii. 32. comp. Gal. iii. 13.), *why hast THOU forsaken me?* I add, that in the only three passages (I believe) wherein *אלהי Eloi* occurs in the Old Testament, it refers to the sufferings of Christ, or to the glory which should follow. Thus in the xviii Pf. which contains a prediction of his death, resurrection, and exaltation, we read at the 47th verse, *Jehovah lives, and blessed be my rock*, *ישוע ירום † אלהי*, and let my ALUE, my Saviour, be exalted. In the cxliii Pf. which is upon the same glorious subject, the man Christ Jesus addresses Jehovah at the 10th verse, *Teach me to do thy will* (i. e. by offering myself a sacrifice for man. Comp. Pf. xl. 8. Heb. x. 5—10.), *for thou art אלהי* my ALUE. And in the beloved one's song of praise ‡,

* *Aquila* renders *אלי, אלי*, Pf. xxii. 1, by *ισχυει μου, ισχυει μου*, my strong one, my strong one.

† Thus read the unpointed editions of *Forster* at *Oxford*, and of *Leusden* at *Amsterdam*, 1701; but other editions, as *Walton's Polyglott*, and *Montanus's* printed by *Plantin*, 1572, together with very many of *Dr. Kennicott's* Codices, read *אלהי* without the *א*. If this latter reading be admitted, the words must be rendered the *Aleim* of my salvation, which, it must be confessed, is most agreeable to the usual application of the *N. yr* which generally denotes not a *saviour* but *salvation*.

‡ So the Hebrew title calls it *תהלה ליהוה* a song of praise for the beloved.

Pf. cxlv. 1, he breaketh out into this thanksgiving, *I will very highly exalt thee אלהי* my ALUE, the king, and *I will bless thy name for ever and ever*.

Εμαυτου, ης, ε. Gen. from *εμς* of me, and *αυτο* self.

Myself. A compound pronoun which hath no nominative. Mat. viii. 9. Luke vii. 7. & al. freq.

Εμβαίνω, from *εν* in, into, and *βαίνω* to go, come.

I. To go, or enter into, as into a pool. John v. 4.

II. To enter into, or go aboard, a ship. Mat. viii. 23. & al. freq.

Εμβαλλω, from *εν* in, into, and *βαλλω* to cast.

To cast into. occ. Luke xii. 5.

Εμβαπτιω, and —ομαι, Mid. from *εν* in, and *βαπτιω* to dip.

To dip in. occ. Mat. xxvi. 23. Mark xiv. 20. John xiii. 26.

Εμβαλεω, from *εν* in, and *βαλεω* to tread, which from *βαίνω* to go.

To enter, or rather, as our translation, To intrude into; for the word seems to imply conceit and arrogance. So *Stockius*, "*fastuose incedo, invado, ingero me*;" and *Mintert*, "*incedo, superbe, fastuose incedo*." *Josephus* has used the word in this view, Ant. lib. ii. cap. 12. § 1, where, speaking of Mount Sinai, he says "the shepherds durst not EMBATETEIN EIS *αυτο* intrude upon it, because it was regarded as the habitation of the Deity."

And *Elsner* cites a remarkable passage from *Aristides*, where he mentions *Pbilib* as EMBATETON EIS τα των *Ελληνων* *παραβωλα*, intruding into, or impertinently meddling with, the affairs of the Greeks." *Mintert* thinks the word alludes to the tragical buskins called by *Lucian* *εμβαδες* (read || *εμβαλαι*), in which the actors strutted aloft upon the stage. It is also applied to entering upon a possession. So *Cbryostom*, EMBATETEIN EIS την κληρονομίαν, to enter upon the inheritance, (See more in *Wetstein*.) And in this sense the LXX, though they appear to have mistaken the meaning of the Heb. use it, Josh. xix. 51, και επορευθησαν EMBATETESAI την γην, and they went to enter upon the land." occ. Col. ii. 18. *Raphe-*

|| See *Lucian*, *Necyomant.* p. 314. Quom, conscrib. Hitt. p. 678. *De Saltat.* p. 924. tom. i.

Thus on this text produces a passage from *Xenophon* in *Conviv.* where he uses *εμβαλεῖν* transitively with the accusative case for *searching, scrutinizing, or examining into* a thing, and thus also *Cbrysolom* applies the word (see *Suicer, Thesaur.*); and so *Hesychius* explains *εμβαλεῖν* by *ζητῆσαι seeking*. And this last *Wolffius* thinks the best sense. But is there no difference in meaning between *εμβαλεῖν* and *εμβαλεῖν εἰς*? If there is, I should prefer the first interpretation above given. But comp. *British Critic*, vol. iii. p. 276.

Εμβαλεῖν, from *εἰν* in, into, and obsolet. *βημι* to go.

To go, or enter into. An obsolet. V. whence in the N. T. we have 2 aor. *ενεβην*, infinit. *εμβηναι*, particip. *εμβας*. See under *Εμβαίνω*.

Εμβαλεῖν, from *εἰν* in, and *βιβαλεῖν* to cause to go.

To cause to go or enter in, to put on board. occ. *Acts* xxvii. 6. This word is used by the purest Greek writers for putting on ship-board. See *Alberti* and *Wetstein*, and comp. *Εμβαίνω*.

Εμβλεπω, from *εἰν* in, on, and *βλεπω* to look.

I. To view, look upon, i. e. with steadfastness and attention. *Mark* xiv. 67. *Luke* xxii. 61. *John* i. 36, 43. *Acts* i. 11. & al.

II. To behold, or see. occ. *Mark* viii. 25. *Acts* xxii. 11.

Εμβριμασμαι, *ωμαι*, from *εἰν* in, or on account of, and *βριμοσμαι* or *βριμασμαι* to roar, storm with anger, from *βρεμω* to roar, which see under *Βρονη*. See *Wetstein* on *Mat.* ix. 30, and comp. *Ecclus.* xiii. 3.

I. To groan deeply, from anguish of heart. occ. *John* xi. 33, 38. Comp. *Ps.* xxxviii. 8, or 9.

II. To groan, or grumble, with indignation. occ. *Mark* xiv. 5, where the *Vulg.* excellently, *fremente* in eam. The Latin *fremo* by the way is a derivative from the Greek *βρεμω*. The LXX have once used the N. *εμβριμημα* for the Heb. *עצב* furious indignation, *Lam.* ii. 6.

III. To charge, or forbid strictly and earnestly. occ. *Mat.* ix. 30. (where see *Campbell*.) *Mark* i. 43. (where see *Elfner*.)

Εμελω, *ω*.

To vomit, spew. occ. *Rev.* iii. 16.

The word may be very naturally derived from the Heb. *הממה* *tumult, disturbance*, which every one knows the action of vomiting generally occasions in the animal frame to a very high degree. In like manner the Latin *vomo* to vomit, may be a derivative from the Heb. *עצב* to agitate.

Εμμανουαι, from *εἰν* on account of, and *μαννομαι* to be mad.

To be mad upon, or against. occ. *Acts* xxvi. 11.

EMMANOYTHA, Heb.

God with us. It answers both in the LXX and in *Mat.* to the Heb. *עִמָּנוּאֵל*, from *עִם* with, *וְ* us, and *אֵל* God, *Isa.* vii. 14. The name imports *God in our nature*, and for our sakes, i. e. for our salvation and happiness: and thus *Isaiah's* prophecy, that * *THE virgin's son* should be called *Emmanuel*, was fulfilled by *Christ's* being called *Jesus*, i. e. *Jehovah the saviour*, a name of the same import. Comp. *Isa.* occ. *Mat.* i. 23.

Εμμενω, from *εἰν* in, and *μενω* to remain.

To remain, persevere in. occ. *Acts* xiv. 22. *Gal.* iii. 10. Heb. viii. 9.

Εμος, *η*, *ο*, from *εμ* of me, gen. of *Εγω* I. Mine, my own. *Mat.* xviii. 20. xx. 15. & al. freq. In *Mat.* xx. 23, *Kypke* renders *Οὐκ ἐστὶν ἐμὸν δεῖναι*, it does not become me to give, it is not my office to give, and produces similar expressions from *Plutarch*; observing that in such phrases *εργον* work, business, office is understood, which is expressed by *Xenophon* and *Euripides*.

Εμπαιγμονη, *ης*, *η* from *εμπαιγμαι* 1st perf. perf. of the V. *εμπαιζω*.

A mocking or scoffing. This N. occurs not in the common editions of the N. T. but in 2 *Pet.* iii. 3, ten MSS, three of which ancient, have *εν εμπαιγμονη εμπαικται*, and this reading is supported by both the *Syriac* and several other old versions, and is received into the text by *Grieshaab*, whom see, and *Wetstein*. The expression is an emphatical one, and well describes the *deistical scorners* of our own days.

Εμπαισμος, *ε*, *ο*, from *εμπαισμαι* 1st perf. perf. pass. of the V. *εμπαιζω*.

A mocking, or rather a being mocked. occ. *Heb.* xi. 36.

* Thus *Isa.* vii. 14, *הָיָה לָנוּ* with the *emphatic*, and LXX and *Mat.* i. 23, *Ἡ παρθένος*.

Εμπαιζω,

Ἐμπαιζῶ, from *εν in*, *upon*, and *παίζω to play, sport*.

I. *To play upon, make sport with, mock*. Mat. xx. 19. xxvii. 31, 41. Luke xiv. 29.

II. *To illude, deceive*. occ. Mat. ii. 16.

Ἐμπαικτής, *ε, ό, from εμπαιζῶ*.

A mocker, a scoffer. occ. 2 Pet. iii. 3. Jude ver. 18.

Ἐμπεριπαλῶ, *ω, from εν in, among, and περιπαλῶ to walk about, which see*.

To walk about among. occ. 2 Cor. vi. 16.

Ἐμπιπλῶ, *ω, from εν in, and πιπλῶ, or συμπιπλῶ, to fill, which is formed from the obsol. verb πλῶ to fill, by prefixing the reduplicate syllable πι*.

To fill. occ. Acts xiv. 17.

Ἐμπιπῶ, from *εν in, into, and πιπῶ to fall*.

To fall into, or among, incidere. occ.

Mat. xii. 11. Luke x. 36. xiv. 5. 1 Tim.

iii. 6, 7. vi. 9. Heb. x. 31. On Luke

x. 36, Alberti and Wetstein cite from Ar-

rian, Epictet. lib. iii. cap. 13, the same

phrase, Ὅταν Εἰς Λήϊστας Ἐμπι-

ΣΩΜΕΝ.

Ἐμπλεκῶ, from *εν in, and πλεκῶ to connect, tie*.

To entangle, implicate, implicare. occ.

2 Pet. ii. 20. 2 Tim. ii. 4. So Epictetus

in Arrian, lib. iii. cap. 22, says the Cy-

nic should not be ΕΜΠΕΠΛΕΓΜΕ-

ΝΟΝ *σχεσεσιν entangled in relations;*

Cicero De Nat. Deor. lib. i. cap. 19,

uses the expressions, Nullis est occupatio-

nibus implicatus, and cap. 20, implicatus

molestis negotiis *et operosis*. See also

Wetstein on 2 Tim.

Ἐμπληθῶ, from *εν in, and πληθῶ to fill*.

To fill, satisfy, whether naturally or spi-

ritually. occ. Luke i. 53. vi. 25. John

vi. 12. Rom. xv. 24, where see Kypke.

Ἐμπλοκή, *ης, ή, from εμπλεκομαι perf. mid. of εμπλεκω*.

A plaiting, or braiding of the hair. occ.

1 Pet. iii. 3. Lucian, Amores, tom. i.

p. 1057, minutely describes Ἡ ΠΛΟΚΗ

ΤΩΝ ΤΡΙΧΩΝ, *The braiding of the hair,*

as particularly employing the attention

and pains of the women. Comp. also

Heb. and Eng. Lexicon in τριχ III.

Ἐμπνέω, *ω, from εν in, and πνέω to breathe*.

To inspire, draw in the breath. So Jose-

phus, De Bel. lib. v. cap. 11. § 2, uses

the verb for *breathing*; *ἕως εμπνέωσι,*

whilst they breathe. qcc. Acts ix. 1,

Ἐμπνέων ἀπειλῆς καὶ φόβου. The phrase is elliptical, and to complete it, ἀπο, ἐξ, or ἐνεκα, *from, or by reason of*, may be supplied. It beautifully describes *Saul* as being so full of threatenings, and so desirous of slaughter against the disciples of the Lord, that the violence of his passions even affected his *breath*, and made him *draw* it quicker and stronger, as persons in vehement anger and eager desire usually do. Comp. Pf. xxvii. 12. *Homer* has an expression somewhat resembling this in the *Acts* (though the construction is different), II. iii. line 8. & al. where he says the Greeks were μενεα πνευόντες *breathing rage*, as *Pope* renders it, or rather *breathing courage*; so *Milton*, Par. Lost, b. i. line 554, "*deliberate valour breath'd*." And *Cicero*, Catilin. II. 1. uses the expression "*scelus anhelantem, breathing wickedness*;" and in *Rhetor. ad Herennium*, usually printed in the Works of *Cicero*, lib. iv. cap. 55, we have "*anhelans ex intimo pectore crudelitatem, from the bottom of his breast breathing cruelty*." But see more in *Elfsner, Wetstein, and Kypke* on the text.

Ἐμπορεύομαι, from *εμπορος*.

I. Intransitively, *To trade, traffic, merchandise*. occ. Jam. iv. 13.

II. Transitive with an accusative, *To make a trade, or gain, of*. occ. 2 Pet. ii. 3. See *Kypke*.

Ἐμπορία, *ας, ή, from εμπορος*.

Merchandise, traffic, properly, says *Scapula*, such as men *pass* the sea to carry on. occ. Mat. xxii. 5.

Ἐμποριον, *ς, τό, from εμπορος*.

A market-place, a mart. occ. John ii. 16.

Ἐμπορος, *ς, ό, from εν in, and πορος a passing over or way, which from πείρω to pass over, through*.

I. Anciently and properly, *A passenger in a ship*. Thus *Telemachus* in *Homer Odyss.* ii. line 319, says he will go *εμπορος* as a *passenger*, because, as he immediately adds, he has *no ship of his own*; and *Laertes, Ulysses' father*, not knowing who he was, asks him, *Odyss.* xxiv. line 299,

—ή ΕΜΠΟΡΟΣ ἐλθόντας

ἵκνός ἐπ' ἀλλήλῃς;

—Or art thou come a passenger

On board another's ship? —

II. A

II. *A traveller.* So used by *Sophocles* in *Edip. Colon.*

III. *One who travels, especially by sea, on account of traffic, a merchant, a trader.* Thus commonly used in the Greek writers. occ. *Mat.* xiii. 45. *Rev.* xviii. 3, 11, 15, 23.

In the LXX it generally answers to the Heb. סוחר *a merchant, a N.* derived in like manner from the V. סחר *to go about.*

ἔμπροσθεν, from *εν in*, and *προσθεν to set on fire, burn*, which from the old V. *πρωω* the same, and this from the Heb. בער *to burn*, or rather from פר *to break in pieces, dissolve*, whose derivative נפרס *ashes*, plainly refers to this action of fire. Comp. Πυρ.

To set on fire, burn. occ. *Mat.* xxii. 7.

ἔμπροσθεν, An adv. governing a genitive, from *εν in*, and *προσθεν before*, which from *προ* the same, and the syllabic adjection *θεν* denoting *at a place*, σ being inserted for the sound's sake.

1. Of place, *Before*, as opposed to *behind*. *Mat.* vi. 2. *Mark* i. 2. *Luke* xix. 4. *John* iii. 28. *Rev.* iv. 6. Τα ἔμπροσθεν (μερῶν) *namely* *The parts or places which are before.* *Phil.* iii. 13.

2. *Before*, in the presence of. *Mat.* v. 16, 24. xxvii. 11. & al. freq.

3. Of dignity or superiority, *Before*, in preference to. occ. *John* i. 15, 27, 30. See *Campbell* on ver. 15, and comp. *John* iii. 31.

The word is used in a sense similar to this last by the LXX, answering to the Heb. לפני, *Gen.* xlviii. 20.

ἐμπύσω, from *εν in*, upon, and *πύσω to spit*.

To spit upon. *Mat.* xxvi. 67. xxvii. 30. & al. Observe, that *spitting*, even in a person's presence, was in the east always esteemed a great affront*. How much more then, *spitting in his face*? And as our Blessed Lord was treated with such barbarous indignity by the Roman soldiers, so the late excellent *Jonas Hanway*, in his *Travels*, vol. i. p. 298, informs us, that the Persian soldiers were ordered to spit in the face of a rebel prisoner at *Astrabad*—“an indignity of great antiquity in the east; and this, adds the truly pious writer, and the cutting off beards, which I shall have occasion to

mention, brought to my mind the sufferings recorded in the prophetic history of our Saviour,” namely in *Isa.* i. 6. ἔμπροσθεν, εὐς, εἰς, ὁ, ἡ, καὶ το—εἰς, from *εν in*, unto, and *πύσω to spit*.

Appearing, apparent, manifest. occ. *Acts* x. 40. *Rom.* x. 20.

ἐμφανίζω, from *εν in*, unto, and *φανω to shew*.

I. *To shew plainly, to manifest.* occ. *John* xiv. 21, 22. And in the passive, *To be manifested, appear plainly.* occ. *Mat.* xxvii. 53. *Heb.* ix. 24.

II. *To declare, signify.* occ. *Acts* xxiii. 15, 22. *Heb.* xi. 14. The LXX have used it in this sense for the Heb. אמר *to tell, declare*, *Esth.* ii. 22.

III. *To inform, give information*, in a judicial sense. occ. *Acts* xxiv. 1. xxv. 2, 15. The expression in these passages is elliptical for ἐνεφανίσαν ἑαυτὰς *they shewed themselves, or appeared* (comp. *John* xiv. 21, 22.), or according to *Theophylact* and *Ammenius*, for ἐνεφανίσαν διδασκαλίαν *they presented a memorial*. Comp. *Acts* xxiii. 15.

ἐμφοβός, ε, ὁ, ἡ, from *εν in*, and *φοβός fear*. *In fear, afraid, terrified.* *Luke* xxiv. 5, 37. & al.

ἐμφυσᾶω, ω, from *εν in*, upon, and *φυσᾶω to breathe, blow, blow up*, “*flatu distendo, distend by blowing.*” *Scapula*. *Φυσᾶω* then seems a derivative from the Heb. פצה *to spread, be diffused*.

To breathe or blow upon. occ. *John* xx. 22. ἐμφύος, ε, ὁ, ἡ, from *εν in*, and *φύλος planted, so fit for producing seed or fruit, from φυω to produce, which see.*

Implanted, ingrafted. occ. *Jam.* i. 21. It is applied to the word of the Gospel, which ministers are said φυτεύειν *to plant*, *1 Cor.* iii. 6, 7, 8, and which bringeth forth fruit, *Col.* i. 6. Comp. *Mark* iv. 7, 8. *Barnabas* in like manner calls this ΕΜΦΥΤΟΝ δωρεάν τῆς ΔΙΔΑΧΗΣ αὐτοῦ, *the implanted gift of his doctrine.* *Epist.* § 9. edit. *Russel*, ad fin. See *Whitby* on *Jam.* i. 21. Further, as in the Greek writers, ἐμφύλον frequently denotes what is innate or natural, and sometimes what is thoroughly implanted or infused in the mind, (see *Elfsuer*, *Rapbelius*, and *Wolffius*); so in *St. James* it implies, that the heavenly doctrine not only enters into the ears, but is so implanted in the soul as to become

* See *Heb.* and *Eng. Lexic.* in פרו I.

become, as it were; a *second nature*.
Comp. Jam. i. 18. 1 Pet. i. 23. 2 Pet.
i. 4, and Φύσις III.

EN, A preposition, derived perhaps from
the Heb. particle ׀ denoting the *presence*
of an object, or from ׀ with.

I. Governing a Dative,

1. *In*, of place, Mat. ii. 1, 2, 5, 9. & al.
freq.—of state, Mat. vi. 29. xvi. 27.
xxv. 31. Phil. iv. 11. where see *Kypke*.—
of employment, 1 Tim. iv. 15, *Εν τοις*
ισθι, *Be in*, i. e. *Be diligently employed*,
or taken up by, *these things*." *Raphelius*
shews that the same phrase is often used
by *Xenophon*.—of time, Mat. ii. 1. iii. 1.
& al. freq.

2. *Among*. Mat. xvi. 7. xx. 26. Acts xv. 7.
& al.

3. *With, together with*. Luke xiv. 31. Jude
ver. 14. So *Xenophon* *Cyropæd.* lib. i.
p. 75. edit. *Hutchinson*, 8vo. Παρα γαρ
ιερα και οιωνες μητ' εν σωτηρι μηδεποτε,
μηδ' EN τη στρατια, κινδυνευσης. Never
hazard any thing either by thyself or
with the army, contrary to the sacrifices
and auguries."

4. *With, by*. Mat. iii. 11. xx. 15. 1 Cor.
v. 8. vi. 20. 1 Thess. iv. 18. Comp.
1 Sam. xvii. 45, in LXX. This is not a
merely *hellenistical* application of *εν*, the
purest Greek writers use it in the same
sense. See *Blackwall's Sacred Classics*,
vol. i. p. 30.

5. *By*, denoting the agent. Luke iv. 1,
where *εν* is used for *υπο*. Comp. Mat.
iv. 1. 1 Cor. vi. 2. Heb. i. 1, where see
Wolfius, Acts xvii. 28; "Εν αυτω in the
beginning of the verse, either must signify
the same as *εξ αυτου*, δι' αυτου, for *by him*
(or *from him*) we have life, motion and
existence; or one of those expressions
must be understood after *και εσμεν*, *as και*
εσμεν εξ αυτου, or δι' αυτου otherwise the
quotation out of *Aratus*, which is to
prove that we were *created* by God, will
not be argumentative, nor what follows,
γενος αν, conclusive." *Markland* in *Bow-*
yer's Conject.

6. *By, through*. Luke i. 77. Rom. v. 9.
viii. 15. Comp. Mat. xvii. 21.

7. *For, on account of*. Mat. vi. 7. xi. 6. Acts
vii. 29. 1 Cor. iv. 4. Eph. iii. 13. iv. 1.

8. *Of, concerning*. Rom. xi. 2. Gal. i. 24.

9. *To, unto*. Luke i. 17. Gal. i. 16. Col.
i. 23. 1 Thess. iv. 7.

10. *Towards*. 1 John iv. 16, *εν ημιν*—*to*
wards, or *to, us*.

11. *Nigh to*. John xix. 41.

12. *Into*, of place or state. Mat. x. 16.
xvi. 11. Mark i. 16. Luke xxiii. 42.
John iii. 35. Rom. i. 25. & al. freq. *Εν*
is thus frequently used in the Greek wri-
ters. See *Blackwall's Sacred Classics*,
vol. i. p. 150.

13. *Consisting of*. Acts vii. 14, where *εν*
seems to be put for *την συνισταμενην εν*
—*consisting in or of*. The LXX, use it in
the same sense, answering to the Heb. 2,
Deut. x. 22, EN εβδομηκοντα ψυχαις
καλεθησαν οι πατερες σου εις Αιθιοπον.
Comp. Deut. xxvi. 5. xxviii. 62.

14. *According to*. 1 Tim. i. 18. Heb. iv. 11.

II. With an infinitive preceded by the neu-
ter article *τω*, it retains it's primary sig-
nification of *in*, but may be rendered

1. *When, as*. Luke xx. 24, *εν τω κατα-*
κλιθηναι αυτον μετ' αυτοις, in *his being re-*
clined, i. e. *when, or as, he was reclined*
at meat with them." Luke ii. 27, *εν τω*
εισαλασεν τους γονεις, in *the parents bring-*
ing in, when, or as, *they were bringing*
in." Comp. ch. xi. 37. xiv. 1. Acts
iii. 26.

2. *That, because*. Luke, i. 21, *εθαυμαζον εν*
τω χρονιζειν αυτον—*they wondered in his*
staying, that, or because, *he stayed*.

III. In composition the *ν* in *εν* is changed
into *γ* before *γ*, *κ*, and *χ*, as in *εγγραφω*,
εγκαλεω, *εγχιρω*; into *μ* before *β*, *μ*, *π*,
and *φ*, as in *εμβαλλω*, *εμμενω*, *εμπαιζω*,
εμφανιζω; into *λ* before another *λ*, as in
ελλοσεω: But in verbs the *ν* is restored
before the augment, as in *ενεκαλεω*, *ενε-*
παιζον, &c. &c. from *εγκαλεω*, *εμπαιζω*,
&c.

Εν in composition denotes,

1. Most generally, *In* or *into*.

2. *On, upon*. See *Εμμελεω*, *Εμπλω*.

3. *On account of*. See *Εμμεριμασμαι*, *Εμμαι-*
νομαι.

Ενκαλιζομαι, Depon. from *εν in* or *into*,
and *αγκαλη* the arm, which see.

To take into, or embrace, in the arms:
occ. Mark ix. 36. x. 16. See *Weststein*
and *Kypke*.

Εναλιος, α, ο, η, from *εν αλι* in the sea.

Being or living in the sea, as fish, &c.
occ. Jam. iii. 7. The Greek writers use
the word in the same sense. See *Wet-*
stein.

Εναντι

Εναντι, An adv. joined with a genitive, from *εν in*, and *αντι against*.

Before, in the presence of. occ. Luke i. 8. In this sense the word is very frequently used in the LXX, answering to the Heb. *לפני before the face*, *לפני in the eyes*, *לפני to the eyes*, &c.

Εναντιος, α, ον, from *εν in*, and *αντι against*.

I. *Contrary, opposite.* See Mat. xiv. 24. Acts xxvi. 9. 1 Theff. ii. 15. Εξ *εναντίας*, namely *χωρας*, On the opposite side or part. occ. Mark xv. 39. Tit. ii. 8.

II. **Εναντιον**, Neut. used adverbially, joined with a genitive, and applied in the same sense as *εναντι*, *Before, in the presence of.* Mark ii. 12. Acts vii. 10. & al. The LXX very frequently use it in the same sense for the Heb. *לפני before*, *לפני*, &c. &c.

Εναρχομαι, from *εν in*, and *αρχομαι to begin*.

To begin, or begin in. occ. Phil. i. 6. Gal. iii. 3.

Ενδης, εος, ες, ο, η, from *εν in*, and *δew to want*.

Indigent, poor, in want. occ. Acts iv. 34.

Ενδειγμα, αλος, το, from *ενδειξιμαι* perf. pass. of *ενδεικνυω* or *ενδεικω*.

A manifest proof or token. occ. 2 Theff. i. 5.

Ενδεικνυω, *ενδεικνυμι*, or obfol. *ενδεικω*, from *εν in*, *to*, and *δεικνυω* or obfol. *δεικω to shew*.

I. *To shew, make manifest, demonstrate.* Rom. ii. 15. ix. 17. 1 Tim. i. 16.

II. *To shew, perform, do, praestare.* 2 Tim. iv. 14. Comp. Tit. ii. 10. iii. 2. Heb. vi. 10, 11, where see *Wetstein*, and on Tit. ii.

Ενδειξις, ιος, att. *εως*, η, from *ενδεικω* or *ενδεικνυω*.

I. *A declaration, manifestation.* occ. Rom. iii. 25, 26.

II. *A demonstration, evident proof or token.* occ. 2 Cor. viii. 24. Phil. i. 28.

Ενδεκα, δι, αι, τα, Undeclined, from *εν one*, and *δεκα ten*.

A noun of number, *Eleven*. Mat. xxviii. 16. & al.

The old German *einlif*, and Saxon *aendlefen*, *endleofen*, &c. whence our Eng. *Eleven*, manifestly insinuate, says *Junius*, that *one is left*, namely above *ten*, which is considered as a new term in numbering: hence the reason of the English name is evident. So *twelve* is *two*,

or *two*, *left*, above *ten*—namely. Comp. under *Δωδεκα*, and see more in *Junius's* Etymol. Anglican. in *ELEVEN*.

Ενδεκαλος, η, ον, from *ενδεκα*.

Eleventh. occ. Mat. xx. 6, 9. Rev. xxi. 20.

Ενδεχομαι, from *εν in*, *upon*, and *δεχομαι to receive, take*.

I. *To take upon, admit, in the profane writers.*

II. *Imperfonally, Ενδεχεται, It is possible, it may be, q. d. it admits.* occ. Luke xiii. 33. So *Hefychius* explains *εκ ενδεχεται* by *αδυνατον εστι* it is impossible, in which sense the phrase is used by the purest of the Greek writers. See *Elfner* and *Wetstein* on Luke xiii. 33. To whose instances several more might be added from *Arrian*, *Epicet.* In 2 Mac. xi. 18, we have *α δε ην ΕΝΔΕΧΟΜΕΝΑ, τωbat things were possible, or might be,* and 2 Mac. xiii. 26, *απελογησατο ΕΝΔΕΧΟΜΕΝΩΣ, he apologized as much as he could.* Comp. *Ανευδεκλον*.

Ενδημεω, ω, from *ενδημος, one who is at home, in his own country, or among his own people*, from *εν in*, and *δημος a people*.

To be at home. occ. 2 Cor. v. 6, 8, 9. See *Wetstein*.

Ενδιδυσκω, ομαι, from *ενδυω* the same.

To clothe, be clothed. occ. Luke viii. 27. xvi. 19.

Ενδικος, ε, ο, η, from *εν in*, and *δικη justice*. Agreeable to justice, just. occ. Rom. iii. 8. Heb. ii. 2.

Ενδομησις, ιος, att. *εως*, η, from *ενδομεω* (as it were), which from *εν in*, *upon*, and *δομεω to build*, which from *δεδομα* perf. mid. of *δεμω* the same.

A building, or structure. occ. Rev. xxi. 18. *Josephus* (as *Wetstein* has remarked) uses the same word. Ant. lib. xv. cap. 9. § 6. *Ἡ δὲ ΕΝΔΟΜΗΣΙΣ ὅσην ἐνεβαλεῖο κατὰ τῆς θαλάττης εἰς διακοσίους πόδας, The structure, or mole, which he opposed to the violence of the sea, was two hundred feet long.*

Ενδοξαζω, from *εν in*, and *δοξαζω to glorify*.

To glorify. occ. 2 Theff. i. 10, 12.

Ενδοξος, ε, ο, η, from *εν in*, and *δοξα glory*.

I. *Glorious, honourable.* occ. Luke xiii. 17. 1 Cor. iv. 10. Eph. v. 27.

II. *Glorious, splendid, pompous, of dress.* occ. Luke vii. 25.

Ενδυμα,

Ἐνδυμα, αλος, το, from ενδυω.

A garment, raiment. Mat. iii. 4. vi. 25. xxii. 11. & al. In Mat. vii. 15, there seems an allusion to the *sheep skins* worn by the ancient prophets. Comp. under Μηλωθη.

Ἐνδυναμωω, ω, from εν in, and δυναμωω to strengthen.

To strengthen, make strong, whether bodily, Heb. xi. 34.—or spiritually, Acts ix. 22. Rom. iv. 20. 1 Tim. i. 12. & al.

Ἐνδυσαις, ιος, att. εως, η, from ενδυω.

A putting on, or wearing, of clothes. occ. 1 Pet. iii. 3.

Ἐνδωω and ενδυνωω, from εν in, into, and δυω or δυνωω to go in or under, also to put on, which see.

I. To go or enter into. occ. 2 Tim. iii. 6.

II. To clothe, put on, invest. It is applied, 1st. To bodily raiment. Mat. vi. 25. xxvii. 31. Acts xii. 21. & al.

2dly. Spiritually, To the armour of light, or of God. Rom. xiii. 12. Eph. vi. 11, 14. Comp. 1 Theff. v. 8. So to the Lord Jesus Christ, i. e. his temper, conduct, and virtues. Rom. xiii. 14, where see Kypke.—Gal. iii. 27, where see Macknight.—to the New Man, Eph. iv. 24. Col. iii. 10. Comp. ver. 12, & seqt. and see Kypke.

3dly. To the miraculous gifts of the Holy Spirit, with which the Apostles of Christ were endued. Luke xxiv. 49. Comp. Acts i. 4, 8.

4thly. To that incorruption and immortality, with which the bodies of men shall be endued or clothed at the resurrection. occ. 1 Cor. xv. 53, 54.

ΕΝΕΓΚΩ, An obsolete V. from the Heb. הנגיד the Hiph. of נגד to bring.

To bring, bear. Hence in the N. T. we have the 1st aor. active ηνεκα, Mark ix. 17, 20. & al. 1 aor. pass. ηνεχθην, Mat. xiv. 11. 2 Pet. i. 21. infin. ενεχθηναι, Mark vi. 27. particip. ενεχθεις, 2 Pet. i. 17. See under Φερω.

Ενεδα, ας, η, from εν in, and εδρα a seat or sitting.

An ambush or ambuscade. So ενεδραν ποιειν to lay or set an ambush. occ. Acts xxv. 3. Thucydides uses the same phrase. See Wetstein.

Ενεδρευω, from ενεδρα.

To lie in wait. occ. Luke xi. 54. Acts xxiii. 21.

Ενεδρον, ο, το. See Ενεδα.

An ambush or lying in wait. occ. Acts xxiii. 16.

Ενειλεω, ω, from εν in, and ειλεω to roll, which is, I think, to be deduced from the V. ειλισσω (which see), and not vice versa.

To roll or wrap up. occ. Mark xv. 46.

Ενειμι, from εν in, and ειμι to be.

To be in or within. occ. Luke xi. 41, Πλην τα ενοντα δοτε ελεημοσυνην, But give what is in (the cup and platter namely) for alms." See this interpretation, which is also embraced by Wolfius, and Kypke (whom see) abundantly vindicated by Rabbelius, who very justly demands a proof, that τα ενοντα signifies the same as εκ των ενοντων, and that because the latter phrase denotes according to one's abilities or substance, the former does so likewise. Our English translation —of such things as ye have, seems to aim at preserving the supposed ambiguity of the Greek. See a similar instance in Heb. v. 7.

ΕΝΕΚΑ, An adv. governing a genitive, derived perhaps from the Heb. הנגיד the Hiph. of נגד to bring, or compounded of the Heb. ענה to answer, correspond, (whence the particle יען because), and קח (Chald.) to come, so denoting the coming or happening of a thing in answer or correspondence to somewhat else. Because of, on account of, by reason of. Acts xxvi. 21. Rom. viii. 36.

Ενεκεν, An adv. from ενεκα, which see.

1. The same as ενεκα. Mat. v. 10. & al. freq.
2. With respect to, in regard of. 2 Cor. iii. 10. Rabbelius shews that this sense of the word is agreeable to the use of the purest Greek writers. To the instances he has cited, might be added from Lucian, Timon. tom. i. p. 94, Ψευσμαλος "ΕΝΕΚΑ, With respect to lying."

3. Ου ενεκεν for ενεκεν τετα ε, On account of this that, because that, because. occ. Luke iv. 18. So in Homer, Il. i. line 11. and Il. 5. line 377. & al. freq. ενεκα, i. e. ε ενεκα signifies because. Comp. Ανθ ων under Ανθ I. 2.

Ενεργεια, ας, η, from ενεργης.

Energy, mighty or effectual working or operation. occ. Eph. i. 19. iii. 7. iv. 16. Phil. iii. 21. Col. i. 29. ii. 12. 2 Theff. ii. 9, 11.

Ενεργωω, ω, from ενεργης.

I. To

- I. To operate, or act powerfully or efficaciously, Mat. xiv. 2. Mark vi. 14. (comp. Δυναμὶς VI.) 1 Cor. xii. 6, 11. Eph. i. 11, 20. ii. 2. & al. See Suicer, Thesaur. in Ενεργεῖω.
- II. Ενεργεῖσθαι, εἶμαι, Pass. and Mid. To be effected, accomplished: 2 Cor. i. 6. Comp. 2 Cor. iv. 12. So Jam. v. 16, δεήσις ενεργουμένη seems to denote the inspired prayer, or the prayer of a righteous man, wrought in him by the operation or energy of the Holy Spirit. Comp. Rom. viii. 26, 27.
- III. To be in action, to be acting. 2 Thess. ii. 7, The mystery of iniquity ἡδὴ ενεργεῖται is now acting, jam agit, or agitur. So 1 Efdras (Apocryph.) ii. 20, Ἐπει ενεργεῖται τὰ κατὰ τὸν ναόν—Forasmuch as the things pertaining to the temple are now in hand.—Eng. transl.
- IV. Some * learned men have contended, that this V. in the pass. or mid. form is never in the N. T. used in an active sense; but it may be safely left to the judgment of the intelligent and impartial reader, whether it must not have this sense, Eph. iii. 20. Col. i. 29. 1 Thess. ii. 13. (comp. Heb. iv. 12.); and whether the same will not very well suit the only remaining texts, besides those above quoted, where it occurs in a passive form, namely, Rom. vii. 5. Gal. v. 6, on which last text see *Le Clerc's Supplemental Note to Hammond*.
- Ενεργήμα, αἶος, το, from ενεργῆμαι perf. pass. of ενεργεῖω.
An operation, working. occ. 1 Cor. xii. 6, 10.
- Ενεργής, εὖος, εἰς, ὁ, ἡ, from εν in, and εἶσθαι a work, action.
Effectual, efficacious, energetic. occ. 1 Cor. xvi. 9. Philem. ver. 6. Heb. iv. 12.
- Ενευλόεω, ω, from εν in, and εὐλόεω to bless.
To bless in, or by. occ. Acts iii. 25. Gal. iii. 8.
- Ενεχω, from εν in or upon, and εχω to hold.
- I. Ενεχομαι, pass. To be bolden or confined in. occ. Gal. v. 1. So Herodotus, lib. ii. cap. 121, Τῇ πασῇ ΕΝΕΧΕΣΘΑΙ, To be bolden in the snare or trap;" and Pausanias, ΕΝΕΧΕΣΘΑΙ ταῖς πηδαῖς, To be confined in fetters." See Wetstein and Kypke.
- * Hammond on Gal. v. 6. Bulli Opera, p. 534. edit. Grabe.
- II. Ενεχεῖν τι, To urge, press, upon one. occ. Luke xi. 53.
- III. Ενεχειν τι, To have a quarrel, spite, or resentment against one, to bear him ill-will, infestum, vel infensum, esse alicui. So Hesychius explains ενεχει by μνησικακει resents, ελκεῖται (q. d.) sticks close to, i. e. in hatred or spite. occ. Mark vi. 19, where Doddridge renders ενεχειν αὐτῷ κύνι upon him;" and in a note says, "This seems to me the import of the phrase, which is with peculiar propriety applied to a dog's fastening his teeth into his prey, and holding it down." And if indeed the phrase were ever thus applied, I should have no doubt but both St. Mark and St. Luke (ch. xi. 53.) alluded to this application of it; but after diligent search, I can find no instance of ενεχειν having this signification. See Wolfius and Wetstein.
- The LXX apply this expression in the same sense as St. Mark, Gen. xlix. 23, for the Heb. יָשַׁם to bate, infest.
- Ενθαδε, An adv. from ενθα here, there, (which from εν in) and δε a particle denoting to a place.
1. Hither, to this place. occ. John iv. 15, 16. Acts xvii. 6. xxv. 17.
 2. Here, in this place. occ. Luke xxiv. 41. Acts xvi. 28. xxv. 24. Comp. Acts x. 18.
- Ενθυμεομαι, εἶμαι, Depon. from εν in, and θυμος the mind.
To have in mind, ponder, think, meditate upon. occ. Mat. i. 20. ix. 4. Acts x. 19. Wetstein on Mat. i. 20, shews it is construed with an accusative in the profane writers as in the Evangelist. To the instances produced by him, I add from Iphicrates ad Nicoc. § 3, Ἐπειδαν δε ΕΝΘΥΜΗΘΩΣΙ ΤΟΤΕ ΦΟΒΟΥΣ, κ. τ. λ. But when they consider the fears—"
- Ενθυμῶσις, ιὸς, att. εως, ἡ, from ενθυμεομαι.
- I. Thought, reflection. occ. Mat. ix. 4. xii. 25. Heb. iv. 12.
- II. Thought, device, contrivance. occ. Acts xvii. 29.
- Ενι, By apocope or abbreviation for ενεῖμι 3d perf. pres. indicat. of ενεῖμι to be in. There is in, there is. occ. Gal. iii. 28, thrice. Col. iii. 11. Jam. i. 17.
- Ενι is used in like manner by the profane writers. See Rabbelius, Elfner, Wolfius and Bowyer, on Gal.

Ενιαυτός, ε, ό,

A year; so called, according to Plato, because *εν έαυτω* (*ενι άντω*) *εισι*, it goes or returns upon itself, agreeably to which Virgil speaks in that well-known verse, Georgic ii. line 402,

Atque in se sua per vestigia volvitur annus.

The year returning on itself revolves.

The LXX often use this verb for the Heb. שנה, which is in like manner the name of a year, from the V. שנה to iterate, repeat, as being the * iteration or repetition of the Solar light's revolution over the whole face of the earth by it's annual and diurnal motion and declination. Luke iv. 19. Acts xi. 26. xviii. 11. & al. freq.

Ενιστημι, from *εν in*, with, and *ιστημι* to stand.

To be present, or instant, or at hand, instare. See Rom. viii. 38. 1 Cor. vii. 26, *ενεστωσιν*, comp. under *Ιστημι*. 2 Thess. ii. 2. 2 Tim. iii. 1.

Ενισχυω, from *εν in*, and *ισχυω* to strengthen.

I. To strengthen. occ. Luke xxii. 43.

II. To gain strength, be strengthened. occ. Acts ix. 19. Comp. Gen. xlviii. 2. Jud. i. 28, in LXX.

Ενιαυτός, η, ου, from *εννεα*.

The ninth. Mat. xx. 5. xxvii. 45. & al.

Εννεα, όι, αι, τα. Indeclinable.

A noun of number, Nine. Martinus, Lexic. Etymol. in *Novem*, derives the Latin *novem* nine from *novus*, as signifying the last (whence *novissimus*), and the Greek *εννεα* from *ενος* old, and *νεος* new, as being old in such a sense that immediately after it there begins a new order of number. Thus, says he, the thirtieth day of the month is called † *ενη και νεα*, i. e. *new and old*, because it closes the old month, and begins a new one, since the old and new perpetually meet each other (*dum vetus & novum perpetuo sibi occurrant*), by which last expression I suppose he means; that they meet each other at that instant of time when the old month ends, and the new begins, i. e. according to our way of reckoning, at mid-night, or according

* See Heb. and Eng. Lexicon under שנה III.

† See also Dupont on Theophrastus, Char. Eth.

p. 227. ed. t. Needham.

to that of the Athenians, at sun-set of the last day of the month. occ. Luke xvii. 17.

Εννενηκονταεννεα, όι, αι, τα, Indeclinable, from *εννενηκοντα* ninety (which from *εννεα* nine, and *ηκοντα* the Greek termination for decimal numbers, see under *Εβδομηκοντα*) and *εννεα*.

Ninety and nine. occ. Mat. xviii. 12, 13. Luke xv. 4, 7.

Εννεος, ε, ό,

Properly, *Dumb, speechless, one who cannot speak*, according to Plato: Also, *Astonished, astounded*; so Suidas explains *εννεος* by *αρωτος* speechless, *εξεστηκως* astonished. This word is sometimes written *ενεος*, and may be considered as a corruption of *ανεος* of the same import (so Hesychius, *Ανεοι εννεοι και εκπληξει ησυχουι*), which from *ανατος* dumb, mute, and this from *α* neg. and *νω* (which see under *Αυσηρος*) to breathe, breathe or cry out; or else perhaps *εννεος* or *ενεος* may be derived immediately from the Heb. נחש particip. Niph. (if used) of the V. נחש to be bush, mute, silent, with ה emphatic prefixed. occ. Acts ix. 7.

The LXX use *ενεοι* for the Heb. אִילְמִי dumb, Isa. lvi. 10; and Prov. xvii. 28, for שפתי שותק shutting his lips, they have *εννεον*—*εαυτον ποισας* making himself dumb.

Εννεωω, from *εν to*, and *νενω* to nod, beckon, which see.

To nod or beckon to. occ. Luke i. 62. Comp. ver. 22.

Εννοια, ας, η, from *εν in*, and *νοος* the mind. Intention, purpose, mind. occ. Heb. iv. 12. 1 Pet. iv. 1.

Εννομος, ε, ό, η, from *εν in*, and *νομος* a law.

I. Subject to, or under, a law. occ. 1 Cor. ix. 21.

II. Lawful, agreeable to law. occ. Acts xix. 39.

Εννυχον, Adv. from *εν in*, and *νυξ* the night. In the night. occ. Mark i. 35, *Εννυχον λαν*, far in the night, "when the night was far advanced, and so the dawning of the day was near at hand. And thus it may be easily reconciled with Luke [iv. 42.]; for *γενομενης ημερας*, which the common translation renders, when it was day, might as well have been rendered, as the day was coming on; for γενο-

γενομενης may be understood (as *Grotius* has observed) not only as expressive of the time *already come*, but as implying what is *near at hand*, or what is *forming now*, and *ready to approach*." *Doddridge*.
Comp. 3 Mac. v. 5, with ver. 2.

Ενοικew, ω, from εν *in*, and οικew to dwell, which from οικος *a house*.
To dwell *in*. occ. Rom. viii. 11. 2 Cor. vi. 16. 2 Tim. i. 5. 14.

In the LXX it almost constantly answers to the Heb. שָׁבַד to dwell, settle, remain.

Ενοια, τα, particip. neut. plur. of Ενεμι, which see.

Ενολης, τηλος, η, from εις, ενος, *one*.
Unity. occ. Eph. iv. 3, 13.

Ενοχλεω, ω, from εν *in*, and οχλεω to disturb, which from οχλος *a multitude, tumult*.

To disturb, occasion trouble *in* or *to*. occ. Heb. xii. 15, *Left any root of bitterness springing up ενοχλη*, disturb or trouble you, υμας being understood.

This verb is not only several times used in the passive voice by the LXX, but also frequently in the active by the profane writers. See *Wetstein* on Heb. xii. 15.

Ενοχος, ε, ο, η, from ενεχομαι to be bolden fast, bound, obliged.

I. With a genitive following, *Bound, subject to*, or *a subject of*. occ. Heb. ii. 15.

II. With a genitive following, *Guilty, deserving of*, and *subject to*, punishment. occ. Mat. xxvi. 66. Mark iii. 29. xiv. 64.

III. With a dative, *Obnoxious, liable to*. occ. Mat. v. 21, 22. See *Bp. Pearce* on ver. 21. It seems that the phrase ενοχος εσαι εις την γεννηαν τα πυρος, is elliptical, and that βληθηναι to be cast, should be supplied before εις. So βληθη is expressly added, ver. 29, 30. See *Schmiedius*, and *Petit* in *Pole Synopf.* on the place. To the passages produced by *Wetstein* on Mat. v. 21, I add from *Lucian*, Bis Accusat. tom. i. p. 335. C. ΕΝΟΧΟΣ ΤΟΙΣ ΝΟΜΟΙΣ, *Obnoxious to the laws*."

IV. With a genitive following, *Bound by sin* or *guilt, guilty of sin*, and consequently obliged to punishment on that account. occ. 1 Cor. xi. 27, ενοχος εσαι τα σωματος και αιματος τα Κυρις, *shall be guilty of* (profaning, or of offering an indignity to) *the body and blood of the Lord*." So Jam. ii. 10, *Reserve wawlay*

ενοχος is become "guilty of (affronting or of shewing disrespect to) *all the rest*."

Ενλαλμα, αλος, το, from ενλελαμαι perf. pass. of ενλελλω to command, charge. See under Ενλελλομαι.

A commandment, precept. occ. Mat. xv. 9. Mark vii. 7. Col. ii. 22.

Ενλαφιαζω, from ενλαφια, τα, which includes the whole *funereal apparatus* of a dead body.

To prepare a corpse for burial, as by washing, anointing, swathing, &c. occ. Mat. xxvi. 12. John xix. 40. See *Elfner* and *Wetstein* on Mat. xxvi. 12, *Campbell* on John xix. 40, *Kypke* on Mark xiv. 8, and *Suicer*, *Thesaur.* in Ενταφια and Ενλαφιαζω.

The LXX have used this word for the Heb. שָׁחַב to embalm. Gen. 1. 2.

Ενλαφιασμος, ε, ο, δ, from ενλελαφιασμαι perf. pass. of ενλαφιαζω, which see.

A preparation of a corpse for burial, as by anointing, &c. occ. Mark xiv. 8. John xii. 7.

Ενλελλομαι, Depon. from εν *in*, υπον, and τελλω to charge, command, which seems a derivative from the Heb. שָׁחַב to impose, lay on, as a burden, the ש being dropt as usual. So the Etymologist explains εντελλω by προςασσω to order, command. But observe that the simple V. τελλω in this sense is very rarely, if ever, used by any Greek writer now extant. In *Homer*, however, it occurs with the preposition επι disjoined from it for επιτελλω, Il. i. lin. 25, 379.

—Κελεύειν δ' ΕΠΙ μύθεον ΕΤΕΛΑΕ.

—And laid a harsh command.

To charge, command, give charge. See John xv. 17. Acts xiii. 47. Mark xiii. 34. Mat. iv. 6.

Ενλευθεν, An adv. from ενθα *here*, and the syllabic adjectionθεν denoting *from* a place.

Hence, *from hence*. Mat. xvii. 20. Luke iv. 9. John xviii. 36, *My kingdom is not ενλευθεν hence*, that is, as is plain from the former part of the verse, ΕΚ τς κοσμου τσς, *OF this world*.

Ενλευξις, ιος, att. εως, η, from obsol. ενλευχω, or ενλυσχανω to intercede.

* *Dr. Bell* on the Lord's Supper, p. 96 of the 1st, or 100 of the 2d edit.

Inter-

Intercession, prayer, address to God for oneself or others. occ. 1 Tim. ii. 1. iv. 5. On the former text *Wetstein* observes, that *Δησις, προσευχή, and ενευξίς,* seem to differ in degree; the first being a short extemporary prayer (an ejaculation); the second implying a meditating upon and adoration of the Divine Majesty; and the third μέλα πλεονος παρρησίας having greater freedom of speech, as *Origen* defines it, De Orat. 44, or being an address to God on some particular occasion.

Ενιμως, ε, ό, ή, from εν in, and τιμη honour, esteem, price.

I. Honourable, whence the comparative *ενιμωτερος* more honourable. occ. Luke xiv. 8.

II. In esteem, esteemed, dear. occ. Luke vii. 2. Phil. ii. 29.

III. Esteemed, precious. occ. 1 Pet. ii. 4, 6.

Ενιμωτερος, α, ον, Comparat. of *ενιμως,* which see.

Εντολή, ης, ή, from εντελολα perf. mid. of εντελλω. See under Εντελλομαι.

A command or commandment, whether of God or man. See Mat. xv. 3, 6. Rom. vii. 8, 9, &c. 1 John iii. 22, 23, 24. 2 Pet. ii. 23. iii. 2. Luke xv. 29. Tit. i. 14.

Εντοπιος, ε, ό, ή, from εν in, and τοπος a place.

An inhabitant of a place, incola. occ. Acts xxi. 12, where see *Wetstein* and *Kypke.*

Εντος, An adv. from εν in, governing a genitive.

Within. occ. Mat. xxiii. 26. Luke xvii. 21. In Mat. with the neuter article it is used like a N. To *εντος, The inside.* In Luke *εντος υμων* has been by * some modern interpreters rendered, among you, as if it were synonymous with *εν υμιν, John i. 14, so εν ημιν among us, Luke i. 1. vii. 16; εν τοις Ιουδαιοις among the Jews, John xi. 54. But εντος is never elsewhere used for among, either in the N. T. or by the LXX, who in three texts, Ps. xxxix. 3. cix. 22. Cant. iii. 10, apply it for within. And only one passage has yet been produced from any classical Greek author for *εντος* signifying among, namely from *Xenophon, Cyri Exped. lib. ii. p. 118. edit. Hutch. 4to. or p. 115. 8vo. "The king thinks**

you are in his power, as he has you in the midst of his country, και ποταμων EN-ΤΟΣ αδιαστατων;" and even here perhaps these latter words might better be rendered "within or inclosed in," than "among," impassable rivers." And it is remarkable, that Dr. *Hutchinson,* who from this expression opposes, in his Note, the common interpretation of Luke xvii. 21, yet translates it "intra flumina vis superanda." For a further vindication of *εντος υμων* in this text signifying, within you, see *Campbell's* Note; to which I shall only add from the learned *Markland* in *Bouvier's* Conject. "The word *υμων* does not here signify the Pharisees in particular, but all mankind, as ch. xii. 19; and often, I believe, by *εντος υμων* is meant an inward principle, opposed to παραληρησεως, observation or outward show; as is said of the Spirit, John iii. 8.

Εντρεπω, from εν in, upon, and τρεπω to turn. To turn, or cause to turn in, or upon.

I. To cause to turn upon oneself (as it were) through shame, put out of countenance, make ashamed. occ. 1 Cor. iv. 14.

Εντρεπομαι, Pass. To be ashamed. occ. 2 Thess. iii. 14. Tit. ii. 8.

II. *Εντρεπομαι, Pass.* with an accusative following, which may be considered as governed of the preposition δια on account of understood, To reverence, i. e. to be turned upon oneself on account, or from reverential awe, of. occ. Mat. xxi. 37. Mark xii. 6. Luke xviii. 2, 4. xx. 13. Heb. xii. 9. *Wetstein* on Mat. xxi. 37, cites *Plutarch* and *Diodorus Sic.* applying the V. in the same manner.

Εντραφω, from εν in or with, and τρεφω to nourish.

To nourish in or with. occ. 1 Tim. iv. 6; where see *Wetstein,* who quotes from *Galen* the very phrase ΤΟΙΣ ΛΟΓΟΙΣ ΕΝΕΤΡΑΦΗΝ.

Εντρομος, ε, ό, ή, from εν in, and τρομος a tremour, terrour, which see.

In a tremour, terrified, trembling through fear. occ. Acts vii. 32. xvi. 29. Heb. xii. 21.

Εντροπή, ης, ή, from ενλεποπα perf. mid. of εντρεπω.

Shame. occ. 1 Cor. vi. 5. xv. 34.

Εντροφω, ω, from εν in, and τρυφω to indulge in luxury, which see.

* See *Pricæus* in *Pole Synopf. Beza, Whitby, Rabbelius, Wolfius, and Doddridge.*

To live luxuriously, banquet, revel. occ. 2 Pet. ii. 13.

The LXX have used this word, Isa. lv. 3. lvi. 4, for the Heb. דלהק to delight oneself.

Εὐσχησάω, from εὐ in, and ῥύσχαω to get, attain.

To get to the company or speech of any one, to address oneself to him, to meet.

I. In the N. T. Εὐσχησάειν τινι περὶ τῶος, To address or apply oneself to a person on account of another. The phrase is used in the same sense by Thucydides and Plutarch. occ. Acts xxv. 24. See Wetstein on Rom. viii. 26.

II. Εὐσχησάειν τινι κατὰ τῶος, To apply oneself to a person against another, to complain of him to a person. occ. Rom. xi. 2. Thus it is also used, 1 Mac. viii. 32. x. 61, 63, 64. xi. 25.

III. Εὐσχησάειν ὑπὲρ τινος. To apply for one, or on his behalf, to intercede for him. occ. Rom. viii. 27, 34. Heb. vii. 25. So Josephus, Ant. lib. xiv. cap. 10. § 13, Εὐε ENTΥΓΧΑΝΟΝΤΟΣ ΤΗΕΡΑΥΩΝ, I interceding for them." It is used with a dative following, in the sense of praying, or addressing oneself in prayer to, Wilsd. viii. 21. xvi. 28.

Εὐστυλίω, from εὐ in, and τυλίω to roll or wrap round, as the coverlet of a bed, from τυλή a coverlet, which perhaps from the Heb. תלהת a swathe or swaddling-band, dropping the ת.

I. To swathe, wrap up in. occ. Mat. xxvii. 59. Luke xxiii. 53.

II. To wrap up. occ. John xx. 7.

Εὐστυπω, ω, from εὐ in, and τυπω to impress a mark, from τυπος an impressed mark or figure, which see.

To engrave. occ. 2 Cor. iii. 7.

Εὐεβρίω, from εὐ in, and ὑβρις contumely, contemptuous outrage.

To offer a contemptuous or contumelious injury or outrage to, to injure contumeliously. occ. Heb. x. 29.

Εὐπνιάζω, ομαι, from εὐπνιον.

To dream. occ. Acts ii. 17. Jude ver. 8, where see Wetstein.

Εὐπνιον, ε, το, from εὐ in, and ὕπνος sleep. A dream. So in Latin insomnium a dream, from in in, and somnus sleep, and perhaps our Eng. dream, from Heb. דרם (in Niph.) to be in a deep sleep. occ. Acts ii. 17.

Εὐωπιον, Adv. governing a genitive, from εὐ ωπι in the face.

In the presence or sight, before. Luke i. 6, 15. & al. freq.

Εὐωλιζομαι, from εὐ in, into, and ὀς, gen. ωλος, an ear.

To admit or receive into the ears, to hearken to, auribus percipere. occ. Acts ii. 14.

The LXX have frequently used this verb, which seems bellemistical, and generally for the Heb. שָׁמַע to hearken, listen, derived in like manner from שָׁמַע the ear. Comp. Eccclus. xxxiii. 18, or 19.

ΕΞ, ἐ, ἀ, ᾧ, ᾧ, Indeclinable, from the Heb. שש six, the aspirate being used (as in ἔπια, from Heb. שבע) for the sibilant letter, which is however refused in the Latin sex, and Eng. and French six.

The number Six. Mat. xvii. 1. John ii. 20. Acts xxvii. 37. & al.

ΕΞ, A preposition of the same import as εκ, for which it is used before a vowel. See therefore under EK.

Εξαγγελλω, from εξ out, and αγγελλω to tell, declare.

To tell out, declare abroad. occ. 1 Pet. ii. 9.

Εξαγοράω, from εξ out or from, and αγοράω to buy.

I. To buy or redeem from. It is applied to our redemption by Christ from the curse and yoke of the law. occ. Gal. iii. 13. iv. 5.

II. To redeem, spoken of time. occ. Eph. v. 16. Col. iv. 5. The same phrase is used in Thecodotion's version of Dan. ii. 8, where καιρον ὑμεῖς εξαγοράζεσθε plainly means ye are gaining or protracting time; and principally, if not solely, in this view it is, I apprehend, to be understood, Eph. v. 16. Εξαγοράζομενοι τον καιρον, redeeming the time, gaining or protracting it, because the days are πονηραι evil, afflicting, abounding in troubles and persecutions. Comp. Eph. vi. 13, and LXX in Gen. xlvii. 9, and see Whitby on Eph. v. 16. But this sense of the expression is still more evident in Col. iv. 5, Walk in wisdom towards those that are without, i. e. your heathen neighbours and governors, redeeming the time, i. e. by your prudent and blameless conduct, gaining as much time and opportunity as you can from persecution and death.

Εξαίω,

Εξαγω, from εξ out, and αγω to bring, lead.

To bring or lead forth or out. See Mark viii. 23. xv. 20. Luke xxiv. 50. John x. 3. Acts v. 19. vii. 36. xvi. 37.

Εξαίρω, ω, and mid. Εξαίρεσθαι, εμαι, from εξ out, and αίρω to take. It borrows most of it's tenes from the obsolete V. εξελω.

I. To take or pluck out, as an eye. occ. Mat. v. 29. xviii. 9. See *Wetstein*.

II. To take out of affliction or danger, to deliver, eruire, eripere. Acts vii. 10. xxvi. 17. Gal. i. 4. & al. See *Elfner* and *Wetstein* on Gal.

Εξαιρω, from εξ out, and αίρω to take, remove.

To take out or away. occ. 1 Cor. v. 2, 13.

Εξαίλειομαι, εμαι, from εξ out, and αίλω to require or demand.

To require or demand (generally) a person to be delivered up to punishment, depose. occ. Luke xxii. 31. See *Rapheilius* and *Wetstein* on the place.

Εξαιφνης, Adv. from εξ of, and αιφνης suddenly, which see under Αιφνιδιος.

Of a sudden, suddenly. Mark xiii. 36. & al.

Εξακολουθεω, ω, from εξ out, or emphatic, and ακολουθεω to follow, which see.

To follow, by going out of the way in which one was before, or to follow thoroughly, persist in following. occ. 2 Pet. i. 16, ii. 2, 15. On 2 Pet. i. 16, *Wolffius* and *Wetstein* cite from *Josephus*, Proem. in Ant. the phrase Τοις ΜΤΘΟΙΣ ΕΞΑΚΟΛΟΥΘΗΣΑΝΤΑΣ.

Εξακοσιοι, αι, α, from εξ six, and εκατον an hundred.

Six hundred. occ. Rev. xiv. 20. xiii. 18, Let him that bath understanding count the number of the Beast: for it is the number of a Man; and his number is six hundred threescore and six, χξς; as most of the MSS read in Greek numerals; but the *Alexandrian* has in words at length, εξακοσιοι εξηκοντα εξ. After the very many elaborate and fanciful explanations which have been given of this number from the time of *Irenaeus* to the present day, (for a specimen of which see *Vitrin-ga* and *Lowman*) the most simple and just interpretation seems to be that of *Dr. Bryce Johnston* in his Commentary, which I therefore recommend to the serious and impartial attention of the

reader; after observing that it is an improvement upon *Lowman's*.

Εξαλειφω, from εξ out or off, and αλειφω to anoint.

Properly, To wipe off ointment.

I. To wipe off, as tears, occ. Rev. vii. 17. xxi. 4.

II. To wipe off, or blot out, as somewhat written, occ. Rev. iii. 5. Col. ii. 14, where see *Wetstein*, *Kypke* and *Macknight*.

III. To blot out, as sins. Acts iii. 19. Comp. Isa. xliii. 25. Jer. xviii. 23. *Wetstein* cites from *Lyfias* pro Callia, Ὅπως ΕΞΑΛΕΙΦΘΕΙΗ ἀπὸ τὰ ἈΜΑΡΤΗΜΑΤΑ ἅλλα. That his other offenses might be blotted out."

In the LXX it commonly answers to the Heb. חָטָא to wipe off, blot out, and is applied to blotting out a written name or inscription, Exod. xxxii. 32, 33. Num. v. 23. Pf. lxi. 28.—to blotting out sins, Neh. iv. 5. Pf. l. 1, 10. cix. 14. Isa. xliii. 25. Jer. xviii. 23.

Εξαλλομαι, from εξ out, forth, and αλλομαι to leap.

To leap forth. occ. Acts iii. 8.

Εξανάσσεις, ιος, att. εως, ή, from εξ from, and ανασσεις a rising again or resurrection.

A resurrection from, the dead namely. occ. Phil. iii. 11, where εξανασσιν των νεκρων literally denotes "the resurrection from the dead; which since the apostle represents as a matter very difficult to be obtained, it cannot be the restoration of the body simply, for that the wicked shall arrive at, whether they seek it or not; but is the resurrection of the body, refashioned like to the glorious body of Christ, mentioned ver. 21, which is a privilege peculiar to the sons, and that by which they are to be distinguished from the wicked at the Judgement." *Macknight*, whom see, and on 1 Theff. iv. 16. Note 5.

Εξανασσιν, from εξ out, and ανασσιν to rise, spring.

To spring up, forth, or out of the ground, as corn. occ. Mat. xiii. 5. Mark iv. 5.

The LXX use it four times in the same view, but transitively, for the Heb. הוֹצֵאת to cause to spring. Comp. Ανασσω II.

Εξανιστημι, from εξ out or from, and ανιστημι to rise up.

I. To rise up from among others. occ. Acts xv. 5.

II. Transitive, *To raise up seed from*, the woman namely. So Lot's daughter says, according to the LXX, Gen. xix. 32, 34. ΕΞΑΝΑΣΤΗΣΩΜΕΝ ΕΚ τῆ πατρὸς ἡμῶν σπέρματος, *Let us raise up seed from our father.* occ. Mark xii. 19. Luke xx. 28.

Εξαπαλαω, *ω*, from εξ *from*, and απαλαω *to seduce.*

To seduce from the right way, to deceive into sin or error. occ. Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3.

Εξαπινα, Adv. the same as εξαπνης, which is used not only by Homer, Il. v. line 91. Il. ix. line 6. & al. for εξαπνης (which see), but likewise by Xenophon, Cyropæd. p. 342. edit. Hutchinson, 8vo. Memor. Socrat. p. 282. edit. Simpson, Cyri Exped. lib. iv. p. 323, 462, edit. Hutchinson, 8vo. (where see Note), and by Longinus, p. 148. edit. 3tæ, Pearce. See also Kypke.

Of a sudden, immediately. occ. Mark ix. 8, where see Wetstein.

The LXX have frequently used εξαπινα in the same sense. It seems an *ellenistical* word; Kypke however quotes it from *Iamblichus*.

Εξαπορομαι, εμαι, from εξ intensive, and απορομαι *to hesitate, be at a loss or stand, be perplexed*, which see.

To be utterly at a loss or a stand, to be in the utmost perplexity. occ. 2 Cor. i. 8. iv. 8.

Εξαποσελλω, from εξ out, forth, and αποσελλω *to send.*

I. *To send forth.* occ. Acts vii. 12. ix. 30. xi. 22. xii. 11. xvii. 14. xxii. 21. Gal. iv. 4, 6.

II. *To send away, dismiss.* occ. Luke i. 53. xx. 10, 11.

Εξαρχίζω, from εξ intensive, and αρχις complete.

I. *Of time, To complete entirely.* occ. Acts xxi. 5.

II. *To furnish or fit completely.* occ. 2 Tim. iii. 17.

Εξαστραπίζω, from εξ out, and αστραπίζω *to lighten.*

To emit flashes of light, to shine, glister as lightning. occ. Luke ix. 29.

Εξ αυτης, Adv. q. d. εξ αυτης *from or at the same, whereas time namely.*

At the same time, presently, instantly,

immediately. occ. Acts x. 33. xi. 11. xxiii. 30. Phil. ii. 23. It is, in Mill's and Wetstein's editions, printed in two words, εξ αυτης, Mark vi. 25, where see Wetstein's Note.

Εξεσειρω, from εξ out, and εσειρω *to raise.*

To raise up. occ. 1 Cor. vi. 14. Rom. ix. 17, *I have raised thee up*, i. e. not originally, or from thy birth, but ἡγερθητι *I have caused thee to stand or subsist* (as it is in the Hebrew of Exod. ix. 16), *I have preserved thee from perishing by the preceding plagues.* To this sense the LXX, διατηρηθης thou hast been preserved. Comp. Macknight on Rom.

Εξειμι, from εξ out, and ειμι *to be.*

To be lawful or right, for εκ τῆ νόμου or εκ της δικης ειμι; for εκ is sometimes used for κατα. So Eschines has the very expression EK των νομων *for agreeable or according to the laws.* In the New Testament it occurs only in the 3d pers. sing. εξεσι, and neut. particip. εξον. Εξεσι is generally used as an impersonal V. but sometimes as a personal one. See 1 Cor. vi. 12. x. 23. It is construed with a dative of the person, and with an infinitive mood. See Mat. xiv. 4. xix. 3. xii. 2. xxii. 17. Neut. particip. Εξον, το, *Lawful.* occ. Acts ii. 29. 2 Cor. xii. 4; but in this latter passage εξον may be rendered *possible*, q. d. εκ της δυναμεις ον, *being according to, or in one's power*, in which sense the excellent Rabbelius on the place has abundantly shewed, that both the verb and participle are often used in Xenophon.

Εξειμι, from εξ out, and ειμι *to go.*

To go out or forth. occ. Acts xiii. 42. xvii. 15. xx. 17. xxvii. 43.

Εξελεσχω, from εξ intensive, and ελεσχω *to convince.*

To convince or convict thoroughly. occ. Jude ver. 15. Xenophon, Apolog. Socrat. § 18. edit. Simpson. Εισε—μηδεις δυναι' αν ΕΞΕΛΕΓΞΑΙ ΜΕ ως ψευδομαι, *If no one can convict me of lying.*

Εξελκω, from εξ out or away, and εκλω *to draw.*

To draw out, as a fish with a hook. So Herodotus of the crocodile, lib. ii. cap. 70, Επειαν δε ΕΞΕΛΚΤΕΘΗ: ες γην, *After it is drawn out upon the land.* Comp. Δελεαζω. Kypke cites from Xenophon, Cyropæd. lib. viii. Μη' ΤΠΟ των παραυλικα

ἰνα ἡδονων ΕΑΚΟΜΕΝΟΝ ΑΠΟ των αἰσθων, Not *drauw* away by present pleasures from what is good." occ. Jam. i. 14, where see *Wetstein* and *Kypke*.

Εξελευθω, from εξ out, and obsolete ελευθω to come.

To come out. An obsolete V. whence we have in the N. T. 2 aor. ἐξηλθον (by syncope for ἐξηλυθον), perf. mid. ἐξηληλυθα (Attic for ἐξηλυθα), 1 fut. mid. ἐξελευσομαι. See under Εξερχομαι.

Εξελω, from εξ out, and obfol. ελω to take. To take out. An obsolete V. whence the 2 aor. imperat. ἐξελε, and 2 aor. mid. ἐξειλομην, infin. ἐξελεσθαι. See under Εξαίρεω.

Εξενηκω, from εξ out, and obfol. ενεκω to carry.

To carry out. An obsolete V. whence in the N. T. we have 1 aor. ἐξενηκα, 2 aor. infin. ἐξενηκειν. See under Εκφερω.

Εξεραμα, αλος, το, from εξεραω to empty out, evacuate, also to vomit (as the V. is used not only by *Aquila* for the Heb. נאץ, Lev. xviii. 28, but also by the medical writers among the Greeks; see *Wetstein* on 2 Pet. ii. 22.), which from εξ out, and εραω to empty (so *Hesychius* εραν, κενωσαι), and this from Heb. יָרַךְ to pour or empty out.

Evacuation, or matter evacuated, by vomit, vomit. occ. 2 Pet. ii. 22.

The LXX, in the parallel passage, Prov. xxvii. 11, render the Heb. word נָר vomit, answering to εξεραμα of St. Peter, by the more usual Greek word εμελον.

Εξερευनाव, ω, from εξ intensf. and ερευनाव to search.

To search very diligently or carefully. occ. 1 Pet. i. 10.

The LXX frequently use it in this sense. See inter al. 1 Sam. xxiii. 23. Prov. ii. 4. Zeph. i. 13.

Εξερχομαι, from εξ out, and ερχομαι to go or come.

I. To go or come out of a place. Mat. v. 26. viii. 28. x. 11, 14. & al. freq. Comp. John viii. 42. xiii. 3. xvi. 27, 28. xvii. 8.

II. To go forth, depart. Mat. ix. 31, 32.

III. To come out, spring, arise from, as Christ from Bethlehem. Mat. ii. 6.

IV. To come forth, spring, arise, as evil actions from the heart. Mat. xv. 18, 19.

V. To go or come forth or out. Applied to lightning, Mat. xxiv. 27.—to the word of

God, 1 Cor. xiv. 36. Comp. Rom. x. 18.—to a decree, Luke ii. 1. Comp. Ila. ii. 3, in LXX, and 1 Cor. xiv. 36.—to a rumour or report, Mat. ix. 26. Mark i. 28. & al.—to evil spirits, Mat. viii. 32. xii. 43, 44. Mark i. 25, 26. & al.—to miraculous power, Mark v. 30.

VI. To go, go away, vanish, cease. occ. Acts xvi. 19.

VII. Acts i. 21. Comp. Εισερχομαι IV. Εξεσι. See under Εξειμι.

Εξελαζω, from εξ out, or emphatic, and ελαζω to enquire, examine, which see under Αναταζω.

I. To examine or enquire accurately or thoroughly. occ. Mat. ii. 8. x. 11. On Mat. ii. *Kypke* cites the expression ΑΚΡΙΒΩΣ ΕΞΕΤΑΖΕΙΝ from *Strabo*, *Demosthenes* and *Æscbines*.

II. To examine, ask. occ. John xxi. 12.

Εξη, ης, η, from the V. ερχομαι, fut. εξομαι, to be next or immediately following in time, which see under Εχω XV.

Subsequence, succession, order. This N. however is hardly to be found, except in the gen. ἐξης, in which case it is used, by an ellipsis of the preposition καλα, for καὶ ἐξης in subsequence, successively, immediately in succession. Hence with the fem. article used as an adjective, Εν τη ἐξης ἡμερα, On the next or following day. occ. Luke ix. 37. So ἡμερα being understood, Εν τη ἐξης. occ. Luke vii. 11; and Τη ἐξης. occ. Acts xxi. 1, xxv. 17, xxvii. 18. That in these expressions we should understand the preposition καλα before ἐξης, appears reasonable from the use of the compound word καθεξης, which comp. See also *Scapula's* Lexic. in Εξης.

Εξηγομαι, εμαι, from εξ out, or emphatic, and ἡγομαι to tell, declare, which from the Heb. נאץ to utter. Comp. Δηγομαι.

To declare, relate thoroughly and particularly, to recount. occ. Luke xxiv. 35. John i. 18. Acts x. 8. xv. 12, 14. xxi. 19. *Alberti*, *Wetstein* and *Kypke* on John i. 18, shew that this word is peculiarly applied by the Greek writers to things esteemed divine.

Εξηκοντα, οι, αι, τα, Indeclinable, from εξ fix, and κοντα the decimal termination, of which see under Εβδομηκοντα.

Sixty. Mat. xiii. 8. & al.

Εξερχομαι, εμαι, from εξ *out* or *forth*, and ηχ_ω *to sound*.

To sound forth, resound. occ. 1 Theff. i. 8. where see *Macknight*.

*Εξίς, ιος, att. εως, η, from εχω, εξω.

Habit, use. occ. Heb. v. 14; where see *Wetstein* and *Arrian* *Epicetet.* lib. ii. cap. 18, at the beginning.

Εξίσημι, or Εξίσαιω, ω, from εξ *out*, and ίσημι or ίσαιω *to stand, place*.

To remove out of it's place or state.

I. In the N. T. it is applied only to the mind, when that is, as it were, moved out of it's place or state. *To be out of one's wits, be besides oneself, be transported beyond oneself.* occ. 2 Cor. v. 13. Comp. Mark iii. 21, where see *Alberti*, *Wetstein*, and *Campbell*.

II. Εξίσημι and εξίσαιμαι, in a neuter or passive sense, *To be transported beyond oneself with astonishment, to be astonished out of one's senses, to be amazed, astounded.* Mat. xii. 23. Mark ii. 12. v. 42. vi. 51.

III. Εξίσημι, in the 1st aorist, is once in the N. T. as it is several times in the LXX, used in an active or transitive sense, *To astonish, astound, amaze:* Luke xxiv. 22. (Comp. under Ίσημι I.) And so is εξίσαιω particip. pres. of εξίσαιω, Acts viii. 9; where *Wolfius* quotes *Athenæus* speaking of a certain juggler, who, by his tricks, ΕΞΙΣΤΑ των ανθρωπων την διανοιαν, *astonished men's minds.*" Thus also εξεστακεναι infin. perf. act. Acts viii. 11. In these two last texts I wish our translators had used a more proper word than *bewitching*.

Εξισχυω, from εξ *out*, or intensive, and ισχυω *to be strong, able*.

To be thoroughly able. occ. Eph. iii. 18.

Εξόδος, α, η, from εξ *out*, and ὁδος *a way*.

I. *A going out, departure.* occ. Heb. xi. 22, where it is applied to the children of Israel's departure out of Egypt, from which event the LXX entitled the second book of Moses, Εξόδος, and from them the Vulgate and modern translations, *Exodus*.

II. *Departure, decease, q. d. exit.* occ. Luke ix. 31. 2 Pet. i. 15. Εξόδος is used in this sense not only in Wisd. iii. 2, (comp. ch. vii. 6.) but in the Greek writers. So the Latin have exitus and excessus for *dying*. See *Wolfius* and *Wetstein* on Luke ix. 31, and comp. *Kypke*.

Εξοιω, from εξ *out*, and obfol. οιω *to carry*.

To carry out: An obsolete verb, whence in the N. T. we have 1 fut. εξοισω, Acts v. 9. See under Εκφέρω.

Εξολοθρευω, from εξ intensive, and ολοθρευω *to destroy*.

To destroy utterly. occ. Acts iii. 23.

This V. is very often used in the LXX, and in Gen. xvii. 14. Exod. xxx. 33. & al. freq. for the Heb. נכרת *to be cut off*.

Εξομολοεω, ω, from εξ intensf. and ὁμολοεω *to promise, profess*, which see.

I. *To promise.* occ. Luke xxii. 6; where *Wetstein* cites *Lyfias* using the simple V. ὁμολοεω in the same view.

II. Εξομολοεομαι, εμαι, Mid. *To confess, own*, as fins. occ. Mat. iii. 6. Mark i. 5. Acts xix. 18. Jam. v. 16. On Mat. iii. 6, *Elfner* and *Wetstein* shew that *Plutarch*, *Heliodorus*, and *Lucian* apply the V. in a like sense.

III. *To profess, confess*, as the truth. occ. Phil. ii. 11.

IV. *To confess, own*, as belonging to one. occ. Rev. iii. 5.

V. With a Dative following, *To give praise or glory to, to glorify.* occ. Mat. xi. 25, (where *Campbell*, whom see, "I adore thee.") Luke x. 21. Rom. xiv. 11. xv. 19. The LXX most commonly use it in this last sense, answering to the Heb. הודו, which word they elsewhere render by αινειν *to praise*, as Gen. xlix. 8. 1 Chron. xvi. 7; & al. by ὑμνεω *to celebrate with hymns, to laud*, Isa. xii. 4. & al.

Εξον, Particip. pres. neut. from εξειμι, which see.

Εξορκιζω, from εξ intensf. and ὀρκιζω *to adjure*.

To adjure, impose an oath on another, put him to his oath. occ. Mat. xxvi. 63.

In the LXX of Gen. xxiv. 3, it answers to the Heb. וישבע *to cause to swear, adjure*. *Josephus* also uses it, Ant. lib. ii. cap. 8. § 2, and in lib. ix. cap. 7. § 4, applies the V. ΕΞΟΡΚΗΣΕΝ, *be adjured, to the high priest, Jeboiada*.

Εξορκισης, α, ὁ, from εξορκισω.

An exorcist, one who pretends to cast out devils by adjuring or commanding them in the divine name. occ. Acts xix. 13. *Josephus*, Ant. lib. viii. cap. ii. § 5, (whom see) says that he saw one *Eleazar* a Jew, by means of the ΕΞΟΡΚΩΣΕΩΝ, *exorcisms*, taught by Solomon, casting out demons, δαιμονια, from those who were possessed

tested by them, and this in the presence of *Vespasian*, his sons, the tribunes of his army, and many of the military. Comp. Mat. xii. 27, and see *Whitby's* Note there.

Εξορυσσω, from εξ out, and ορυσσω to dig. To dig out.

I. To dig or force up, as the flat roof of a house, eruere. occ. Mark ii. 4. Comp. under Αποσεσάλω.

II. To dig or pluck out, as the eye. occ. Gal. iv. 15. So *Lucian* Dialog. Prometh. & *Jov.* ΤΟΥΣ ΟΦΘΑΛΜΟΥΣ ΕΞΟΡΥΤΤΕΣΘΑΙ. See more instances in *Wetstein*.

Εξουθενω, ω, from εξ intensf. and εδεις, ενος, no one.

To set at nought, treat with the utmost contempt. occ. Mark ix. 12.

Εξουθενω, ω, from εξ intensf. and εθεις, ενος, no one, from ελε not even, and εις one.

To set at nought, despise, or treat contemptuously. See Luke xviii. 9. xxiii. 11. Acts iv. 11. Rom. xiv. 3. Εξουθενημενος, Contemptible, to be despised, Vulg. contemptibilis. 2 Cor. x. 10. Comp. under Καταλινωσκω II. and Τηρεω II.

Εξουσια, ας, η, from εξεσι it is lawful or possible.

I. Liberty, power of doing as one pleases. John x. 18. 1 Cor. viii. 9. (where see *Bp. Pearce* and *Macknight*) ix. 4, 5. & al. Comp. John xix. 10.

II. Licence, privilege, right. Mat. xxi. 23. 24, 27. Heb. xiii. 10. Comp. John i. 12. Rev. xxii. 14.

III. Authority, power. Mat. vii. 29. xxviii. 18. Mark i. 27. Luke xii. 5. & al. freq.

IV. Authority, jurisdiction. Luke xx. 20. xxiii. 7. Hence, in a concrete sense, A person invested with power or authority. Comp. 1 Pet. ii. 13, 14. See Luke xii. 11. Rom. xiii. 1, 2, 3. Hence

V. Εξουσια, δι, Angels, or a certain order of angels, whether good, Eph. iii. 10. Col. i. 16. 1 Pet. iii. 22. Comp. Eph. i. 21. —or bad, Eph. vi. 12. Col. ii. 15.

VI. The sign or token of being under the power or authority of another, i. e. the vail. So *Æcumenius*, Καλυμμα, ινα φαινεται οτι υπο εξουσιαν τυσχανει, The vail, that it may appear she is under authority; and *Theophylact* explains εξουσιαν by Το τε εξουσιαζεσθαι συμβολον, τει-

εσι, το καλυμμα, The sign of being under authority, that is, the vail." occ. 1 Cor. xi. 10, where see *Eng. Marg.* *Elfsner* and *Wolffius*.

Εξουσιαζω, from εξουσια.

I. With a Genitive following, To have power or right over. occ. 1 Cor. vii. 4.

II. To have, or rather, to exercise, power or authority over, "oppress." *Campbell*, whom see. occ. Luke xxii. 25.

III. Εξουσιαζομαι, To be brought or reduced under power or subjection. occ. 1 Cor. vi. 12, where *Macknight*, "I will not be enslaved by any (kind of meat)."

Εξοχη, ης, η, from εξεχω, extare, eminere, to be eminent, in a natural, and thence in a moral sense, from εξ out, and εχω to have, be.

I. Extuberance, eminence, in a natural sense. Thus used by the profane writers, and by the LXX, Job xxxix. 28, επ' εξοχη πετρας on the eminence, or top, of a rock.

II. Eminence, in a moral sense, reputation, note. Hence, Οι κατ' εξοχην οντες, Those who are in eminence, men of eminence or note. occ. Acts xxv. 23.

Εξυπνιζω, from εξ out, and υπνος sleep. To awake or rouse another out of sleep. occ. John xi. 11. Comp. 2 K. iv. 31.

Εξυπνος, ος, ος, η, from εξ out, and υπνος sleep.

Awake, roused out of sleep. occ. Acts xvi. 27.

Εξω, from εκ or εξ out.

1. Out, without, as opposed to within. It is either construed with a genitive, as Mat. xxi. 39. Mark v. 10. Acts iv. 15. & al. freq.—or put absolutely, as Mat. v. 13. xii. 46, 47. xiii. 48. & al. freq.

2. With the article prefixed it assumes the nature of a N. Ο εξω, Outer, external. Thus Ο εξω ημων ανθρωπος Our outer man, i. e. our body with it's animal appetites and affections, 2 Cor. iv. 16; Τες εξω, Those that are without, i. e. the pale of Christ's church. Col. iv. 5. 1 Theff. iv. 12. 1 Cor. v. 12, 13; on which last passage *Chrysostom* remarks, Τες εσω, και τες εξω, τες Χριστιανες, και τες Ελληνες καλων, He calls the Christians, and the Heatben, those that are within, and those that are without." (So in Prol. to Eccus. Τοις εκλος means The Heatben.) But Mark iv. 11, Τοις εξω plainly denotes the unbelieving Jews. See *Kypke* on 1 Cor. Εξωθεν,

Ἐξωθεν, Adv. from *ἐξω* without, and the syllabic adjection *θεν* denoting from or at a place.

1. *From without*. occ. Mark vii. 18.
2. *Without, outwardly*, used absolutely. occ. Mat. xxiii. 27, 28. 2 Cor. vii. 5, or construed with a genitive. occ. Mark vii. 15.
3. With the article prefixed it assumes the nature of an Adjective. To *ἐξωθεν* (*μερος*, namely), *The out-side*. occ. Mat. xxiii. 25. Luke xi. 39, 40. Ὁ *ἐξωθεν* κόσμος, *The outward or external adorning*. occ. 1 Pet. iii. 3. Ἀπο τῶν *ἐξωθεν*, *From those who are without, i. e. the Christian pale*. occ. 1 Tim. iii. 7. Comp. under *Ἐξω* 2.

Ἐξωθῶ, from *ἐξ* out, and *ωθῶ* to drive, which from the Heb. *וַי* to move basily, in the transitive sense. Comp. *Ἀπωθεομαι*.

I. To drive out, expel. occ. Acts vii. 45, where see *Elfner* and *Wolffius*.

II. To drive or thrust a ship out of the sea, namely, into a creek; occ. Acts xxvii. 39. *Thucydides* often uses this V. joined with *εἰς* or *προς τὴν γῆν*, or with *εἰς τὸ ξηρὸν* for running a ship aground. See *Wetstein*.

Ἐξωτερος, α, ον, Comparat. from *ἐξω*.

Outer, exterior. occ. Mat. viii. 12. xxii. 13. xxv. 30.

On Mat. viii. 12, *Wetstein* remarks that our Lord "continues the image of a feast: the banqueting room was in the night illuminated with many lamps. He who is driven out of it and the house, is in darkness, and the further he is removed, the grosser the darkness." See also *Wolffius*.

Ἐορταζῶ, from *εορτή*.

To keep or celebrate a feast, or rather, To feast. occ. 1 Cor. v. 8; which does not appear to have any particular relation to the celebration of the Lord's supper, but to refer to the general behaviour and conduct of christians as celebrating their redemption by Christ's sacrifice and death *. "Let the whole of our lives be like the Jewish feast of passover and unleavened bread." *Clark's* Note.

ΕΟΡΤΗ, ης, ἡ. The most probable of the Greek derivations proposed of this word seems to be that which deduces it from

* See Dr. Bell on the Lord's Supper, Appendix, No. IV. 1st edit. and No. V. 2d.

εορτή perf. mid. of the V. *ῥέζω* to perform sacred rites: But may not *εορτή* rather be a corrupt derivative from the Heb. *עֲצָרָה* a solemn assembly, or from *עֲצָרָה* a solemn feast day, with the *ה* emphatic prefixed? The LXX, for *עֲצָרָה*, Deut. xvi. 8, have *ἐξοδίου*, *εορτή*, a going forth (from labour, I suppose), a feast.

A solemn feast or festival. Mat. vi. 25. xxvii. 15. Luke ii. 41. John vii. 2, 8.

Ἐπαγγελία, ας, ἡ, from *ἐπαγγέλλω*.

A promise, either the act of promising, or the thing promised. See Luke xxiv. 49.

Acts i. 4. ii. 33. vii. 17. xiii. 23, 32. xxiii. 21. Heb. x. 36. xi. 13, 39. 1 John i. 5, but in this last text the *Alexandrian* and *Vatican*, and very many later MSS, as also several ancient and modern versions read *ἀγγελία*, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

Ἐπαγγέλλω, from *ἐπι* intens. and *ἀγγέλλω* to tell, declare.

I. To declare, denounce. Thus used in the profane writers, and by the LXX, Job xxi. 31. Isa. xlv. 7, for the Heb. *וַיִּגַּד* to make manifest, declare.

II. In the N. T. *Ἐπαγγέλλομαι*, Depon. To promise. Mark xiv. 11. Acts vii. 5. Rom. iv. 21. 2 Pet. ii. 19. & al. freq. In Rom. iv. 21, *Macknight* understands *ἐπηγγέλλαι* passively, as it is used Gal. iii. 19.

III. To profess. occ. 1 Tim. ii. 10. vi. 21. The profane writers sometimes use the V. in this last sense, as may be seen in *Wetstein*.

Ἐπαγγελμα, αἰος, το, from *ἐπηγγέλλαι* perf. pass. of *ἐπαγγέλλω*.

A promise. occ. 2 Pet. i. 4. iii. 13.

Ἐπαίω, from *ἐπι* upon, and *αἰώ* to bring. To bring upon. occ. Acts v. 28. 2 Pet. ii. 1, 5. On Acts comp. Lev. xxii. 16, in LXX, and see *Elfner*, *Wetstein*, and *Wolffius*.

Ἐπαγωνίζομαι, from *ἐπι* for, and *ἀγωνίζομαι* to strive, contend earnestly.

To strive or contend earnestly for. occ. Jude ver. 3. See *Grotius* and *Beza* on the place.

Ἐπαθροίζω, from *ἐπι* upon, and *αθροίζω* to gather together, throng, crowd, from *αθροα* crowded together, which from the Heb. *עָשָׂר* to encompass, or rather from *עָשָׂר* to stop, obstruct.

To crowd upon. occ. Luke xi. 29, των δε οχλων επαθροισμενων, the multitudes crowding upon, namely him.

Επαινω, ω, from επι upon, or to, and αινω to praise.

To bestow praise upon, give praise or commendation to. occ. Luke xvi. 8. Rom. xv. 11. I Cor. xi. 2, 17, 22. In ver. 17, εκ επιαινω for I blame, is a meiosis or gentle expression used likewise by the Greek writers. See *Raphelius, Wolfius, and Wetstein.*

Εταινος, s, δ. See Εταινω.

Praise. Rom. ii. 29. xiii. 3. Eph. i. 6. & al.

Εταιρω, from επι upon, and αιρω to lift up.

I. To lift up, as the eyes, Mat. xvii. 8. Luke vi. 20. & al.—the head, Luke xxi. 28.—the hands, Luke xxiv. 50. I Tim. ii. 8, (where see *Wolfius* and *Wetstein*)—the heel, John xiii. 8. In pass. To be lifted up, from the ground, namely, as our Lord at his ascension. occ. Acts i. 9.

II. To hoist, as a sail. occ. Acts xxvii. 40. So *Plutarch* in *Theseo*, p. 9. ΕΠΑΡΑΣΘΑΙ το ισιον, To hoist the sail," and *Lucian* ΕΠΑΡΑΝΤΕΣ την οδογην, Hoisting the sail." See *Wolfius, Wetstein* and *Kypke.*

III. Επαίρομαι, Mid. or Pass. To lift up or exalt oneself, to be lifted up or exalted in pride. occ. 2 Cor. xi. 20. Comp. 2 Cor. x. 5. The verb is thus applied by the profane writers, particularly by *Thucydides.* See *Wetstein* on 2 Cor. xi. 20.

IV. To lift up, exalt, raise, as the voice. Luke xi. 27. & al.

The expression, επαιρειν την φωνην, is often used by the LXX for the Heb. נשָׁא לְהַלֵּל. See *Jud.* ii. 4. ix. 7. *Ruth* i. 9, 14. & al. and επαιρειν τας οφθαλμους sometimes, but more rarely, for the Heb. הִנֵּה אֲנִי מִשָּׁמַיִם, as *Gen.* xiii. 10. I *Chron.* xxi. 16. *Ezek.* xviii. 6. The former phrase is used by the Greek writers, particularly *Demosthenes* (see *Wetstein* on Luke xi. 27.), but the latter seems *bebraical.*

Επαισχυνομαι, from επι upon account of, and αισχυνομαι to be ashamed.

To be ashamed of. It is generally in the N. T. construed with an accusative of the person or thing of which one is ashamed. *Mark* viii. 38. *Rom.* i. 16.—once with

the preposition επι and a dative, *Rom.* vi. 21.—also with an infinitive, *Heb.* ii. 11. xi. 16.

Επαίτω, ω, from επι intensf. and αιτω to ask.

To beg, ask an alms. occ. Luke xvi. 3.

The word is used in the same sense by the LXX, Pl. cix. 10, for the Heb. שָׁאַל to ask, beg; and so is the N. επαίτησις for begging, *Ecclus.* xl. 31, 34.

Επακολουθεω, ω, from επι upon, or intensf. and ακολουθεω to follow.

I. To follow the steps of one, used figuratively. occ. I *Pet.* ii. 21. So *Themistius* in *Wetstein*, ΤΟΙΣ ΙΧΝΕΣΙΝ ΑΚΟΛΟΥΘΕΙΝ.

II. To follow, be subsequent, ensue. occ. *Mark* xvi. 20. I *Tim.* v. 24.

III. To follow diligently, prosecute, pursue a work. occ. I *Tim.* v. 10.

Επακω, from επι to, or intensf. and ακω to bear.

To bear, bearken to. occ. 2 *Cor.* vi. 2.

Επακροασμαι, ωμαι, from επι to, or intensf. and ακροασμαι to bear. See under *Ακροατηριον.*

To bearken or listen to. occ. Acts xvi. 25.

Επαι, A conjunction, from επαι after that, and as if.

If, after that, when. occ. *Mat.* ii. 8. Luke xi. 22, 34.

Επαναλκας, Adv. from επι upon, on account of, and αναλκη necessity.

Of necessity, necessarily. But with the article it assumes the meaning of the adjective, τα επαναλκας (οις) namely, things (which are) of necessity, necessary things. occ. Acts xv. 28, where *Wetstein* cites *Plutarch* and *Josephus* using the phrase ΕΠΑΝΑΤΚΕΣ ΕΙΝΑΙ, To be necessary; and we may remark, that *Hom.* II. i. line 142, has the adv. επιληδες fitly, for επιληδες οντας fit. Comp. also *Kypke.*

Επαναλω, from επι to, and αλω to bring back or forth.

I. Intransitively. To return. occ. *Mat.* xxi. 18.

II. To put, thrust forth, namely, a ship or sailing vessel, into the sea. occ. Luke v. 3, 4. Comp. under *Αναλω* III. The participle επαναχθεντας is in a like sense applied to persons, 2 *Mac.* xii. 4.

Επαναμιμνησκω, from επι to, and αναμιμνησκω to remind.

To remind, put in mind or remembrance.
occ. Rom. xv. 15.

Επαναπαυομαι, Mid. from επι upon, and αναπαυομαι to rest.

I. To rely, to rest, repose oneself upon. occ. Rom. ii. 17. The LXX use it in the sense of leaning or resting upon, for the Heb. נָשָׁא, 2 K. v. 18. vii. 2, 17. Ezek. xxix. 7. So in a spiritual sense (as in Rom.) Mic. iii. 11.

II. To rest, remain upon. occ. Luke x. 6. In this latter sense the V. is used by the LXX for the Heb. נָשָׂא to rest, and applied to the Holy Spirit. Num. xi. 25, 26. 2 K. ii. 16.

Επαγελευθω, from επι unto, and obfol. ανελευθω to come back.

To return back to. An obfol. verb, whence in the N. T. we have 2 aor. infin. επαγελευθαι for επαγελευθεν. occ. Luke xix. 15. See the following word.

Επανερχομαι, from επι unto, and ανερχομαι to come back.

To come or return back again, i. e. to the same place. occ. Luke x. 35. xix. 15. Lucian uses this decomposed V. De Mort. Peregr. tom. ii. p. 764. Ὁ δὲ εἰς τὴν οἰκίαν ΕΠΑΝΕΛΘΩΝ, But he returning back again to his house—

Επανιςτημι, from επι upon or against, and ανιςτημι to arise.

To rise up hostilely against. occ. Mat. x. 21. Mark xiii. 12. Comp. Ανιςτημι V. The Greek writers frequently use the V. επανιςτημι and the N. επαναστας in the same view. See Weststein and Kypke on Mat.

Επανορθωσις, ιος, att. εως, η, from επανορθω to set right again, to correct, which from επι intens. and ανορθω to make right. Correction, amendment of what is wrong. occ. 2 Tim. iii. 16. Raphaelius and Weststein cite from Polybius, ΠΡΟΣ ΕΠΑΝΟΡΘΩΣΙΝ τὴν ἀνθρωπίνων βίην, For the amendment or correction of men's life; and from Arrian, ΕΠΑΝΟΡΘΩΣΕΙ τὴν βίην. To which I add from Epictetus Enchirid. cap. 75, Τὴν ΕΠΑΝΟΡΘΩΣΙΝ ποιῆσαι τὴν σεαυτοῦ, To make the amendment of, or to amend, thyself.

Επάνω, An adv. construed with a genitive, from επι upon, and άνω above.

1. Of place, Above. Mat. ii. 9.

2. Upon, Mat. v. 14. xxi. 7. xxiii. 18. & al.

3. Over. Luke iv. 39.

4. Of dignity or pre-eminence, Above, over. John iii. 31. Luke xix. 17, 19.

5. Of price, or number, Above, more than. Mat. xiv. 5. 1 Cor. xv. 6.

Επαρῃω, ω, from επι to, unto, and αρῃω to suffice, satisfy.

With a dative, To supply, relieve, support. occ. 1 Tim. v. 10, 16. The Greek writers frequently use it in like manner. See Weststein and Kypke.

Επαρχία, ας, ης, from επαρχος a governour of a province, from επι over, and αρχομαι to rule.

A province, a district subject to one deputy-governour. occ. Acts xxiii. 34. xxv. 1.

This word is not only used by the LXX, Esdr. v. 3, 6. & al. for the Chaldee מִדְּבָרָא, but also by Plutarch, as cited by Weststein.

Επαυλις, ιος, att. εως, ης, from επι in, and αυλιζομαι to lodge.

A dwelling, habitation. occ. Acts i. 20.

Επαυριον, Adv. from επι upon, and αυριον to-morrow, which see.

To-morrow. But with the feminine article prefixed it assumes the nature of a N. and thus it is always used in the N. T. with the fem. article of the dative case τῇ επαυριον, ἡμερᾶ day being understood, on the morrow or next day. Mat. xxvii. 62. Mark xi. 12. & al. freq.

Επαυλοφωρῶ, q. d. ἐπ' αὐτῷ φωρῶ in the very theft; φωρον theft being derived from φωρ a thief, which may be either from the Heb. פָּרַע to strip, or from the Greek φερω to take away.

In the very act or fact. It is a phrase used by the purest Greek writers, and by them applied to any flagrant wickedness, particularly to adultery, as well as to theft. occ. John viii. 4; where see Wolfius and Weststein.

Επαφρίζω, from επι upon, or intens. and αφρίζω to foam.

To foam up or out. occ. Jude ver. 13. So Alberti, Wolfius, and Weststein cite from Moschus, Idyll. v. line 5,

—αἱ δὲ θαλάσσαι

κυζόν ΕΠΑΦΡΙΖΕΙ—

—And foams the troubled sea.

Επείσσω, from επι upon, and εσειρω to raise.

To raise or stir up, to excite. occ. Acts xiii. 50. xiv. 2,

Επειτα

Επει, from **επι** upon, and **ει** if, *that*.

I. An adv. of time, *When, after that*. Luke vii. 1.

II. A conjunction,

1. *Since, because*. Mat. xxvii. 6. Luke i. 34. 2 Cor. xi. 18. & al. freq.

2. *For*, implying a condition, *for then, for else, for otherwise*. Rom. iii. 6. xi. 6. 1 Cor. v. 10. xv. 29. & al. freq.

It is evident that in this application there is an *ellipsis* to be supplied after **επει**, which particle is also thus used in the purest Greek writers. See *Alberti* on 1 Cor. v. 10, and *Blackwall's Sacred Classics*, vol. ii. p. 53.

Επειδη, from **επει**, and **δη** truly.

I. An adv. of time, *When truly, after that indeed*. 1 Cor. i. 21.

II. A conjunction causal, *Since, because, for truly*. Mat. xxi. 46. Luke xi. 6.

It is used much in the same manner as **επει**, but seems emphatical.

Επειδην, A conjunction, from **επει**, **δη**, and **και**, *truly*.

Since in truth. occ. Luke i. 1.

Επειδω, from **επι** upon, and **ειδω** to see.

To look upon, regard. occ. Luke i. 25. Acts iv. 29.

Επειμ, from **επι** upon, *after*, and **ειμι** to go, *come*.

To come after, succeed, follow. It is in the N. T. used only in the particip. pref. fem. dat. *τη επιση on the succeeding or following, ημερα day* namely, which is expressed, Acts vii. 26; but understood, Acts xvi. 11. xx. 15. xxi. 18. *Τη επιση νυκτι, On the following night*. occ. Acts xxiii. 11.

Επειπερ, A conjunction, from **επει**, and **και** *truly*.

Since in truth. occ. Rom. iii. 30.

Επεισαςω, *ης, η*, from **επεισαςω** to superinduce, which from **επι** upon, and **εισαςω** to introduce, *bring in*.

A superinduction, a bringing in one thing after or upon another, an introduction of somewhat more. occ. Heb. vii. 19, where *κρετιονος ελπιδος the better hope* seems to be put for *that better thing hoped for* (comp. *Ελπις* II.), even Christ himself and the benefits of his priesthood. Comp. Heb. x. 15. viii. 6. and Rom. v. 2. Eph. ii. 18. iii. 12. Heb. iv. 16.

Επειτα, An adv. of time and order, from **επι** upon or at, and **ειτα** then.

Thereupon, then. Mark vii. 5. Gal. i. 21. 2 Cor. xii. 28.

Επειτα *μετα το*, *Then, or afterwards*. occ. John xi. 7. The best Greek writers often use this and the like *pleonastic* expressions, *ειτα μετα το*, *ειτα μετα ταυτα*, &c. as may be seen in *Weislein* and *Kypke* on John.

Επεκεινα, Used as an adv. or preposition, with a genitive, for **επι** **εκεινα**, namely *χωρια* or *μερη*, *to those (further) countries or parts*.

Beyond. occ. Acts vii. 43 or 44. Thus it is frequently applied not only by the LXX for the Heb. *הנה* or *הנה* (see especially Amos v. 27.), but also by the profane writers. See *Weislein* and *Bor Ellips*.

Επεκτειναι, from **επι** to, *unto*, and **εκτεινω** to extend.

To stretch or press forward to, or towards, as runners in a race. It is a most beautiful and expressive word, denoting the utmost eagerness and exertion to gain the goal. So *Chrysostom* explains *επεκτεινομενος* by *Πριν η παραλινεσθαι λαζειν σπαδαζων πολλην προθυμιαν και θερμοληλα δηλοι. Eager to seize before one is arrived*. It denotes great earnestness and ardour." occ. Phil. iii. 14.

Επελευθω, from **επι** upon, and obso. **ελευθω** to come.

To come upon. An obsolete V. whence in the N. T. we have 2 aor. *επηλθον* for *επηλυθον*, particip. *επελθων*, 1 fut. mid. *επελευσομαι*. See under *επαρχομαι*.

Επενδυης, *ε, ο*, from **επενδυω**.

An upper garment. So the LXX have twice used it, namely in 1 Sam. xviii. 4. 2 Sam. xiii. 18, for the Heb. *חמט*. occ. John xxi. 7, where see *Weislein* and *Campbell*.

Επενδυω, from **επι** upon, and **ενδυω** to clothe.

To clothe upon, superinducere. Hence Mid. *To be clothed upon, put on*. occ. 2 Cor. v. 2, 3. *Plutarch* in *Pelopid*. p. 283, D. uses the particip. perf. pass. of this compounded V. *Εσθηλας επενδεδυμενοι γυναικειας τοις θωραξι, Clothed in female dresses over their breast-plates*. As for the expression, 2 Cor. v. 2, *To be clothed upon with a house*, which *Macknight* thinks an absurdity, it is certainly not more so than *laying up in store (or treasuring up) a foundation*, 1 Tim. vi. 19, or than the *domestics*.

domestics of God being built upon a foundation, Eph. ii. 19, 20. The truth is that such variation in metaphorical terms is used by the best Greek writers, and even by the Latin, as the learned *Merrick* has shewn in his Annotation on Pl. lviii. 8, p. 116. So our *Shakespeare* in *Hamlet* speaks of taking arms against a sea of troubles. In 2 Cor. v. 3, place a comma after γυμνοί, Since indeed we shall be found (or be) clothed upon, not naked.

Ἐπερχομαι, from ἐπὶ upon, to, and ερχομαι to come.

I. To come upon. occ. Luke i. 35. xxi. 26. Acts i. 8. Jam. v. 1.—of time. occ. Luke xxi. 35. So *Homer* often applies this V. to time, sometimes with a dative, as Il. viii. line 488, 9, Ἀνδρῶν Ἀχαιοῖς—ΕΠΗΛΤΘΕ Νύξ, The night came on the Grecians." Il. ix. line 470, Δεκάτη μοι ΕΠΗΛΤΘΕ Νύξ. The tenth night came on me. Comp. Odyss. ii. lin. 107. and xlv. lin. 457, 475.

II. To come upon, happen. occ. Acts viii. 24. xiii. 40.

III. To come upon, in the sense of hostile attack or invasion. occ. Luke xi. 22. So *Homer*, Il. xv. lin. 405, 6,

—Ἀνδρῶν Ἀχαιοῖς
Τρωῶνς ΕΠΕΡΧΟΜΕΝΟΥΣ μένον ἐμπεδον—

—The Greeks sustain'd
Th' assaulting Trojans—

Il. xxii. lin. 251, 2,

—Οὐδε ποτ' εἰλην
Μείνας ΕΠΕΡΧΟΜΕΝΟΝ—

—Nor durst I e'er await

Thy fierce assault—

Scapula refers to *Thucydides* and *Plutarch* as using it in the same view.

IV. Of place, To come, arrive. occ. Acts xiv. 19.

V. Of time, To be future, coming, or to come. occ. Eph. ii. 7.

Ἐπερωῶ, ω, from ἐπὶ intens. and ἐρωῶ to ask.

I. To ask, interrogate, question. See Mat. xii. 10. xvii. 10. xxii. 41. Mark v. 9. vii. 17. xv. 44. Luke xxiii. 3, 6. See *Elfsner* on Mat. xxii. 46.

II. To ask, demand, require. Mat. xvi. 1.

Ἐπερωῆμα, αῖος, το, from ἐπερωῶμαι.

An asking, or rather, An answer or pro-

mise in consequence of being asked. occ. 1 Pet. iii. 21; where it is highly probable that the Apostle alludes to the questions and answers*, which, we learn from *Tertullian*, were used at baptism. The Bishop asked, *Dost thou renounce Satan? Dost thou believe in Christ?* The person to be baptized answered, *I renounce, I believe.* This, *Tertullian*, De Baptismo, cap. 18, calls sponsonem salutis, an engagement of salvation; and De Resurrect. cap. 48, referring, no doubt, to the above text in St. Peter, he says, *The soul is consecrated (sanctitur) not by washing, but by answering (responsione).* To confirm the interpretation of ἐπερωτήμα here assigned, we may add the observations of *Grotius*, that ἐπερωτήμα is a judicial term, used by the Greek expounders of the Roman law, and that in the glossary ἐπερωῶ is interpreted by stipulator, which signifies primarily "to ask and demand such and such terms for a thing to be given, or done, by the ordinary words of the law †." But by a metonymy, adds *Grotius*, which is very common in the law, under the name of a stipulation is comprehended also the answer, or promise: For in the same glossary ἐπερωῶμαι signifies to promise, engage. Agreeably hereto *Mill*, on 1 Pet. iii. 21, cites a gloss on the old law, published by *Labbe*, which explains Ἐπερωήσις by Ὁμολογία, συνθηκὴ ῥημάτων, δι' ὧν ἀποκρίνεται τις πρὸς τὴν ἐπερωτήσιν ποιεῖν τι ἢ δίδοναι, A promise, an agreement in words, by which any one answers to a question, that he will do, or give something." See *Wolfius*, who further confirms and illustrates this explanation of Ἐπερωήμα.

Ἐπεχω, from ἐπὶ upon, and εχω to have, bold.

I. To restrain, withhold. In this sense it is sometimes used in the profane writers.

II. To delay, tarry, stay. occ. Acts xix. 22, Ἐπεσχε χρόνον, He tarried some time. The expression seems elliptical for ἐαυτὸν ἐπεσχε δια χρόνον, he refrained, or kept himself for some time. *Herodotus* uses ΕΠΙΣΧΩΝ ΧΡΟΝΟΝ in the same sense. See more in *Rapbelius* and *Wetstein*. To

* See *Cave's* Primitive Christianity, pt. i. ch. 10. p. 315.

† *Ainsworth's* Dictionary.

the instances cited by them, I add, from *Plato's Phædon*, § 3. p. 161. edit. *Forster*, Ου πολὺν δ' ἐν ΧΡΟΝΟΝ ΕΠΙΣΤΕΚΩΝ, *Staying* therefore no long time."

III. *To retain, hold fast.* So *Hefycbius* explains ἐπεχούτες by κρατεῖντες. occ. *Phil.* ii. 16. *Comp. Heb.* iv. 14. x. 23. But on *Phil.* see *Doddridge* and *Macknight*, who, with our translation, *Martin's French*, *qui portent au devant d'eux*, *Diodati's Italian*, *portando innanzi*, render ἐπεχούτες by *holding forth*, and think it alludes to maritime light-houses; I know not however that the V. ἐπεχεῖν ever has this sense, which belongs to παρῆχειν.

IV. *To advert, attend to, regard, observe, take heed.* It is joined with a dative case. occ. *Acts* iii. 5. 1 *Tim.* iv. 16; or with πῶς how, and another V. following. occ. *Luke* xiv. 7. But in these uses of the V. *to apply* or *fix* appears to be it's proper meaning, and in the two latter texts τὸν νῦν the mind, which is sometimes expressly joined with ἐπεχω in this sense by the Greek writers, seems to be understood. See *Wetstein* on *Luke.* *Elfner* and *Wolffius* understand τὸν νῦν in *Acts* iii. 5. also; but *Kypke*, more agreeably to the context, supplies τὰς ὀφθαλμούς the eyes. So *Lucian* expressly, *Diallog.* *Dor.* et *Gal.* tom. i. p. 187, Μονη εμοί ΕΠΕΙΧΕ ΤΟΝ ΟΦΘΑΛΜΟΝ *He fixed his eye on me only.*"

Επηρεάζω, from ἐπὶ against, and Ἀρης *Mars*, the supposed god of war, and hence sometimes used for war itself. See under Ἀρεῖος.

To injure, harass, insult, and as it should seem merely for the pleasure of insulting; for Ὁ ΕΠΗΡΕΑΖΩΝ (says *Aristotle*, *Rhet.* II. 2.) φανεῖται καταφρονεῖν ἐστὶ γὰρ ΕΠΗΡΕΑΣΜΟΣ ἐμποδισμός ταις βελησέσιν, ἐκ ἵνα τι αὐτῷ, ἀλλ' ἵνα μὴ ἐκείνῳ. A person who is styled by the Greeks ἐπηρεαζὼν seems also to *despise*, for ἐπηρεασμός is a thwarting another's inclinations, not for any advantage to oneself, but to cross that other." See *Wetstein.* occ. *Mat.* v. 44. *Luke* vi. 28. 1 *Pet.* iii. 16. The *Vulg.* however, renders the V. by calumniari *to accuse falsely*; our *Eng.* translat. in 1 *Pet.* by *falsely accuse*; *Macknight* by *arraign*; and *Elfner* on *Mat.* shews that, in the Greek writers, it is

used for *criminating* or *accusing judicially.* *Campbell*, whom see, accordingly renders it in *Mat.* by *arraign*, and in *Luke* by *traduce*. But in *Mat.* and *Luke* the more general sense of *injuring*, or *despitefully using*, seems preferable; and in this sense also *Kypke* on *Mat.* shews the V. is used in the best Greek writers.

ΕΠΙ, A preposition, perhaps from the *Heb.* עַל *to cover, overlay*, the aspirate π being softened. Agreeably to which derivation UPOON seems plainly the primary and leading sense of this preposition.

I. With a Genitive,

1. *Upon, on, in.* *Mat.* iv. 6. vi. 10, 19. xvi. 19. xxiv. 30. xxvi. 64. & al.

2. *Upon, to, at.* *Luke* xxii. 40.

3. *Upon, in, by.* *Mat.* xviii. 16. 2 *Cor.* xiii. 1. So we say in English, *upon* the word, or oath.

4. *Above*, denoting pre-eminence, *Eph.* iv. 6.

5. *Over*, of business, *Acts* vi. 3.—or office, *Acts* viii. 27; Ὁ ἐπὶ τῇ κοίτῳ, *He who is over the bed-chamber, a chamberlain.* occ. *Acts* xii. 20. This expression is agreeable to the style of the Greek classics. *Rapheilius* and *Wetstein* shew, that the very phrase, Οἱ ἐπὶ τοῦ κοιτωνοῦ, is several times used by *Arrian.* *Comp. Kypke.*

6. It denotes the time, office, or government of a person. So ἐπὶ Ελισσαῖς, In the time of *Eliseus*, *Luke* iv. 27. *Comp.* *Acts* xi. 28. ἐπὶ Ἀβιαθάρ τῷ ἀρχιερεὶ, In the time of *Abiathar the high priest*, *Mark* ii. 26, where see *Wetstein* and *Bozwyer.* *Comp. Mat.* i. 11. In the profane writers ἐπὶ is often used in this sense.

7. *Before*, i. e. governours or magistrates, in a judicial sense. *Mark* xiii. 9. *Acts* xxiii. 30. 1 *Tim.* vi. 13. 1 *Cor.* vi. 1; where see *Wetstein.* *Comp. Acts* xxiv. 19. xxv. 9, 26. xxvi. 2. And in this sense, in which it is also used by the profane writers, *Grotius* understands it, *Mat.* xxviii. 14.

8. *Near, by.* *Mat.* xxi. 19.

9. Of time, *Near, about.* *Mat.* i. 11.

10. Of, concerning. *Gal.* iii. 16.

11. *According, agreeably to.* *Mark* xii. 32. ἐπ' ἀληθείας, *According to truth, truly.* So *Demosthenes*, *De Coron.*—Ὅτε δικαίως ἐπ' ἀληθείας εἰρη-
μενά,

μενα, Things spoken neither justly, nor with any truth."

12. *Επι μαρτυριων*, *On the testimony or authority of witnesses.* 1 Tim. v. 19. Thus *επι* is used, but with the dative *μαρτυροι* or *μαρτυρι* following, by the LXX, Deut. xvii. 6, for the Heb. פה על at the mouth, i. e. on the testimony. Comp. 2 Cor. xiii. 1, and Deut. xix. 15, in Heb. and LXX.

II. With a Dative,

1. *Upon.* Mark vi. 39. Eph. ii. 20. Rev. vi. 4, 5.
2. *Upon, over.* Eph. vi. 16.
3. *Upon, in*, denoting the object. Luke i. 47. Rom. ix. 33. x. 14.
4. *Upon, for*, 1 Cor. i. 4. Phil. i. 5.
5. *Upon, concerning.* Phil. iv. 10.
6. *Upon, by*, denoting the means of subsistence. Mat. iv. 4. Luke iv. 4. On Mat. Kypke shews that the Greek writers apply it in the same view.
7. *Upon, through, by means of.* Phil. iii. 9.
8. *Against*, q. d. *upon.* Luke xii. 52.
9. *Upon account of, about.* Acts xi. 19. Comp. Mat. xxvi. 50. So Xenophon Cyropæd. p. 491. edit. Hutchinson, 8vo. ΕΦ' ΟΙΣ ΙΑΞΙΝ δι' ουρας, *For what causes, those who were dispatched, went.*" See the Note. But comp. Sense 13.
10. *Upon, at.* Luke ii. 47.
11. *Unto.* 1 Thess. iv. 7. Comp. Rom. v. 12, and Doddridge there.
12. *Upon, besides.* Mat. xxv. 20, 22. Luke iii. 20. Eph. vi. 16. *Επι πασι τοις, Besides, or over and above, all these things.* Luke xvi. 26. Polybius has used this phrase in the same sense, as may be seen in *Rapbelius*. So hath *Lucian*, *Pseudomant*, tom. i. p. 861. *Επι πασι δε τοις*, *But besides all these (qualifications.)*"
13. *After.* Mark vi. 52, *They did not understand επι τοις αλοις* after, in consequence of, the loaves, i. e. being miraculously multiplied. Comp. Acts xi. 19, and Kypke there, and on Phil. ii. 27.
14. *For, for the sake, or in the cause, of.* Acts xiv. 3. Comp. Rev. xxii. 16, and *Vitringa*.
15. *According to.* Luke i. 59.
16. *Of place, By, near.* John iv. 6, where Kypke cites from *Josephus*, Ant. lib. v. cap. 1. *ερατοπεδευσαμενης ΕΠΙ τινι ΠΗΓΗ*, having encamped by a certain fountain. Comp. *Wetstein*.

III. With an Accusative,

1. *Upon.* Mat. xiii. 20, 23. xiv. 19, 26. xxiii. 35. & al. freq.
2. *Upon, in*, denoting the object. Mat. xxvii. 43. 2 Tim. v. 5.—the place. Rev. v. 1, where see *Vitringa*.
3. *To, unto.* Mat. xxiv. 16. Mark xvi. 2. Luke xxiv. 1. & al.
4. *Before*, governors or kings, judicially. Mat. x. 18. So *Polybius* in *Wetstein*, ΑΓΕΙΝ ΕΠΙ ΤΑΣ ΑΡΧΑΣ, *To bring before the magistrates.*" Comp. Sense I. 7.
5. *Over*, of authority. Luke xii. 14.
6. *At*, of place. Luke v. 27. Rev. iii. 20.
7. *Upon, towards.* Rom. ix. 23.
8. *Upon, against.* Mat. xxvi. 55. Mark iii. 24. & al.
9. *Upon account of, for.* Luke xxiii. 28.
10. *Of, concerning*, de. Mark ix. 12. 2 Thess. iii. 4. 1 Tim. i. 18. Heb. vii. 13. Comp. 1 K. xvi. 12. Ezek. xiii. 6, in LXX; and see Kypke on Mark.
11. *After*, i. e. *in pursuit or search of.* Luke xv. 4, where Kypke shews that in the Greek writers *επι* after verbs of going or sending, denotes the design of such going or sending, and is prefixed to the words denoting the thing sought or wanted.
12. *For, during*, of time. Luke iv. 25. Acts xiii. 31. xix. 8. 1 Cor. vii. 39. Heb. xi. 30. This sense is very common in the profane writers, particularly in *Herodotus*. See also *Hoogveen's* Note on *Vigerus* De Idiotism. cap. ix. § 4. reg. 22.
13. *With, among.* Rev. vii. 15. Comp. 2 Thess. i. 10. Rev. xxi. 3. Acts i. 21; in which last text *Rapbelius* takes the expression to be elliptical for εισηλθεν εφ' ημας, και εξηλθεν αφ' ημων—*he entered in to us, and went out from us;*" and produces an example of a similar ellipsis from *Polybius*.

IV. In Composition.

1. It retains one or other of the senses above assigned, which it is unnecessary to repeat.
 2. It is *intensive*, or *heightens* the meaning of the simple word, as *επιζητω* to seek earnestly.
- Επιβαινω*, from *επι* upon or to, and *βαινω* To go.
- I. *To go upon, mount*, as an afs. occ. Mat. xxi. 5, *επιβηκως* having mounted, so sitting upon.

II. To

II. *To go on ship-board.* occ. Acts xxi. 2, 6. xxvii. 2. The best Greek writers use the V. in this sense. See *Wetstein*.

III. *To come to, enter into.* occ. Acts xx. 18.

IV. *Επιβαίνειν τῇ επαρχίᾳ, To enter upon the government of the province.* occ. Acts xxv. 1, where *Wetstein* cites from *Dio*, ΕΠΙΒΑΙΝΕΙΝ Τῇ ΑΡΧῇ used in the same view.

Επιβαλλω, from *επι* upon or unto, and *βαλλω* to cast, put.

I. *To cast, throw, lay, or put upon, or to, injure, superinjicere.* See Mark xi. 7. Mat. ix. 16. xxvi. 50. Luke ix. 62. 1 Cor. vii. 35. On Luke xxi. 12, *Elfner* cites *Aristophanes* and *Heliodorus* using the phrase ΕΠΙΒΑΛΛΕΙΝ ΧΕΙΡΑ, & —ΧΕΙΡΑΣ, in the same sense as the Evangelist.

II. Intransitively. *To rush, beat into.* Mark iv. 37. So *Kypke*, whom see, & comp. Βαλλω VI. *Elfner* and *Wolfius* however understand *επιβαλλεν* in a transitive sense, *And (the storm) dashed the waves into the ship.* But I concur with *Kypke*.

III. *To come, or fall to one's share upon a division.* occ. Luke xv. 12, *To επιβαλλον μέρος της οσιας, The portion of goods which falleth to one's share, "The portion of goods that belongeth to me by the laws. This is the import of the expression in other writers, and the most natural interpretation of it here. The reference may be to the laws either of the Jews or of the Romans; for in this they agreed that they did not allow to the father of a family the voluntary distribution of his whole estate; but allotted a certain portion to every son. [See Deut. xxi. 16.] The young man therefore only desires the immediate possession of that fortune, which, according to the common course of things, must in a few years devolve to him."* *Powell's Disc.* xiv. p. 228, 9. Comp. 1 Mac. x. 30. Demosthenes, De Coronâ, mentions, Της των αλλων ανθρωπων τυχης το ΕΠΙΒΑΛΛΟΝ εφ' ημας ΜΕΡΟΣ, *That share of the common lot of mankind which falleth to us.* *Herodotus* and other Greek authors use the same expression, as may be seen in *Raphelius*, *Wetstein* and *Kypke* on Luke xv. 12.

IV. *To throw or put over, as clothes.* Thus *Euripides*, *Electra*, lin. 1221, Εγω μεν

ΕΠΙΒΑΛΟΝ φαρη κοραις εμοις, *I having thrown a cloak over my eyes.* So in the pass. or mid. voice, the word for the garment being understood, *Επιβαλλεσθαι, To be wrapt over, covered, or to wrap up, cover oneself in clothes*, is used by *Theophrastus*, *Ethic. Char. cap. ii.* where see *Dupont*. And thus *επιβαλων* is by many learned men interpreted, Mark xiv. 72, *Επιβαλων εκλαιε, throwing (his mantle namely) over his head, or face, he wept*, where *Theophylact* mentions the explanation of *επιβαλων* by *επικαλυψαμενος την κεφαλην covering his head*, which was usual in bitter grief, as St. Mat. ch. xxvi. 75, expressly informs us this of Peter was. So in the Old Testament we read of *David*, when he wept, *covering his head or face*, 2 Sam. xv. 30. xix. 4, or 5. Comp. *Eth.* vi. 12. *Jer.* xiv. 3, 4. The same custom we find among other nations. Thus in *Homer*, Il. xxiv. lin. 163, *Priam*, when grieving for his son *Hector*, is represented

Ενιπτας εν χλαιην κεκαλυμμενος—
Close-muffled in his robe—

So *Panthea*, the wife of *Abradatas*, when taken by *Cyrus*, is described by * *Xenophon* as sitting κεκαλυμμενη τε, και εις γην ορωσα, *covered with a veil, and looking upon the ground.* *Isocrates* in *Trapezit*, Επειδη ηλθομεν εις ακροπολιν, εγκαλυψαμενος εκλαιε, *After we were come to the citadel, covering or muffling himself, he wept.* And thus in *Plato's Phædon*, towards the end, Εγκαλυψαμενος απεκλαιον εμαυτον, *Muffling, I bemoaned myself.* In the two last passages the expression is plainly elliptical, and nearly parallel to that of St. Mark. See more in *Elfner* and *Wolfius* on the text, and in *Suicer's Thesaurus*, under *Επιβαλλω*. It should, however, be observed, that *Wetstein* and *Campbell* concur with our Eng. translation of *επιβαλων*, by *when he thought thereon*; and the former produces several passages from the Greek writers, where *επιβαλλειν τον νον* or *την διανοιαν* are construed with a dative in this sense; but when *Campbell* (whom see) asserts that of the word used singly in this acceptance, *Wetstein* has produced

* Cyropæd. lib. v. ad init.

clear

clear examples from Polybius, Theophrastus, Plutarch, Diodorus Siculus, Diogenes Laertius,—he seems to go too far, and I believe will not meet with many persons of the same opinion among those who carefully examine the examples produced from those authors. Kypke also produces several passages from the Greek writers, in which ἐπιβαλλειν by itself may seem to be used for *adverting, attending*. I add from Marcus Antoninus, lib. 10. cap. 30. p. 205. small *Glusgow* edit. τὴν γὰρ ΕΠΙΒΑΛΛΩΝ ταχέως ἐπιλησὴ τῆς οργῆς, for *attending to this (hoc enim si adverteris) you will soon forget your resentment.* Let the reader consider and judge.

Επιβαρεω, ω, from ἐπὶ upon, or intensive, and βαρεω to burden.

I. To burden with expense, be burdensome, or chargeable, to. occ. 1 Theff. ii. 9. 2 Theff. iii. 8.

II. To overburden, overcharge, with an accusation. occ. 2 Cor. ii. 5.

Επιβημι, from ἐπὶ upon, into, and obfol. βημι to go.

To go upon, or into. An obsolete V. whence in the N. T. we have particip. perf. act. ἐπιβέβηκως, 2 aor. ἐπέβην, particip. ἐπιβας. See under Επισβαινω.

Επιβιβάζω, from ἐπὶ upon, and βιβάζω to cause to go.

To put, or set upon. occ. Luke x. 34. xix. 35. Acts xxiii. 24.

Επιβλεπω, from ἐπὶ upon, and βλεπω to look.

To look upon.

I. To look upon, regard with favour or compassion. occ. Luke i. 48. ix. 38.

II. To look upon with respect or reverence, to respect, reverence. occ. Jam. ii. 3.

Επιβλημα, ατος, τό, from ἐπιβέβλημαι perf. pass. of ἐπιβάλλω.

A patch, or piece of cloth, put, or sewed upon a garment, to cover a rent. occ. Mat. ix. 16. Mark ii. 21. Luke v. 36; from which last text “the word ἐπιβλημα is wanting in so many copies, and so unnecessary, that it seems to be an ἐπιβλημα. The nominative case to σχίζει I take to be ὁ ἀνθρώπος, to be fetched out of εἶς, which is ἀνθρώπος s, as nemo in Latin is often homo non. If καινον be the nominative case, then after σχίζει is to be understood το παλαιον.” Markland,

in Bowyer's Conject. See also Wetstein and Griesbach, who likewise reject ἐπιβλημα. Comp. Kypke on Luke.

Επιβοῶ, ω, from ἐπὶ intens. and βοῶ to cry out.

To cry out aloud, to roar out. occ. Acts xxv. 24.

Επιβουλη, ης, ῆ, from ἐπὶ against, and βουλη design, purpose.

A design against, a lying-in-wait for, an ambush, insidiae. occ. Acts ix. 24. xx. 3, 19. xxiii. 30.

Επιγαμίζεω, from ἐπὶ to or after, and γαμίζεω used in the LXX, Deut. vii. 3. 1 K.

iii. 1, for the Heb יהוהך to contract affinity by marriage, and derived from γαμερός (q. γαμερος) a relation by marriage, which in the LXX answers to the N. יהך in the sense both of a father—and of a son-in-law, and is a derivative of γαμεω to marry.

I. In the LXX, To contract affinity by marriage. occ. Gen. xxxiv. 9. 2 Chron. xviii. 1. Ezra ix. 14, for the Heb. יהוהך. Comp. 1 Mac. x. 56.

II. In the LXX, To be a son-in-law. occ. 1 Sam. xviii. 22, 23, 26, 27, for the Heb. יהוהך So 1 Mac. x. 54.

III. In the LXX, To marry a woman, particularly a brother's wife, by right of affinity, after the decease of her former husband. Thus it is used Gen. xxxviii. 8, for the Heb. יד and thus it occurs once in the N. T. Mat. xxii. 24.

Επιγίσις, s, ὅ, ῆ, και τό—ον, from ἐπὶ upon, and γεια or γη the earth.

I. Earthly, being upon the earth. occ. Phil. ii. 10. iii. 19.

II. Earthly, belonging to or wrought in men upon the earth. occ. John iii. 12.

III. Earthly, terrestrial, made of earth. occ. 1 Cor. xv. 40. 2 Cor. v. 1. Comp. Job iv. 19.

IV. Earthly, arising from, and attached to the earth. occ. Jam. iii. 15.

Επιγινομαι (obfol. επιγενω), from ἐπὶ upon, and γινομαι to be, come.

To come on, arise, spring up. Spoken of the wind. occ. Acts xxviii. 13. So Thucydides IV. 30. ΠΝΕΥΜΑΤΟΣ ΕΠΙΓΕΝΟΜΕΝΟΤ. See more in Wetstein.

Επιγινωσκω, or επιγνώμι, from ἐπὶ intens. or after, and γινωσκω or γνωμι to know.

I. To know, or perceive clearly. Luke v. 22. Mark ii. 8. v. 30. vi. 33.—And many επιγνώσαν

- ἐπεγνώσαν αὐτόν *knew* (not him, Jesus, but) *it*, the place. See *Bowyer's Conject.* The *Cambridge*, and five other MSS, and the *Vulg.* version omit αὐτόν. So does *Griesbach* in his edition, and *Campbell* (whom see) in his translation.
- II. To know a person's real character or nature. *Mat.* vii. 16, 20. xi. 27. xvii. 12. *Comp.* 2 *Cor.* xiii. 5.
- III. To know again a person with whom one was before acquainted. *Mat.* xiv. 35. *Mark* vi. 54. *Luke* xxiv. 31. *Comp.* *Acts* iv. 13. xii. 14. xix. 34.
- IV. To know thoroughly, understand. *Luke* i. 4. 1 *Cor.* xiii. 12. 2 *Pet.* ii. 21. *Comp.* *Acts* xxiv. 8. *Rom.* i. 32.
- V. To know, be informed, come to know, re-sciscere. See *Luke* vii. 37. xxiii. 7. *Acts* ix. 30.
- VI. To acknowledge. 1 *Cor.* xiv. 37. xvi. 18. 2 *Cor.* i. 13. *Comp.* *Col.* i. 6.
- ἐπιγνώσις, *105*, att. *εως*, ἥ, from ἐπιγινώσκω.
- Knowledge.* See *Rom.* i. 28. iii. 20. x. 2. *Col.* i. 9. In several passages, as *Col.* ii. 2. 2 *Tim.* ii. 25. *Tit.* i. 1, it is rendered in our translation *acknowledgement*, or *acknowledging*; but *knowledge* seems the better interpretation. *Comp.* 1 *Tim.* ii. 4. 2 *Tim.* iii. 7.
- ἐπιγραφῇ, *75*, ἥ, from ἐπιγράφω.
- I. An inscription upon money, denoting the name, &c. of the prince by whose authority it was coined. occ. *Mat.* xxii. 20. *Mark* xii. 16. *Luke* xx. 24.
- II. An inscription, or superscription of an accusation written on or over a person crucified. occ. *Mark* xv. 26. *Luke* xxiii. 38. That this was agreeable to the Roman customs, may be seen, in *Bp. Pearson* on the Creed, Art. 4, in *Hammond's* Note on *Mark* xv. 26, and in *Lardner's* Credibility of Gospel History, vol. i. book 1. ch. 7. § 10.
- ἐπιγράφω, from ἐπὶ upon or over, and γράφω to write.
- I. To write upon, inscribe, engrave, whether in a proper or figurative sense. occ. *Acts* xvii. 23. *Heb.* viii. 10. x. 16. *Rev.* xxi. 12. On *Acts* xvii. 23, we may observe with the learned * *Ellis*, that "it was a custom among the ancients, to engrave on the altar the name of the god to whom it was dedi-

cated, which, at *Athens* in particular, was necessary to distinguish them amidst a conflux of the most remote and strange ones from all parts of the world."

- II. To write over, or above. occ. *Mark* xv. 26. *Comp.* *Mat.* xxvii. 37. *Luke* xxiii. 38. *Xenophon*, *Cyropæd.* lib. vii. p. 393. edit. *Hutchinson*, 8vo. mentions a sepulchral column, on which the name of an eminent man and his wife ΕΠΙΓΕΓΡΑΦΘΑΙ—ΣΥΡΙΑ ΓΡΑΜΜΑΤΑ were written in Syrian Letters."

ἐπιδεικνυμι, or ἐπιδείκνυω, from ἐπὶ intensf. and δεικνυμι or δεικνύω to shew.

- I. To shew plainly, exhibit to view. occ. *Mat.* xvi. 1. xxii. 19. xxiv. 1. *Luke* xvii. 14. xx. 24. xxiv. 40. *Acts* ix. 39.
- II. To shew evidently, demonstrate. occ. *Acts* xviii. 28. *Heb.* vi. 17.

ἐπιδείκω, from ἐπὶ intensive, and obfol. δεικνύω to shew.

To shew plainly. An obfol. V. whence in the N. T. we have 1 aor. ἐπεδείξα, infin. ἐπιδείξαι. See under ἐπιδεικνυμι.

ἐπιδεχομαι, from ἐπὶ intensf. and δεχομαι to receive.

To receive with respect or affection. occ. 3 *John* ver. 9, 10.

ἐπιδημεῖν, ω, from ἐπιδημος, a sojourner, one who is or lives among another people, from ἐπὶ in, among, and δῆμος a people.

To sojourn, reside, or be a sojourner in a place. occ. *Acts* ii. 10. xvii. 21, 'Οἱ ἐπιδημεῖντες ἕνοι, The strangers sojourning there.

Theophrastus, *Eth. Char.* 3. speaking of Athens, uses the same phrase: Πολλοὶ ἐπιδημοῦσι ἕνοι, Many strangers sojourn here." Our Eng. word sojourn is from the French sojour abode, residence. See *Kypke* on *Acts* xvii. 21.

ἐπιδιατάσσομαι, Mid. from ἐπὶ upon, besides, and διατάσσω to order, appoint.

To appoint any thing besides, to superadd. occ. *Gal.* iii. 15.

ἐπιδίδωμι, from ἐπὶ to, into, or intensf. and δίδωμι to give.

- I. To give into the hand, deliver to one. *Mat.* vii. 9, 10. *Luke* iv. 17. xxiv. 30, 42. *John* xiii. 26. *Acts* xv. 30. & al.

II. To give up, dedere, permittere. occ. *Acts* xxvii. 15, where we may either understand τὸ πλοῖον τῷ ἀνεμῷ the ship to the wind, or rather, with *Raphelius*, ἑαυτὰς ourselves; as *Arrian* *Epicet.* lib. iv.

* Knowledge of Divine Things from Revelation, p. 242, 1st edit.

lib. iv. cap. 9. speaking of timid persons *οἱ ἀπαξ ἐνδοντες, εἰσαπὼν ΕΠΕΔΩΚΑΝ ἑΑΥΤΟΥΣ καὶ ὡς ὑπὸ ῥευματος παρεσυρησαν*, who, having once yielded, *give themselves up* entirely, and are, as it were, hurried away by the waves." See more in *Wolffius, Wetstein* and *Kypke*.

Επιδιορθῶ, ω, —ομαι, εἰμαι, Mid. from *ἐπι besides, above*, and *διορθῶ to correct*, which see under *Διορθῶσις*.

To proceed in correcting, or setting in order. occ. Tit. i. 5.

Επιδιορμαι, from *ἐπι upon*, and *δω to set*, as the sun, or solar light.

To set or go down, upon. occ. Eph. iv. 26. The LXX use it in the same sense, and in a like construction for the Heb. *וַיָּבֹא to go off*, Deut. xxiv. 15, *Οὐκ ΕΠΙΔΥΣΕΤΑΙ ὁ ἥλιος ΕΠ' ΑΥΤῳ*, *The sun shall not go down upon him.* See also *Wetstein* and *Kypke*.

Επιεικεία, ας, ῆ, from *ἐπιεικής*, which see. *Gentleness, clemency.* occ. Acts xxiv. 4. 2 Cor. x. 1, where see *Wetstein*.

Επιεικής, εος, ες, ὅ, ῆ, from *ἐπι* intensf. or *to*, and *εικω to yield*.

Yielding, of a yielding disposition, gentle, mild, patient. occ. 1 Tim. iii. 3. Tit. iii. 2. Jam. iii. 17. Hence the neut. *Επιεικές*, το, used as a substantive, *Gentleness, meekness, patience*, French translat. *douceur*. occ. Phil. iv. 5, where see *Whitby* and *Macknight*, and comp. James v. 8. Heb. x. 36, 37. Wilsd. ii. 19.

Επιζητέω, ω, from *ἐπι* intensf. and *ζητέω to seek*.

I. *To seek earnestly, or continually.* occ. Mat. vi. 32. Luke xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14. xiii. 14. Comp. Acts xii. 19.

II. *To require, demand earnestly.* occ. Mat. xii. 39. xvi. 4. Mark vii. 12. Luke xi. 29. Comp. Acts xiii. 7.

III. *To enquire, debate.* occ. Acts xix. 39.

Επιθανάτιος, ε, ὅ, ῆ, from *ἐπι to*, and *θανάτος death*.

Appointed to death. occ. 1 Cor. iv. 9, where see *Whitby, Doddridge, Kypke* and *Macknight*.

Επιθεσις, ιος, att. εως, ῆ, from *ἐπι to* and *τιθεμι to put or lay on*.

A putting or laying on, an imposition. In the N. T. it is applied only to the *imposition of hands*. occ. Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2. Comp. under *Χειρ II*.

Επιθυμew, ω, from *ἐπι in*, and *θυμς the mind*.

I. *To desire*, in a good sense. occ. Mat. xiii. 17. Luke xxii. 15. 1 Tim. iii. 1. Heb. vi. 11.

II. *To desire, long for*, in an indifferent sense. occ. Luke xvii. 22. Gal. v. 17.

III. *To desire, covet, lust after*, in a bad sense. occ. Mat. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Comp. James iv. 2. See *Wetstein* on Mat. who shews, that the profane writers use it with a genitive, in like manner as the Evangelist. But observe, that as *ἐπιθυμew*, even when applied to women, is capable of an innocent as well as of a bad sense, *γυναικα* in Mat. v. 28, must signify, as usual, *a married woman*, as the following V. *εἰμολιχεύσεν* also shews. See *Kypke* Obferv. Sacre.

IV. With an Infin. following, *To be content, or glad, to esteem it a great matter.* occ. Luke xv. 16. xvi. 21. Comp. 1 Pet. i. 12, with Eph. iii. 10. Thus *Elfner* on Luke xvi. 21, explains it, and observes not only that the LXX have so applied it, Isa. lviii. 2, for the Heb. *וַיִּהְיֶה לְדֹלֵף, be delighted*, but that *Lysias* has used it in a like sense, Orat. 24, where he says it was for the advantage of the Athenians *ὡς πλείους ΕΠΙΘΥΜΕΙΝ των παροντων νυν πραγμάτων*, that as many as possible should be content with the present situation of affairs." See more in *Elfner* and *Campbell* on Luke xvi. 21.

Επιθυμητης, ε, ὅ, from *ἐπιθυμew*.

One who desireth or lusteth. occ. 1 Cor. x. 6.

Επιθυμία, ας, ῆ, from *ἐπιθυμew*.

I. *Desire*, in a good sense. Luke xxii. 15. Phil. i. 23. 1 Theff. ii. 17.

II. *Lust, desire*, in a bad sense. Mark iv. 19. John viii. 44. Rom. i. 24. vi. 12. vii. 7. where see *Macknight*, 1 John ii. 16, where *ἡ ἐπιθυμία της σαρκος*, *the lust of the flesh*, plainly imports the indulgence of our sensual or carnal appetites; and *ἡ ἐπιθυμία των οφθαλμων*, *the lust of the eyes*, denotes the acquisition of worldly goods or riches, with which *the eye is not satisfied*; and when they are increased, what good is there to the owners thereof, save the *beholding of them with their eyes*? Comp. Eccles. iv. 8. v. 11, and see *Wetstein* on 1 John ii. 16.

Επι-

Επικαθίζω, from ἐπὶ upon, and καθίζω to set.

To set or place upon. occ. Mat. xxi. 7, Ἐπικάθισαν ἐπάνω αὐτῶν, They set him upon them : οὐ τῶν δύο ὑποζυγίων, ἀλλὰ τῶν ἱματίων, not upon the two beasts, but on the garments," says Theophylact. But observe, that one ancient and many later MSS have ἐπικάθισεν he sat upon, and this reading is agreeable to the Syriac and several ancient versions, adopted by some printed editions, embraced by Weistein, and received into the text by Griesbach.

In the LXX, 1 K. i. 28, 44, ἐπικαθίζω answers to the Hebrew כָּבַד to make or cause to ride, as upon a mule.

Επικαλεῶ, ω, from ἐπὶ upon, and καλεῶ to call.

I. Ἐπικαλεομαι, σμαι, Mid. To call upon, invoke, as a witness. 2 Cor. i. 23. Galen and Polybius have the like expression ; ΤΟΥΣ ΘΕΟΥΣ ΕΠΙΚΑΛΕΣΑΣΘΑΙ ΜΑΡΤΥΡΑΣ. See Weistein.

II. To call upon, invoke, in prayer. Rom. x. 12, 14. 2 Tim. ii. 22. Acts vii. 59, where observe, that there is no word in the Greek for God, and therefore it must be understood that the martyr Stephen prayed to, or invoked the Lord Jesus, (so Diodati, ch'invocava Jesu, and with his dying breath commended his spirit into his hands, just as his dying Lord had a little before commended his own spirit into the hands of his Father, Luke xxiii. 46. If Jesus therefore be not God, Stephen expired in an act of idolatry. But see Whitby's and Doddridge's Notes, and Dr. Horsley's (now Bishop of Rochester,) 12th letter to Dr. Priesfley. Comp. also the learned Markland in Bowyer's Conjectures, who observes, that "it is so far from being necessary to understand Θεον after ἐπικαλεσμενον, that it is quite contrary to Stephen's intention, which was to die a martyr to the Divinity of Jesus Christ."

Επικαλεῖσθαι τὸ ὄνομα τῆς Κυρίας, to call on the name of the Lord, is an hellenistical expression, used by the LXX for the Heb. יהוה בָּשֵׁם קָרָא, and signifies not only to invoke the true God, but to invoke him by his name Jehovah, or ΚΥΡΙΟΣ, thereby acknowledging his

necessary existence, and infinite superiority to all creatures. The first passage of the O. T. in which we meet with this phrase, is Gen. iv. 26, where we read, Then began men to call on the name of THE LORD, or JEHOVAH, (Heb. קָרָא בָשֵׁם יְהוָה, LXX ἐπικαλεῖσθαι τὸ ὄνομα Κυρίας), which surely cannot mean that men then first began to worship the true God, or to worship him publicly : (see the preceding part of the chapter.) But it seems highly probable that by this time the name אֱלֵהִים Aleim was become equivocal, being applied both by the believing line of Seth, and the idolatrous one of Cain, to their respective gods, and that therefore the believers, to distinguish themselves, invoked God by the name Jehovah. Thus we read of Abraham's (Gen. xii. 8. xiii. 4. xxi. 33.) and of Isaac's (Gen. xxvi. 25.) calling on the name of the LORD, or Jehovah. And in that solemn contest between Elijah and the prophets of Baal, 1 K. xviii. Elijah saith, ver. 21, to the people : If Jehovah be God (Heb. הָאֱלֹהִים THE, i. e. the true, Aleim, or Saviours), follow him ; but if Baal, then follow him ; and ver. 24, to the prophets of Baal, Call ye on the name of your Gods (Heb. אֱלֹהֵיכֶם your Aleim), and I will call on the name of the LORD, or Jehovah ; which they accordingly did respectively, comp. ver. 26, 36, 37. JEHOVAH then was the name which eminently distinguished the true from all false gods ; and in the N. T. ἐπικαλεῖσθαι τὸ ὄνομα τῆς Κυρίας imports invoking the true God, with a confession that he is Jehovah, i. e. with an acknowledgement of his essential and incommunicable attributes. And in this view the phrase is applied to Christ, Acts ii. 21. (Comp. Joel ii. 32. Acts ix. 13, 14, 21.) Acts xxii. 16. Rom. x. 13, (comp. ver. 9, 11.) 1 Cor. i. 2, where see Randolph's Addenda to Answer to Considerations on requiring Subscription, &c. and his Vindication of the Worship of the Son and the Holy Ghost, against Lindsey, p. 78, &c.

The LXX for the Heb. קָרָא בָשֵׁם יְהוָה use Ἐπικαλεῖσθαι τὸ ὄνομα Κυρίας, Gen. iv. 26. xiii. 4. xxvi. 25. Pl. cxvi. 4. Comp. Pl. cv. 1 ; Ἐπικαλεῖσθαι ἐπὶ τῷ ὀνόματι Κυρίας, Gen. xii. 8. xxi. 33 ; and

Επικαλεῖσθαι ἐν τῷ ὀνόματι Κυρίου, 1 K. xviii. 24. Comp. ver. 25, 26. Pf. cxvi. 17.
 III. Επικαλεομαι, Pass. To be called, surnamed. Mat. x. 3. Luke xxii. 3. Acts i. 23. x. 5. & al. The profane writers use it in the same sense, as may be seen in *Wetstein* on Mat. In Heb. xi. 16, *God is not ashamed* to be called, or surnamed, *their*, i. e. the patriarchs', *God*, which is plain from Exod. iii. 15, 16. *God's name is said* επικαλεῖσθαι ἐπὶ *to be called upon* a people, when they are called or surnamed by his name. occ. Acts xv. 17; Jam. ii. 7. The phraseology in both texts is *hebraical*, or *hellenistical*. On the former compare Gen. xlviii. 16. in Heb. & LXX; and as to the latter observe, that the words Εφ' ἃς ἐπικεκληται τὸ ὄνομα μὲ ἐπ' αὐτοῖς, *upon whom my name is called*, answer in LXX of Amos ix. 12. 2 Chron. vii. 14, to the Heb. שָׁרַן שְׁמִי בְּהָיָה מִי rendered by our translators *which are called by my name*.

IV. Επικαλεομαι, εμαι, Mid. and Pass. To appeal from the sentence of an inferior to a superiour judge, or, as it were, *to call upon* the one after the other. *Plutarch* several times applies the V. in the same view, as may be seen in *Wetstein* on Acts xxv. 11. occ. Acts xxv. 11, 12, 21, 25. xxvi. 32. xxviii. 19.

Επικαλυμμα, ατος, το, from ἐπικεκαλυμαι, perf. pass. of ἐπικαλύπτω. A covering, a cloak. occ. 1 Pet. ii. 16, where see *Kypke*.

Επικαλύπτω, from ἐπὶ οὐετ, and καλύπτω *to cover*.

To cover over. It is spoken, figuratively, of sins covered by the merits of Christ. occ. Rom. iv. 7, which is a citation from the LXX version of Pf. xxxii. 1, where the correspondent Heb. words τὸ ὡν ἐπικαλυφθησαν αἱ ἁμαρτίαι are וְכִסָּה, וְכִסָּה, covered, *as to his sin*, even as the waters covered the mountains at the deluge, Gen. vii. 19; as the sea did the Egyptians, Exod. xv. 10; or as a veil covers a person, Gen. xxxviii. 14. In all which passages the same Heb. V. כִּסָּה is used. See *Heb.* and *Eng. Lexicon* in כִּסָּה I. II. and כִּסָּה VIII. 2. In the LXX ἐπικαλύπτω generally answers to the Heb. כִּסָּה.

Επικαταρατος, ς, δ, ῃ, from ἐπὶ ὕπον, and

καταρατος *curfed*, which from καταρατομαι *to curse*, which see.

Curfed, accursed. occ. John vii. 49. Gal. iii. 10, 13, on which latter text see *Vitranga* *Obferv. Sacr.* lib. ii. cap. 12. In the LXX it almost constantly answers to the Heb. נָקִי.

Επικειμαι, from ἐπὶ ὕπον, and κειμαι *to be laid, lie*.

I. To be laid or lie, upon. occ. John xi. 38, or 39. xxi. 9. Spoken of necessity, or absolute obligation. occ. 1 Cor. ix. 16.

II. To be imposed, as gifts or offerings. occ. Heb. ix. 10, where see *Wolffius*. Comp. Acts xv. 10.

III. To lie, press upon, as a storm. occ. Acts xxvii. 20. So *Plutarch*, cited by *Alberti* and *Wetstein*, ΧΕΙΜΩΝΟΣ ΕΠΗΚΕΙΜΕΝΟΥ.

IV. To press upon, as a multitude. occ. Luke v. 1.

V. To press, urge, be urgent or importunate, by voice or words. occ. Luke xxiii. 23. *Aristophanes*, *Thucydides*, and others of the Greek writers, apply the V. in the same manner, as may be seen in *Wetstein* and *Kypke*.

Επικουρεῖοι, ων, δι.

Epicureans. A sect of philosophers among the heathen, so called from their founder *Epicurus*, an Athenian, who was born about 340 years before Christ. Their tenets were, that the world was* not made by God, nor by any wise designing cause, but arose from a fortuitous concurrence of atoms: † that there is no superintending providence which takes care of human affairs: that the ‡ souls of men die with their bodies: that consequently there are neither rewards nor punishments after death: and that pleasure, which some of them explained of bodily or sensual pleasure, is the supreme, and indeed the

* See *Lucretius* De Rer. Nat. lib. i. line 151, &c. lib. iii. line 14, 15. *Cicero* De Nat. Deor. lib. i. cap. 20.

† *Epicurus's* maxim, by which he destroyed the providence of God (according to *Laetius*, himself an *Epicurean*), was this: Το μακαριον και αφθαρτον ετε αυτο πραγματα εχει, ετε αλλω παρεχει. The blessed and incorruptible Being hath no business of his own, nor doth he make any for others." Comp. *Cicero* De Nat. Deor. lib. i. cap. 30. and *Lucretius*, lib. i. line 57, &c.

‡ See *Lucretius*, lib. iii. especially line 842, &c.

* only, good. It is obvious to remark how directly opposite these doctrines were to the principles of Christianity. occ. Acts xvii. 18. †

Επικουρία, ας, ἡ, from επικουρος *a helper, properly in war, a military ally.* In this sense επικουρος is often used in *Homer* (as Il. 2. lin. 130, 803, 815. Il. 3. lin. 188, 451, 456.) and is an obvious derivative from ἐπι *besides, or over and above,* and κουρος *a young man,* as denoting a young man who comes as an *additional military aid.* And for κουρος or κωρος see under Κορασιον.

Assistance, help, aid. occ. Acts xxvi. 22. Polybius frequently uses the phrase ΤΥΓΧΑΝΕΙΝ ΕΠΙΚΟΤΡΙΑΣ; and sometimes with παρα and a genitive following. See *Rapbelius, Wetstein,* and *Kypke.*

Επικρινω, from ἐπι *besides, moreover,* and κρινω *to judge, decree.*

To approve, or confirm by one's decree, sentence, or judgement.

In this sense it is used in the profane writers, as may be seen in *Wetstein.* occ. Luke xxiii. 24.

Επιλαμβάνομαι, Mid. from ἐπι *upon,* and λαμβανω *to take.*

I. With a genitive, or more rarely with an accusative, *To lay, take, or catch hold on.* Mat. xiv. 31. Mark viii. 23. Luke ix. 47. xxiii. 26. Acts ix. 27. xvi. 19. Comp. 1 Tim. vi. 12, 19.

II. Επιλαβεσθαι λόγος, or ῥήματος, *To lay hold on one's words,* in order to accuse him. occ. Luke xx. 20, 26.

The profane writers apply επιλαβεσθαι in the like sense; and *Plato* uses the phrase ΤΩΝ ΛΟΓΩΝ ΕΠΙΛΑΒΟΤ in this view. See *Elfner, Rapbelius,* and *Wetstein.*

III. With a genitive, *To assume, take upon*

* There is a remarkable passage in *Epicurus's* own book Περὶ Τέλους, in which he says, that "he cannot understand what good there is, if we take away the pleasures which are perceived by the taste, those which arise from venereal gratifications, those which come in by the ears, and the agreeable emotions which are raised by the sight of beautiful forms." *Laert.* lib. x. § 6. Comp. *Cicero De Nat. Deor.* lib. i. cap. 40. *Tuscul. Quæst.* lib. iii. cap. 18. and *De Finib.* lib. ii. chap. 3. and *Davies's* Notes.

† See *Whitby* and *Doddridge* on the place, and the authors by them cited, to whom add *Gale's* Court of the Gentiles, part ii. book 4. ch. 5. and *Leland's* Advantage and Necessity of the Christian Revelation, part ii. ch. 6.

one. occ. Heb. ii. 16, twice. Comp. ver.

14. The Angels here mentioned must be the *material* ones, because of these *only* is the Apostle speaking in this and the preceding chapter, as the attentive and intelligent reader may be convinced by comparing the passages of the O. and N. T. cited under Ἀγγελος V. The text therefore means, that Christ, when he came to redeem us, did not assume a glorious, awful, and angelic appearance, in fire and light, in darkness, clouds, and thick darkness, as he did at Sinai, Exod. xix. 18. Deut. iv. 11, 12, (comp. under Διαταγή); but that he took upon him human nature of the Seed of Abraham. (Comp. Gal. iii. 16.) For though, as the Apostle teaches, † Phil. ii. 6, 7, when he was in the form of God, appearing in glory under the Old Testament, he thought it not robbery to be equal with God, yet he emptied, or stript, himself of this glory, λαβων, taking (upon him) the form of a servant, being made in the likeness of man.

Επιλανθάνομαι, Mid. from ἐπι *in,* and λανθάνω *to forget,* which from λανθάνω *to lie hid,* which see.

It is construed with a genitive, and more rarely with an accusative, or with an infinitive mood.

I. *To forget, not to remember.* occ. Mat. xvi. 5. Mark viii. 1. Phil. iii. 13. Jam. i. 24.

II. *To forget,* "|| *not to attend, neglect.*" occ. Heb. vi. 10. xiii. 2, 16. Επιλελησμενος, particip. perf. used in a passive sense, *Forgotten.* occ. Luke xii. 6.

Επιλεγομαι, Pass. from ἐπι *upon,* and λεγομαι *to be called,* which from λεγω *to speak.*

To be called or named. occ. John v. 2

Επιλεγομαι, Mid. from ἐπι *to,* or *moreover,* and λεγω *to choose.*

To choose, or associate to oneself, ascribe. occ. Acts xv. 40.

Thus the LXX have used it, Exod. xvii. 9. & al. for the Heb. נָחַץ *to choose.*

Επιλειπω, from ἐπι *intens.* and λειπω *to fail.*

To fail, fail entirely. occ. Heb. xi. 32. So *Isocrates* ad Demon. § 5. ΕΠΙΛΗΠΟΙ

† See *Whitby* and *Doddridge* on this text, and *Catecott's* Sermons, Sermon V.

|| *Johnsun.*

δ'αν ἡμᾶς ὁ πᾶς ΧΡΟΝΟΣ. For many more similar instances see *Wetstein* and *Kypke*.

Επιληθῶμαι, Mid. and Pass. from ἐπι intens. and ληθω to lie hid.

To forget. An obsolete verb, whence in the N. T. we have 2d aor. mid. ἐπελαθομην, and part. perf. pass. ἐπιλελησμενος. See under *Επιλανθανομαι*.

Επιλησμονη, ης, ἡ, from ἐπιλησμαι perf. of ἐπιληθῶμαι.

Forgetfulness. occ. Jam. i. 25, ἀκροατῆς ἐπιλησμονῆς a forgetful bearer. Comp. under *Διαλογισμός* I.

Επιλοιπός, ος, ὁ, ἡ, from ἐπιλειπτα, perf. mid. of ἐπιλειπω to leave, which from ἐπι after, and λειπω to leave.

Remaining, left behind. occ. 1 Pet. iv. 2. So *Isocrates* ad Nicoc. ΤΟΝ ΕΠΙΛΟΙΠΟΝ ΧΡΟΝΟΝ διαγεῖν, To pass the remainder of one's time." See more in *Wetstein*.

Επιλυσις, ιος, att. εως, from ἐπιλυω, which see. Solution, interpretation. occ. 2 Pet. i. 20. For the various explanations of this difficult passage, see *Wolffius*, *Wetstein*, *Mill*, *Whitby* and *Doddridge* on the place, and especially *Limborch's* Theolog. Christian. lib. i. cap. 11. § 8. & seqt. who explains Ἰδίας ἐπιλυσεως of a private exposition, which any man makes out of his own head, in opposition to the explication given by the Apostles of Christ speaking or writing under the inspiration of the Holy Spirit.

Επιλυω, from ἐπι intens. and λυω to loose.

I. To loose, unbind. So *Wetstein* on Mark iv. 34. cites from *Herodian*, ΕΠΙΛΥΕΤΑΙ ἐπιστολάς, He loosens, i. e. opens, the letters," which used anciently to be tied about with a string.

II. To solve, explain, expound. occ. Mark iv. 34. Thus used by the LXX for the Heb. פתר, Gen. xli. 12, and by the profane writers, See *Wetstein*.

III. To explain, determine, decide. occ. Acts xix. 39.

Επιμαρτυρεω, ω, from ἐπι intens. and μαρτυρεω to witness, testify.

To testify earnestly. occ. 1 Pet. v. 12.

Επιμελεια, ας, ἡ, from ἐπιμελής, which see under *Επιμελως*.

Care, a taking care of. This word includes every thing that relates to taking care of another's body. See *Rapheus*.

occ. Acts xxvii. 3, ἐπιμελειας τοῦ σώζειν, "to enjoy the benefit of their care." *Doddridge*. The Greek phrase is used by *Xenophon*, *Isocrates*, and *Aristotle* cited by *Rapheus* and *Wetstein*.

Επιμελεομαι, εμαι, Depon. from ἐπιμελής. See under *Επιμελως*.

With a genitive, To take care of. occ. Luke x. 34, 35. 1 Tim. iii. 5.

Επιμελως, Adv. from ἐπιμελής, εως, ος, ὁ, ἡ, careful, which from ἐπι upon, for, and μελεις it is a care, or concern.

Carefully, with care. occ. Luke xv. 8.

Επιμενω, from ἐπι upon, in, or at, and μενω to remain.

I. To remain, abide in or at a place. Acts x. 48. xv. 34. xxi. 4, 10. & al.

II. With a Dative following, To remain, continue, persist in. Acts xiii. 43. Rom. ix. 1. xi. 22, 23. & al.

III. With a Participle Pres. following, To continue or persist in doing somewhat. occ. John viii. 7. Acts xii. 16.

Επινευω, from ἐπι upon or to, and νευω to nod, beckon.

I. To nod, beckon to. So *Homer*, Il. ix. line 616,

Η, καὶ Πατροκλῶν ἐγ' εἴπ' ὀφρυσὶ ΝΕΥΣΕ σιωπῇ.

He spake; then silent to Patroclus nods.

II. To assent by nodding. Thus *Homer* in that grand description of *Jupiter's* assenting to the petition of *Thetis*, Il. i. lin. 528, 9.

Η, καὶ κυανέην εἴπ' ὀφρυσὶ ΝΕΥΣΕ Κρονίων, Ἀμβροσίαι δ' ἀρὰ χαιταὶ ἐπεβύσαντο ἀνακτοῶς.

He spake; and awful bends his fable brows, Shakes his ambrosial curls, and gives the nod, The Stamp of Fate, the Sanction of the God.

POPE.

III. To assent, or consent in general, annuere. occ. Acts xviii. 20. And in this sense it is not only used, 2 Mac. iv. 10, xi. 15. xiv. 20, but also in the profane writers, as may be seen in *Wetstein*. I add from *Lucian*, *Deorum* Judic. tom. i. p. 162. Α. ΕΠΙΝΕΤΕΙΣ δε ὁμως, You assent however."

Επινοια, ας, ἡ, from ἐπινοεω to think upon, which from ἐπι upon, and νοεω to think. A device, contrivance. occ. Acts viii. 22. In the Greek writers it is generally used in a bad sense. See *Kypke*.

Επιόχμεω, ω, from ἐπι against, and ὀχος an oath.

To *act* or *omit* any thing contrary to a *promissory oath*. Also, To *swear falsely*. occ. Mat. v. 33. On which passage *Rapheilius* excellently shews that it is applied in the latter, as well as the former sense, by *Xenophon*; so it may be interpreted in general, *to forswear, perjure oneself*. See also *Wolffius* and *Wetstein*.

It is not used in the LXX, but in the Apocrypha, 1 Esdr. i. 48. Wisd. xiv. 28; where it likewise signifies *to forswear*.

Επιρκος, ε, δ, η, from επι *against*, and ὀρκος *an oath*. Comp. Επιρκευ.

A *perjured person*. occ. 1 Tim. i. 10.

Επιουσα. See under Επειμι.

Επιουστος, ε, δ, η, from επι *for or into*, and σια *being, substance*.

This is a very difficult word, in the interpretation of which learned men are far enough from being agreed. It appears to have been formed by the * Evangelists, in whose writings only it occurs, after the analogy of περιουστος (from περι *beyond*, and σια *being*), a word probably coined in like manner by the LXX, in whose version alone (I believe), except in the N. T. it is to be found. The most easy and natural interpretation of επιουστος seems to be that of the Greek commentators *Chrysostom* and *Theophylact*; the former of whom explains Αρτον επιουσιον by τον προς την εφημερον ζων τη ΟΥΣΙΑΙ ημων χρησιμευοντα, That which is convenient to our substance for the daily support of life; and *Theophylact* says, Αρτος επιουστος εστι Αρτος ΕΠΙ τη ΟΥΣΙΑΙ και συσασει ημων αυταρκης, Bread, which is sufficient for our substance or subsistence. So *Suidas* interprets επιουστος αρτος by Ο ΕΠΙ τη ΟΥΣΙΑΙ ημων αρμοζων, fit for our substance or being." Επιουστος then may be explained, *sufficient for one's support, convenient for one's subsistence, competent*. See *Jos. Mede's Works*, fol. p. 124, 5. But, as several learned men are unsatisfied with this interpretation, and would rather explain the word by *to-morrow's*,

future, *crastinus*, *futurus*, deducing it from επιουσα the next or following day, I must just observe

1st. That if this latter meaning be assigned to επιουστος, Luke xi. 3, at least, will run extremely harsh; Give us our to-morrow's, or future, bread day by day. And,

2dly. That from επιουσα the adjective should be not επιουστος but επιουσιος. See *Suicer Thesaur.* in Επιουστος III.

3dly. That περιουστος from περι and σια, is an instance of a word formed after the same analogy as επιουστος, from επι and σια. And,

4thly. That it is not sufficient to object with *Scaliger*, that, according to this derivation, the word should be επιουστος not επιουστος; for that in many other words compounded with επι, and beginning with a vowel, the ι is retained. Thus in the N. T. we have επιεικης, επιρκος, and in the Greek writers επιουδος, επιουλοι, επιουσομαι, επιουρος, &c. occ. Mat. vi. 11. Luke xi. 3.

Επιπετω, from επι upon, and obsolet. πετω to fall.

To fall upon. An obsolete verb, whence in the N. T. we have 2 aor. επεπεσον, partic. επιπεσων. See under Επιπιτω, and comp. Πετω.

Επιπιτω, from επι upon, and πιτω to fall.

I. To fall upon, as St. Paul did upon Eutychus when seemingly dead. occ. Acts xx. 10. (comp. 1 K. xvii. 21, 2 K. iv. 34.)—upon the neck of another in tenderness. occ. Luke xv. 20. Acts xx. 37. Comp. Gen. xlv. 14. xlv. 30, in LXX, and 3 Mac. v. 33. Spoken of the Holy Spirit, and his miraculous gifts. occ. Acts viii. 16. x. 44. xi. 15.—of an ecstasy or trance. occ. Acts x. 10. comp. Gen. xv. 12. Dan. x. 7. in LXX.—of blindness. occ. Acts xiii. 11.—of fear. occ. Luke i. 12. Acts xix. 17. comp. Exod. xv. 16. Jos. ii. 9, in LXX.—of reproaches. occ. Rom. xv. 3.

II. To press upon. occ. Mark iii. 10. where it signifies, "that they were ready to drive each other upon him, so that those nearer him could hardly stand, being pressed forward by those behind." *Doddridge*. See *Wetstein* and *Kypke*.

III. Επιπεσων, particip. 2 aor. Moving nearer, and so lying closer, namely to the breast of Jesus, than he did before at

* So *Origen* De Orat. 16. cited by *Wetstein*, Πρωτον δε τετ' ισεν, οτι η λεξις η επιουσιον παρ' ηδεν των Ελληνων ητε των σοφων ονομασαι, ητε εν τη των ιδιωτων συνηθειζ τετεταπται, αλλ' εοικε απλασθαι υπο των Ευαγγελιστων. We must first know, that the word επιουσιον is not used by any of the Greeks or learned men, nor is it in vulgar use, but seems to have been framed by the Evangelists."

καρ. 27. In order to hear what he should say.
 Ἄρχει σκεν κεφαλὴν, *Holding his head near*, as *Homer* speaks, *Odyss.* iv. line 70.
 occ. *John* xiii. 25, where see *Wolffius*.

Επιπλησσω, from ἐπι upon, and πλησσω to strike.

With a Dative, *To reprove, rebuke, blame.*
 occ. 1 *Tim.* v. 1. *Herodotus*, (as cited by *Rapheus*) and *Josephus* *Ant.* lib. xii. cap. 4. § 2, and § 9 use the V. in the same sense with a dative. See also *Wetstein*.

Επιποθεω, ω, from ἐπι intens. and ποθεω to desire, which from the N. ποθος desire, and this from the Heb. פָּרַח to withdraw, entice. With an infinitive or accusative case following, *To desire earnestly, to long for or after.* See *Rom.* i. 11. 2 *Cor.* v. 2. *Phil.* i. 8. 1 *Pet.* ii. 2. *Jam.* iv. 5, *Do ye think that the Scripture speaketh in vain* against this worldly temper? Προς φθονον επιποθει το πνευμα δ κατακησεν εν ημιν; *Doth the (Holy) Spirit that dwelleth in us Christians* (comp. *Num.* xi. 29. *Rom.* viii. 11. 1 *Cor.* iii. 16. 2 *Tim.* i. 14.) *lust to envy?* (Comp. *Jam.* iii. 14, 15. 1 *Cor.* iii. 3. So French transl. *Pensez-vous que l'Ecriture parle en vain? l'Esprit qui a habité en nous, vous inspire-t-il l'envie?* See also *Whitby* and *Doddridge*, and especially *Wolffius* and *MacKnight*.

In the LXX likewise it denotes vehement desire, and answers to the Heb. יָרַע to desire earnestly, *Pf.* xlii. 1; to נָכַח to be pale or wan through eager desire, *Pf.* lxxxiv. 2. &c.

Επιποθεις, ιος, att. εως, η, from επιποθεω.
A vehement desire or longing. occ. 2 *Cor.* vii. 7, 11.

Επιποθια, ας, η, from επιποθεω.
An earnest desire or longing. occ. *Rom.* xv. 23.

Επιπορευομαι, from επι upon or to, and πορευομαι to come.
To come to. occ. *Luke* viii. 4.

Επιπρω, from επι upon, and obfol. πρω to fall.

To fall upon. An obsolete V. whence in the N. T. we have particip. perf. act. neut. επιπεπλωκος, *Acts* viii. 16. See under *Επιπρω*.

Επιρραπω, from επι upon, and ραπω to sew.

To sew upon. occ. *Mark* ii. 11.

Επιρριπω, from επι upon, and ριπω to cast.
To throw, cast upon. occ. *Luke* xix. 35.
 1 *Pet.* v. 7.

Επισημος, ς, δ, η, from επι for, and σημα a sign, mark.

Remarkable, eminent, whether for good, occ. *Rom.* xvi. 7.—or evil, occ. *Mat.* xxvii. 16.

Επισιτισμος, ς, δ, η, from επισιτιζω to give food, to feed, from επι to, and σιτιζω to feed, which from σιτος corn, food.

Victuals, food, especially for a large number of persons, commeat. occ. *Luke* ix. 12. So in the best Greek writers it frequently denotes the provision of victual for an army or fleet; and the verb επισιτισθαι is used for procuring such provision, as *Kypke* has particularly shewn. See also *Wetstein*.

The LXX apply the N. επισιτισμος in a similar view for the Heb. יָרַע. *Gen.* xlv. 21. *Exod.* xii. 39. *Josh.* i. 11. & al.

Επισκεπτομαι, Mid. from επι intens. or upon, and σκεπτομαι to look.

I. Transf. with an accus. *To look out accurately and diligently, in order to choose the best.* occ. *Acts* vi. 3.

II. Transf. with an Accus. expressed or understood, *To look upon with mercy, favour or regard, to regard.* occ. *Luke* i. 68. vii. 16. *Acts* xv. 14. *Heb.* ii. 6. *Comp.* *Luke* i. 78.

III. Transf. with an accus. *To visit, to go or come to see, in order to assist or benefit.* occ. *Acts* vii. 23. xv. 36. *Jam.* i. 27. *Mat.* xxv. 36, 43. On which two latter texts we may observe, that the Greek writers likewise apply it to visiting the sick, as may be seen in *Elfner*, *Wetstein*, and *Kypke*. Comp. also *Campbell's* Note on *Mat.* xxv. 36.

Επισκηνω, ω, from επι in, and σκηνω to pitch a tent, to dwell.

To enter and dwell in. occ. 2 *Cor.* xii. 9. So *Polybius*, cited by *Rapheus*, *To δε τελευταιον, ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ ΕΠΙ τας οικιας*, And at length entering into, and taking possession of, the houses—"lib. iv. p. 287. edit. *Parif.* an. 1616. *Ibid.* p. 335. *Μετα δε ταυτα ταις οικιας ΕΠΙΣΚΗΝΩΣΑΝΤΕΣ κατειχον την πολιν*, After these things, entering into the houses, they took possession of the city." *Ecumenius* explains επισκηνωσιν in the above text by ὅλη εν ὅλῳ κατοικησιν, which

I know

I know not how better to translate than, *may entirely take possession of, and dwell in me*. The modern Greek version for *πιστηνωση* has *κατοικηση*, and the Vulg. renders *πιστηνωση* *ἐπ' ἐμε*, by *inhabiteth in me, may dwell in me*. But after all, perhaps the words should rather be interpreted, *may overshadow, and so protect me, as a tent*. Thus the Syriac version, *עלי אגן* *may protect me*, and Diodati's Italian, *mi ripari*, which is explained in a Note, "Sia la mia unica salvaguardia e protezione. Greco, *Sia al disopra di me, a guisa di tenda*, con che l'huome si ripara dall' ardire o dall' altre ingiurie dell' aria. Vedi Isa. xxv. 4. May be my only safeguard and protection. Greek, *May be over me, like a tent*, with which a man protects himself from the heats and other injuries of the air. See Isa. xxv. 4." Comp. 1 Pet. iv. 14, and Σκηνοω III.

Επισκιαζω, from *ἐπι upon*, *over*, and *σκια a shadow*.

I. To overshadow as a cloud, Mat. xvii. 5. Mark ix. 7. Luke ix. 34.—as the shadow of a person passing by, Acts v. 15.

II. To overshadow (in an unspeakable manner), as the power of the Highest did the Blessed Virgin at the conception of the Son of God. occ. Luke i. 35. See *Suicer Thesaur.* in *Επισκιαζω* II.

Επισκοπεω, ω, from *ἐπι upon*, or *intens.* and *σκοπα perf. mid. of σκοπεω to look*.

I. To oversee, take the care and oversight of, to superintend. occ. 1 Pet. v. 2. Comp. *Επισκοπη*, and *Επισκοπος*.

II. To look diligently, take earnest heed. occ. Heb. xii. 15.

Επισκοπη, ης, ἡ, from the same as *Επισκοπεω*.

I. The office of an overseer, or bishop in Christ's church. occ. 1 Tim. iii. 1. Acts i. 20; the correspondent Heb. word in Ps. cix. 8, is *פקדן*.

II. Visitation. occ. Luke xix. 44. 1 Pet. ii. 12, where *Whitby* and *Macknight*, whom see, explain *ἡμερα επισκοπης* by *the time of persecution*; and for proof, *Whitby* cites Isa. x. 3. Jer. vi. 15. x. 15, from the LXX; and *Wisd.* iii. 7. *Eclus.* ii. 14. xviii. 20.

Επισκοπος, ος, ο, ὁ, ἡ, from *ἐπι upon*, *over*, or *intens.* and *σκοπα perf. mid. of σκοπεω to look*.

An overseer, an inspector, one who bath

the inspection or oversight, a superintendent, a bishop. It is once applied to Christ, 1 Pet. ii. 25; but in every other passage of the N. T. is spoken of men who have the oversight of Christ's flock. occ. Acts xx. 28, (comp. ver. 17.) Phil. i. 1. 1 Tim. iii. 2. Tit. i. 7. In the LXX, from whence the writers of the N. T. appear to have taken this word, *Επισκοπος* denotes an overseer.

1. Of the army. occ. Num. xxxi. 14. Jud. ix. 28. 2 K. xi. 15, or 16, answering to the Heb. *פקדן* or *פקד*.

2. Of workmen. 2 Chron. xxxiv. 12, 17, for Heb. *מפקד*.

3. Of the house of the Lord. occ. 2 K. xi. 18, where Heb. *פקדת* offices.

4. *אל*, a name of God, is rendered *Επισκοπος*, as we say *Providence*. occ. Job xx. 29. Comp. *Wisd.* i. 6.

5. *Επισκοπος* is used for a civil or religious officer. occ. Neh. xi. 9, 14, 22. In the two latter verses it is spoken of the *Επισκοπος*, or Overseer of the Priests and Levites. Heb. *פקד*. Comp. 1 Mac. i. 51.

6. *Eleazer*, the son of *Aaron*, is in the LXX called *Επισκοπος*, from overseeing the tabernacle and its furniture. occ. Num. iv. 16, where, for the Heb. *פקדת אלעזר* the office of *Eleazer*, the LXX has *Επισκοπος* *Ελεαζαρ*, *Eleazer the Overseer*.

7. In Isa. lx. 17, where the Prophet is foretelling the glory and felicity of the church by the accession of the Gentiles, for the Heb. *ושמתי פקדתך שלום* ונגשך צדקה, *I will also make thy officers peace, and thine exactors righteousnes*, the LXX has *Και δωσω τας αρχοντας σε εν ειρηνη, και τας επισκοπους σε εν δικαιοσυνη*, *I will appoint thy rulers in peace, and thy overseers (bishops) in righteousness*: And it is not improbable that the Overseers of Christ's church are in the N. T. called *Επισκοποι*, from this very passage of Isaiah *.

The above-cited are all the passages both

* *Clement*, in his first Epistle to the Corinthians, § 42. edit. *Russell*, carries the matter much farther. He cites the text thus: *Καταστω τους επισκοπους αυτων εν δικαιοσυνη, και τους διακονους αυτων εν πιστει*, *I will appoint their overseers (bishops) in righteousness, and their ministers (deacons) in faith*: and produces it as a prophecy of the Apostle's appointing the two offices of bishops (or presbyters, comp. § 44.) and deacons in the church.

of the LXX version, and of the Apocryphal books, wherein *Επισκοπος* occurs.

Επισπαι, ω, —αιμαι, ωμαι, from *ἐπι* over, and *σπαι* to draw.

To draw the prepuce over the glans (thus *Hesychius*, ἐλκυεῖν το δερμα), and so became *uncircumcised*. occ. 1 Cor. vii. 18. Thus *Josephus* Ant. lib. xii. cap. 5. § 1, says of the Jews who apostatized under *Antiochus Epiphanes*, Καὶ τὴν τῶν αἰδοίων περιτομὴν ἐπεκαλύψαν, ὥς ἂν εἶεν καὶ τὰ περι-τὴν ἀποδοῦσιν Ἑλλήγες, Genitalium etiam circumcisionem obtexere, ut vel nudato corpore Græci viderentur." *Hudson*. See his Note. And in the Treatise of the Maccabees, § 5, we read that *Antiochus* παρακελεύσεν αὐτοῖς ἓνα ἕκαστον τῶν Ἑβραίων ΕΠΙΣΠΑΣΘΑΙ, commanded his guards to *επισπασθαι* each of the Hebrews." Comp. 1 Mac. i. 15. See *Wetstein* on 1 Cor. vii. 18, *Buxtorf's* Lexicon Chald. Thalm. Rabin. under *רַבַּן*, and *Calmel's* Dictionary in FORESKIN.

Επισαμαι, from *ἐπι* intensf. and *ισμι* to know, τ being inserted for the sake of the sound, as it is likewise in *ισωρ* knowing, *ισορία* history, *ισορεω* to visit, derivatives from the same verb *ισμι*.

I. *To know, understand*. See Mark xiv. 68. Acts x. 28. xv. 7. xxvi. 26. 1 Tim. vi. 4. Jude ver. 10.

II. *To know, be acquainted with*, a person. occ. Acts xix. 15.—or thing. occ. Acts xviii. 25.

III. *To know, foreknow*. occ. Jam. iv. 14. Comp. Heb. xi. 8.

Επισαῖς, ε, δ, from *επισμι* to stand or place near, to set over.

I. In the profane writers it denotes one who is set over any thing, and takes care of it. Thus in *Sophocles' Ajax*, line 27, ΕΠΙΣΤΑΤΑΙΣ ποιμνίων are the keepers, or shepherds, of the flocks; in *Xenophon's Cyropæd.* lib. viii. p. 431, edit. *Hutchinson*, 8vo. ΕΠΙΣΤΑΤΑΙ ἐρῶν are overseers of the works (comp. 2 Chron. xxxiv. 13, in LXX); and *Aristotle*, Polit. lib. iv. cap. 15, uses ΕΠΙΣΤΑΤΑΙ for magistrates, who are presidents and guardians of the state.

II. In the N. T. *Master*, a title of respect, and acknowledgement of authority. It is used by Luke alone, and applied only to Christ. occ. Luke v. 5. viii. 24, 45.

ix. 33, 49. xvii. 13. By a comparison of Luke ix. 33, with Mat. xvii. 4, and Mark ix. 5, it is plainly parallel to *Κυριε, Lord*, and to *Ραββί, Rabbi*; and Luke ix. 49, it answers to *Διδασκαλε, Master, teacher*, in Mark ix. 38. On Luke v. 5, *Kypke* shews that *Diogenes Laert.* and *Diodorus Sic.* use it for a *Preceptor*. In the LXX it constantly signifies a *president* or *overseer*, *præfectus*.

Επισελλω, from *ἐπι* to, and *σελλω* to send.

I. *To send to*. Thus the Greek writers use *ΕΠΙΣΕΛΛΕΙΝ επιστολάς*. See *Scapula*.

II. With a Dative of the Person, *To send by letter to, to write to*. occ. Acts xv. 20. xxi. 25. Heb. xiii. 22.

Επισιμνω, ονος, ό, ή, from *επισαμαι* to know.

Knowing, skilful, understanding. occ. Jam. iii. 13.

Επισηριζω, from *ἐπι* intensf. and *σηριζω* to strengthen.

To confirm, strengthen. In the N. T. it is used only in a figurative and spiritual sense, for confirming persons in their adherence to the Gospel, notwithstanding opposition and persecution. occ. Acts xiv. 22. xv. 32, 41. xviii. 23.

Επιστολη, ης, ή, from *επεστολα* perf. mid. of *επισελλω* to send.

An epistle, a letter. Acts ix. 2. xxiii. 25. Rom. xvi. 22. & al. freq.

Επισομιζω, from *επισομιον* a muzzle, which from *ἐπι* upon, and *σομα* the mouth.

To muzzle. occ. Tit. i. 11. It is a figurative word taken from muzzling dogs (comp. Phil. iii. 2.) that they may not bark or bite; hence applied by the profane writers (see *Elshner* and *Wetstein*), as by St. Paul, to stopping the mouths of noisy and foolish talkers. Comp. *Φιμω* II.

Επιστρεφω, from *ἐπι* to, and *στρεφω* to turn.

I. *To turn, turn to or towards*. Mat. ix. 22. Mark v. 30. viii. 33. Acts xvi. 18.

II. *To return*. Mat. x. 13. xii. 44. xxiv. 18. Luke ii. 20. Comp. 2 Pet. ii. 21, where it is applied to turning back, or returning to one's former evil course of life.

III. Transfactively, *To convert, turn to God and holiness*. Luke i. 16, 17. Jam. v. 19, 20.

Intransfactively, *To turn, to be thus converted or turned*. Mat. xiii. 15. Luke xxii. 32. Acts iii. 19. ix. 35. xiv. 15, xxvi. 18, 20, & al. Comp. John xii. 40.

Επι

Επιστροφή, ης, ἡ, from ἐπεστροφή perf. mid. of ἐπιστρέφω.

A turning, conversion. occ. Acts xv. 3.

Επισυναῶ, from ἐπι to, and συναῶ to gather, collect.

I. *To collect, gather together to one place.* occ. Mark i. 33. Luke xii. 1.

II. *To gather together, as a hen doth her chickens under her wings.* occ. Mat. xxiii. 37. Luke xiii. 34.

III. *To collect, gather together, or assemble the elect into the christian church.* occ. Mat. xxiv. 31. Mark xiii. 27. Comp. 2 Mac. i. 27.

Επισυναῶσις, ης, ἡ, from ἐπισυναῶ.

I. *A being gathered together.* occ. 2 Theff. ii. 1. Comp. 1 Theff. iv. 17.

II. *An assembling together at one place.* occ. Heb. x. 25. Comp. 2 Mac. ii. 7.

Επισυνῖνρεχω, from ἐπι upon or to, and συνῖνρεχω to run together.

To run together upon or to (him, namely). occ. Mark ix. 25.

Επισυναῖσις, ἰος, att. εως, ἡ, from ἐπισυνῖνσαι to meet together against, from ἐπι upon or against, and συνῖννῃμι to stand together. *A concourse, tumult, insurrection.* occ. Acts xxiv. 12. 2 Cor. xi. 28, in which latter text it is applied to that * crowd of cares, on account of the churches, which were continually rushing upon St. Paul, and almost overbearing him.

It is used by the LXX for a tumultuous concourse, Num. xvi. 40, or xvii. 5, answering to the Heb. עָרָא a company; and Num. xxvi. 9, to הִצָּח (infin. Hiph. of הִצָּח) to contend; and in the Apocrypha, 1 Esdr. v. 73, according to the *Alexandrian MS*, we have the phrase ΕΠΙΣΥΝΑΣΤΑΣΕΙΣ ΠΟΙΟΤΜΕΝΟΙ.

Επισφαλής, εως, 'ες, ὁ, ἡ, και το—ες, from ἐπι for, and σφαλῶ to supplant, throw down, which fee under Ασφαλής.

I. *Properly, Apt to throw down, slippery.* Hence

II. *Hazardous, dangerous.* occ. Acts xxvii. 9, where see *Kypke*.

Επίσχυω, from ἐπι intensf. and ισχυω to be strong.

To grow more strong, violent, or urgent. occ. Luke xxiii. 5.

Επισωρεῶ, from ἐπι upon, and σωρεῶ to heap.

To heap up. occ. 2 Tim. iv. 3.

¶ See *Beza* and *Doddridge* on the place.

Επίστασις, ης, ἡ, from ἐπίστασθαι perf. mid. of ἐπίσσω, which see.

I. *A command, commandment, appointment.* occ. Rom. xvi. 26. 1 Cor. vii. 6, 25. 2 Cor. viii. 8. 1 Tim. i. 1. Tit. i. 3.

II. *Authority, commanding authority.* occ. Tit. ii. 15.

Επίσσω, from ἐπι upon or intensf. and τασσω to order, appoint.

To command, order. Mark i. 27. vi. 27, 39. Philem. ver. 8. & al.

Επίτελειω, ω, from ἐπι intensf. and τελειω to finish.

I. *To finish, complete, perfect.* occ. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Gal. iii. 3. Phil. i. 6. Heb. viii. 5.

II. *To perform, accomplish.* occ. Luke xiii. 32. 1 Pet. v. 9. Heb. ix. 6, Λατρείας ἐπιτελειν. *Herodotus* uses the similar expressions θρησκείας — ευχολας — θυσιαι ΕΠΙΤΕΛΕΙΝ to perform ceremonies — devotions — sacrifices, lib. ii. cap. 37, 63. lib. iv. cap. 26. And on 1 Pet. observe that *Xenophon*, *Memor. Socrat.* lib. iv. cap. 8. § 8, applies the V. ἐπιτελεῖσθαι to the infirmities endured in old age.

Επίτηδεως, α, ον, from ἐπίτηδης the same, which may be deduced from ἐπι to, and ἡδύς, sweet, agreeable, τ being inserted for sound's sake; unless the reader should rather choose to derive it from ἐπι for, and the Heb. רָחַץ prepared, fit.

Fit, convenient, necessary.

Queis humana sibi doleat natura negatis.

Without which languid nature must decline.

Επίτηδεα, τα, occ. Jam. ii. 16, is used in like manner by the profane writers for what are called the *necessaries of life*, particularly for food. See *Wetstein* and *Kypke*.

Επιτίθημι, from ἐπι upon or besides, and τιθῃμι to put.

I. *To put or lay on, as the hand,* Mat. ix. 18. xix. 13. & al. freq.—a burden, Mat. xxiii. 4. Acts xv. 28.—a yoke, Acts xv. 10.

II. *To lay on, as strokes.* occ. Luke x. 30, (where see *Wetstein*) Acts xvi. 23. Comp. Rev. xxii. 18.

III. *To lade, put on board a ship.* Acts xxviii. 10.

IV. *To impose a name.* Mark iii. 16, 17.

V. *To add.* Rev. xxii. 18.

VI. *Επι-*

VI. *Ἐπιθεμαί*, Mid. with a Dative, *To set, or fall, upon, to assault*, occ. Acts xviii. 10. It is used in the same manner by the LXX (answering to the Heb. פָּשַׁע *to spoil*, and to דָּרַסְתָּ *to fall upon*) and frequently by some of the best Greek writers, particularly by *Xenophon* and *Plutarch*. See the passages in *Rapheilius* and *Wetstein*.

Ἐπιτιμαί, ω. It may be deduced either from *ἐπι* upon, and *τιμαί* to punish, or from *ἐπι*, and Heb. טָמַא *to defile, pollute, to pronounce defiled, polluted, or unclean*.

I. *To accuse, blame, or find fault with*. Thus sometimes used in the profane writers.

II. *To reprove, rebuke, reprehend*. Mat. viii. 26. xvi. 22. xvii. 18. xix. 13. Mark ix. 25, (where see *Campbell*) Luke iv. 39. 2 Tim. iv. 2. Jude ver. 9.

III. *To charge, enjoin, strictly*. Mat. xii. 26. Mark iii. 12. viii. 30. Luke iv. 41. ix. 21. In all these senses *ἐπιτιμαί* is plainly of a different root from *τιμαί* to honour, which see.

Ἐπιτιμία, ας, ἡ, from *ἐπιτιμαί*.

A punishment, or rather, A rebuke, censure. occ. 2 Cor. ii. 6. Comp. 1 Cor. v. 4. 5. 13. This word is used also, Wild. iii. 10, for *punishment or rebuke*.

Ἐπιστρέφω, from *ἐπι* to, and *στρέφω* to turn.

To turn any thing to any one.

I. *To commit to, deliver to the care of, to intrust to*.

In this sense it is frequently used in the profane writers, and in the LXX, Gen. xxxix. 5, for the Heb. עָזַב *to leave*.

II. *To permit, allow, suffer*. Mat. viii. 21. xix. 8. & al. freq.

Ἐπίστον, ης, ἡ, from *ἐπίσποντα* perf. mid. of *ἐπιστρέφω*.

A commission, office committed or intrusted. occ. Acts xxvi. 12.

Ἐπίστοτος, ος, ὁ, from *ἐπίσποντα*, perf. mid. of *ἐπιστρέφω*.

A person intrusted to act in another's name, or to whose care any thing is committed by another.

I. *A steward, a bailiff, villicus*. occ. Mat. xx. 8. *Wetstein* on Mat. and *Rapheilius* on Luke viii. 3, cite from *Xenophon*, Ὁ ἐν τοῖς ἀσποις ΕΠΙΤΡΟΗΟΣ, *The country—or land-steward*. Comp. *Kypke* on Mat.

II. *A steward or treasurer to a prince, or*

rather, according to *Grotius* and *Besa*, a deputy-governour, a lieutenant, for the Greeks called the same officer *Ἐπισποτός* as the Romans named *Procurator*. So the Vulg. *Procuratoris*. occ. Luke viii. 3. *Herodotus*, lib. i. cap. 108, calls *Harpagus* Ἐπισποτήν ΕΠΙΤΡΟΗΟΝ, *The superintendent of all things*, to king *Astyages* namely. See *Rapheilius*.

III. *A guardian*, to whom the care of orphans is committed, or rather, according to *Elfner*, *Wolffius*, and others, the same as the *παῖδαςωσος*, or keeper of the children during their father's lifetime. occ. Gal. iv. 2. Comp. ch. iii. 24, where the law is called *παῖδαςωσος*. See also *Josephus* De Bel. lib. i. cap. 30. § 5. Ant. lib. xvii. cap. 4. § 2. and under *Παῖδαςωσος*.

Ἐπιτυγχάνω, from *ἐπι* intens. and *τυγχάνω* to obtain.

It is either construed with a genitive, or used absolutely. *To obtain, attain*. occ. Rom. xi. 7. Heb. vi. 15. xi. 33. Jam. iv. 2.

Ἐπιφαίνω, from *ἐπι* over, upon, or to, and *φαίνω* to shine.

I. *To shine over or upon, to give light to*. occ. Luke i. 79. Comp. Acts xxvii. 20. So *Virgil*, *Æn.* iii. lin. 203, 4.

Tres adeo incertos cæcâ caligine soles

Erramus pelago, totidem sine fidere noctes.

II. *Ἐπιφαίνεσθαι*, Pass. from *ἐπι* to, and *φαίνεσθαι* to appear.
To appear, be manifested. occ. Tit. ii. 11. iii. 4.

Ἐπιφανεία, ας, ἡ, from *ἐπιφαίνεσθαι*.

I. *Brightness, splendour*. occ. 2 Thess. ii. 8. Comp. Sense II.

II. *The appearance, manifestation of Christ in the flesh*. occ. 2 Tim. i. 10.—in glory. occ. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13. See *Suicer* Thesaur. in *Ἐπιφανεία*, who observes from *Casaubon*, that the Greek writers particularly apply this word to the appearance of some deity. To the instances he has produced from *Diodorus Siculus*, and *Dionysius Halicarn.* I add from *Lucian*, tom. i. p. 1016, speaking of the philosopher *Demonax*: Ἀκλήτος εἰς ἣν τυχοῖ παριων οἰκίαν εδενπνεῖ καὶ ἐκαθευθε, τῶν ἐνοικησίων Θεοῦ τινα ΕΠΙΦΑΝΕΙΑΝ ἡσμενων το πρῶτα. What ever house he happened to light upon in his

his way, there, without invitation, he supped and slept, the inhabitants esteeming this as the appearance of a god."

Επιφανής, εος, ες, ό, ή, from επιφανω.

Glorious, illustrious. occ. Acts ii. 20. The correspondent Heb. word in Joel ii. 31, or iii. 4, is מורא terrible, which is sometimes applied to a bright, dazzling object, as Ezek. i. 22. Comp. Exod. xv. 11. Jud. xiii. 6.

Επιφανω, from επι upon, to, and φανω or φωω to shine, which from Heb. פא the same.

To shine upon, give light to. occ. Eph. v. 14. Comp. Isa. lx. 1.

Επιφερω, from επι to, upon, besides, or against, and φερω to bring.

I. To bring, carry to. occ. Acts xix. 12.

II. To bring upon, inflict wrath or vengeance. occ. Rom. iii. 5.

III. To add, superadd. occ. Phil. i. 16.

IV. To bring against, as an accusation. occ. Jude ver. 9. Acts xxv. 18. Επιφerein αίσιν is a phrase frequently used in the purest Greek writers. See *Raphelius*, *Wetstein* and *Kypke*.

Επιφωνεω, ω, from επι intens. or against, and φωνεω to cry.

I. To cry aloud, clamour, shout. occ. Luke xxiii. 21. Acts xii. 22.

II. With a Dative, To cry out against. occ. Acts xxii. 24.

Επιφωσκω, from επι upon or besides, denoting accession, and φωσκω to shine, which from φωω the same.

I. Properly, and according to the etymology of the word, To begin to shine, to dawn, as the day-light, illucesco. So in *Herodotus*, lib. iii. cap. 86, 'Αμ' ήμερη δε ΔΙΑΦΩΣΚΟΥΣΗ, As soon as the day dawned;" and in *Polybius*, lib. ix. ad init. Αφ' της ήμερας ΕΠΗΦΑΙΝΟΥΣΗΣ, The day now dawning." See *Raphelius* and *Wetstein* on Mat. xxviii. 1.

II. To draw on, as the Jewish Sabbath, which began in the evening. (See Lev. xxiii. 32. Neh. xiii. 19.) Thus the verb is plainly used, Luke xxiii. 54, (comp. John xix. 31, with Deut. xxi. 22, 23.); and in the same view it may be understood in the only other text of the N. T. wherein it occurs, namely Mat. xxviii. 1, Οψε δε Σαββατων, τη επιφωσκηση (ήμερα, namely, as in the above passages of *Herodotus* and *Polybius*)

εις μιαν Σαββατων, ηλθε Μαρια η Μαγδαληνη, και η αλλη Μαρια, θεωρησαι τον ταφον, In the evening of the Sabbath, when the (Jewish) day was drawing on towards the first day of the week, Mary Magdalene and the other Mary went, i. e. set out (for it does not appear that they actually came at this time, being probably prevented by the σεισμος μελας great earthquake or storm, ver. 2, which preceded our Lord's resurrection) to visit the sepulchre." For this interpretation of this very difficult passage, the reader is obliged to the learned Dr. *Macknight*, in his Commentary on the place, § 147, where he may find it further illustrated and defended. See the use of Ηλθον, Acts xviii. 14.

And observe further, that the Syriac ܚܢܢ, which properly signifies to shine, as the day-light ("illuxit. Dicitur de luce diurnâ, Castell), is applied also to the evening-light, and is the very word used in the Syriac version of Mat. xxviii. 1. Luke xxiii. 54. And this latter sense of the Syriac ܚܢܢ may account for the similar application of the Greek επιφωσκω in the Evangelists. See *Marsb's* Note 51, on his Translation of *Michaelis's* Introduction to N. T. vol. i. p. 407.

Επιχειρεω, ω, from επι upon or in, and χειρ the hand.

To take in hand, undertake, attempt, whether with effect or not. occ. Luke i. 1. Acts ix. 29. xix. 13. See *Raphelius* and *Wetstein* in Luke.

Επιχεω, ω, from επι upon or in, and χεω to pour.

To pour upon or in, to infuse. occ. Luke x. 34.

Επιχορησεω, ω, from επι besides or to, and χορησεω to lead the chorus, also to supply, furnish. Comp. Χορησεω.

I. With a Dative of the person, and an Accusative of the thing, To supply, furnish, or rather, To supply or furnish abundantly. occ. Gal. iii. 5. 2 Cor. ix. 10, where see *Wolffius*, who is for placing the comma after βρωσω, and referring χορηγήσαι to what follows. Comp. Isa. lv. 10, in Heb. and LXX. This V. is used with a dative of the person, Eccles. xxv. 22.

Επιχορηγεσθαι, εμαι, Pass. To be supplied, i. e. to have supply, vigour, or nourishment ministered. occ. Col. ii. 19. Also,

To be supplied or ministred. occ. 2 Pet. i. 11.

- II. With an Accus. and a Dative preceded by *εν*, *To supply, add to*. occ. 2 Pet. i. 5. I am aware that Sir Norton Knatchbull and Doddridge have supposed that the word, in this place, alludes to the ancient custom of dancing in chorus, Faith being represented as the leading Grace in the chorus of Christian virtues, and that they accordingly explain *ἐπιχορηγῆσαι* by *join, or associate to the chorus*, of Christian virtues namely. This exposition, it must be confessed, is ingenious, and well suited to the Apostle's discourse; but I can find no authority for *ἐπιχορηγῆσαι* being ever thus used, which is the less probable in this place, because at the eleventh verse it is evidently applied in it's usual sense of *supplying, furnishing, or ministring*.

Ἐπιχορηγία, ας, ἡ, from *ἐπιχορηγῆσαι*.

A supply. occ. Eph. iv. 16. Phil. i. 19.

Ἐπιχρίω, from *ἐπι* upon, and *χρίω* to anoint. *To anoint, daub, smear.* occ. John ix. 6, 11.

Ἐποικοδομεῖν, ω, from *ἐπι* upon, and *οικοδομεῖν* to build.

I. *To build upon, superstruere.* occ. 1 Cor. iii. 10, 12, 14. Eph. ii. 20.

II. *To build up, edify.* occ. Acts xx. 32. Col. ii. 7. Jude ver. 20.

Ἐποκellaω, from *ἐπι* intens. and *οκellaω* to bring a ship to land, or to run it aground, which from *κellaω* the same, also to move; which from Heb. קלה *to be light, swift. To run a ship aground.* occ. Acts xxvii. 41. This word is frequently used by the Greek writers in the same sense. See Wetstein.

Ἐπονομαζω, from *ἐπι* intens. and *ονομαζω* to name.

To call as by a name of honour, to style, entitle. occ. Rom. ii. 17, *Thou art entitled a Jew, i. e. a confessor of Jehovah, but falsely.* Comp. Rev. ii. 9. iii. 9. See Wetstein on Rom.

Ἐποπτεύω, from *ἐπι* upon, and *οπτομαι* to see. *To look upon, behold, be an eye-witness of.* occ. 1 Pet. iii. 2. ii. 12, where, "as *ἐκ καλών εἰρων* cannot be connected with *ἐποπτεύσαντες*, which governs an accusative, c. iii. 2,—remove the comma from *ἐποπτεύσαντες*, they may from your good works, which they shall behold, glorify God." Bowyer. See Eng. transl.

Ἐποπτής, ε, ὁ, ἡ, from *ἐπι* upon, and *οπτομαι* to see. See *Ἐποπτεύω*.

A beholder, an eye-witness. occ. 2 Pet. i. 16.

On which text it may be worth observing, that those who were admitted to a sight of the pagan mysteries among the Greeks were said *ἐποπτεύειν*, and were called *ἐποπταί*. See *Elsner* and *Macknight* on the place, and *Wetstein* on 1 Pet. ii. 12.

Ἐπος, εος, ες, το, from *επω* to speak.

A word, an expression. occ. Heb. vii. 9, *ὡς ἐπος εἶπεν*, as one may say, if I may use the expression. This is a very common phrase in the purest Greek writers, when they are going to say any thing that sounds too bold or harsh. See *Grotius*, *Rapheius*, *Wolffius*, *Wetstein* and *Kypke*.

Ἐπουρανίος, ε, ὁ, ἡ, from *ἐπι* upon, in, and *ουρανός* heaven.

Heavenly, celestial. Mat. xviii. 25. John iii. 12. 1 Cor. xv. 40, 48, 49. & al. freq. In Eph. i. 3. ii. 6, *ἐπεραινίος* heavenly (places) means the Christian Church, called by Christ himself the kingdom of heaven, because the Christian Church was foretold, Dan. ii. 44, under the character of a kingdom which the God of heaven would set up, and which shall never be destroyed." *Macknight*.

ἙΠΤΑ, δι, αι, τα. Indeclinable.

I. A noun of number, *Seven*. It is a plain derivative from the Heb. שבע, or שבעה *seven*, the aspirate breathing being substituted for the sibilant letter (as in *ἐξ* from *שש*, &c.) which, however, appears again in the Latin *septem*, and Eng. *seven*. Mat. xv. 34, 36. xxii. 25. & al. freq.

II. It is the number of *sufficiency*, or denotes a *sufficient* number. See Mat. xii. 45. Rev. i. 4. Comp. 1 Sam. ii. 5. Prov. xxvi. 25. Jer. xv. 9. *The radical meaning of שבע in Heb. is *sufficiency, fulness*, and the number *seven* was denominated from this root, because it was on that day from the creation that the Lord יכל, Gen. ii. 2, completed or finished all his work, or made it *sufficient* for the purposes to which it was designed. The *seventh* day was also sanctified, or set apart from the beginning, as a religious sabbath or rest, to remind believers of that rest which God

* Comp. Heb. and Eng. Lexicon under שבע.

then

then entered into, and of that שבע (Ps. xvi. 11.) *sufficiency* or *fulness* of joy which is in his presence for evermore. Hence the very early and general division of time into weeks, or periods of *seven* days. Hence the sacredness of the *seventh* day, not only among believers before the giving of the law, but also among the *heathen, † for which they give the very same reason as *Moses* doth, Gen. ii. 2, namely, that on it all things were *ended* or *completed*. Comp. Gen. vii. 4, 10. viii. 10, 12. xxix. 27. Exod. xvi. 22, 31. Ps. xvi. 11. Heb. iv. 1—11. And hence *seven* was, both among believers and heathen, the number of *sufficiency* or *completion*. On Rev. i. 4. see *Vitringa*.

Ἑπτάκις, Adv. from ἑπτά *seven*, and κίς a numeral termination denoting *times*, from the Heb. כּסּ *to reckon, count*. See Κίς. *Seven times*. occ. Mat. xviii. 21, 22. Luke xvii. 4, twice; where it is used indefinitely for *many times*, or *often*. So some of the Greek versions in *Montfaucou's* Hexapla, render the Heb. שבע *seven times* in Ps. cxix. 164, by πλεῖστακις *often, frequently*.

Ἑπτακισχίλιοι, αι, α, from ἑπτάκις *seven times*, and χίλιοι *a thousand*. *Seven thousand*, q. d. *seven times a thousand*. occ. Rom. xi. 4.

ΕΠΩ, from Heb. פה *the mouth*. Comp. פהו I. An obsolete V. whence in the N. T. we have 1 aor. εππα, 2 aor. εππον, infin. εππειν, particip. εππων.

I. To utter with the mouth, to say. Mat. ii. 5. iii. 7. xii. 2. & al. freq. Συ εππας, *Thou hast said*. Mat. xxvi. 25, 64. Comp.

* Very express are the testimonies of *Josephus* and *Philo* to this purpose. Thus the former, in his *controversial Treatise* against *Apion*, lib. ii. cap. 39. Ουδ' εστιν η πολις Ἑλληνων, ουδ' ἑσθλων, ουδε Βαρβαρος, ουδε εν εθνος, ενθα μη τοτης εδομαδος εν αρουμεν ημεις, το εθος ου διαπεφοιηκε. Nor is there any city whatever, whether Greek or Barbarian, nor a single nation, whither the custom of the Sabbath, on which we rest, hath not passed." And thus *Philo*, Of the seventh day: Ἐορτη γαρ ου μίας πολεως, η χωρας εστιν, αλλα του παντος. For this is a feast, not of one city or country, but of all." See more in *Hudson* on *Josephus*, as above.

† See *Grotius* De Verit. Relig. Christ. lib. i. cap. 16. and Not. 23, &c. *Cooke's* Enquiry into the Patriarchal and Druidical Religions, p. 45, and the authors there quoted, and *Leland's* Advantage and Necessity of the Christian Revelation, pt. i. ch. 2. p. 74. 8vo edit.

Mark xiv. 62. This is manifestly a form of *assenting* to a question asked. We meet with similar expressions in the Greek writers. Thus in *Xenophon*, *Memor.* Socrat. lib. iii. cap. 10. § 15, one answers *Socrates*, ΑΥΤΟΣ τελο λεγειεις, ω Σωκρατες! *You say so yourself, O Socrates!* In *Euripides* we have ΣΤ δε παυσα λεγειεις, εν εσω; *you say so, not I.*" So in *Sophocles*, ΣΤ τοι λεγειεις νυν, εν εσω." See more in *Wetstein*, and comp. Mat. xxvii. 11. Mark xv. 2. Luke xxii. 70. xxiii. 3. John xviii. 37, and LXX in Exod. x. 29. The words Ειπε δε ο Κυριος, Luke vii. 31, are wanting in almost all the MSS, in several ancient versions, in some printed editions, are marked by *Wetstein* as what ought to be expunged, and by *Griesbach* rejected from the text.

II. Ειπειν εν εαυτω, or εν τη καρδια, *To say within himself, or in his heart*, i. e. to think *within himself*. Mat. ix. 3. (Comp. Mark ii. 6.) Mat. xxiv. 48. Rom. x. 6. These are *hellenistical* phrases used by the LXX; the former, Esth. vi. 6; the latter more frequently, Deut. viii. 17. xviii. 21. & al. for the Heb. אמר בלב, or אמר בלבב *to say in one's heart*; which Hebrew expressions, we may observe, are strictly philosophical and just; since it seems impossible for men to think even in their inmost souls without words. This is well expressed by *Wollaston*, *Religion of Nature*, p. 123. 4to edit. 1724. "It is by the help of words, at least in great measure, that we even reason and discourse *within ourselves*, as well as communicate our thoughts and discourse with others; and if any one observes himself well, he will find, that he *thinks* as well as *speaks* in some language, and that in thinking he supposes and runs over silently and habitually those sounds, which in speaking he actually makes.—In short, words seem to be, as it were, *bodies* or *vehicles* to the sense or meaning, which is the *spiritual part*, and which, without the other, can hardly be fixt in the mind. Let any man try ingenuously, whether he can think over but that short prayer in *Plato* (*Alcib. 2.*) Τα μεν εσθλα κ. τ. λ. abstracted quite from those and all other words." See some further observations on this subject, in *Ellis's* Enquiry, Whence cometh

cometh wisdom and understanding to man?" p. 10, 14.

III. *To speak.* Mat. v. 11. x. 27. xii. 32.

IV. *To tell, declare, inform.* Mat. xii. 47, 48. xvi. 20. xvii. 9. xviii. 17. xxii. 17.

V. *To command, order, direct.* Mat. iv. 3. xx. 21. xxiii. 3. Mark v. 43. viii. 7. & al. freq. *Stockius* observes, that the writers of the N. T. seem to have learned this application of the V. *ειπεῖν* from the Hebrews, who frequently use *אמר* in this sense. We deny not, however, adds he, that the purest Greek writers use *ειπεῖν* for *commanding, ordering*, as, besides others, *Alberti* on Mat. iv. 3. and *Duker* on *Thucydides*, lib. vii. § 29. p. 462, have shewn by various examples; but in them it is never construed with *ἵνα*, as it often is in the N. T. but always with an infinitive." But Quere? See also *Kypke* on Mat. xx. 21.

Επαιζομαι, from *εἶδον*.

I. *To work, labour.* Mat. xxi. 28. Luke xiii. 14. Acts xviii. 3. 1 Cor. iv. 12. 1 Theff. ii. 9. & al. Comp. John v. 17.

II. *To work, perform.* Mat. xxvi. 10. John iii. 21. vi. 28. ix. 4. & al.

III. *To work, practise*, whether good, as Rom. ii. 10. Acts x. 35, *Επαιζομενός δικαιουσιν*, *Working righteousness*. So the LXX, Ps. xiv. or xv. 2, and Zeph. ii. 3, for the Heb. פָּעַל עָוֶל;—or evil, Rom. xiii. 10. Jam. ii. 9. Mat. vii. 23, *Επαιζομενοι την ανομιαν*, *Working iniquity*. The LXX use this latter phrase Ps. v. 6. vi. 8. xiv. 4. & al. for the Heb. עֲשֵׂי עָוֶל, *workers of iniquity*.

IV. *To be employed in, or about.* occ. 1 Cor. ix. 13. Rev. xviii. 17. Observe, that in 1 Cor. ix. 13, *Οἱ τὰ ἱερα ἐπαιζομενοι*, *They who are employed about holy things*, denote the *Levites*, as distinguished from *Οἱ τῷ θυσιαστηρίῳ προσεδρευόντες*, *Them who wait at the altar*, i. e. *the Priests*, mentioned in the next verse. See *Wolffius*, *Jos. Mede's Works*, fol. p. 77. and *Viringa De Synagogâ Veteri*, Proleg. p. 74. In Rev. xviii. 17, *Ὅσοι την θαλασσαν ἐπαιζοῦσιν*, *As many as use, i. e. are employed upon, the sea*. This is an elegant phrase, occurring in the purest Greek authors. See *Rapbelius*, *Wetstein* and *Kypke*.

V. *To procure, acquire by labour*, as the word

is frequently applied in the profane writers. occ. John vi. 27. See *Elfner* and *Wetstein* on Mat. xxv. 16.

VI. *To trade, traffic.* occ. Mat. xxv. 16. In this sense the LXX seem to have used it, Prov. xxxi. 18, for the Heb. סוֹחֵר *to trade*; but in Mat. it should perhaps be rather interpreted *to gain*, as it often signifies in the Greek Classics. See *Wetstein* on Mat. xxv. 16, and *Hoogerveen's Note* on *Vigerus De Idiotism. cap. iii. § 13. reg. 5.*

Επαισα, ας, ῆ, from *ἐπαιζομαι*.

I. *Work, labour, pains.* occ. Luke xii. 58, where the phrase *δοῦς ἐπαισιν* exactly answers to the Latin *da operam, give thy diligence, take pains*; and is, according to *Grotius*, *Casaubon*, and other critics, a mere *Latinism*. *Wetstein*, however, cites from the rhetorician *Hermogenes*, a writer of the second century, the phrase *ΕΠΓΑΣΙΑΝ ΔΙΔΟΝΑΙ* in the similar sense of *taking pains about a composition, giving it an elaborate handling*, or the like, "*exornata deductio, expolita tractatio.*" *Wetstein*.

II. *A practice, or practising.* occ. Eph. iv. 19. Comp. *Επαιζομαι* III.

III. *Work, business, manufacture.* occ. Acts xix. 25. Comp. *Jonah* i. 8, in LXX.

IV. *Gain.* occ. Acts xvi. 16, 19. xix. 24. The word is used in the same sense by the profane writers, as by *Xenophon*, *Memor. Socrat. lib. iii. cap. 10. § 1. ΕΠΓΑΣΙΑΣ ἐνεκα*, on account of *gain*;" by *Theophrastus*, *Eth. Char. 23. ΕΠΓΑΣΙΑΣ δαυεισικης*, *usurious gain*." (See also *Daubuz* on *Rev. xviii. 17.*) And in *Josephus De Bel. lib. ii. cap. 21. § 2.* we have the very phrase *ΕΠΓΑΣΙΑΝ ΠΑΡΑΣΧΕΙΝ* for *furnishing gain*."

Επιστης, ε, δ, from *ἐπαιζομαι*.

I. *A workman, a labourer*, properly in husbandry, or agriculture. See Mat. xx. 1, 2, 8. Jam. v. 4. Comp. Mat. ix. 37, 38, and *Wetstein* there.

II. *A workman, an artificer.* Acts xix. 25.

III. *A spiritual workman, or labourer*, whether good, 2 Tim. ii. 15. Comp. Mat. ix. 37, 38. x. 10.—or evil, 2 Cor. xi. 13. Phil. iii. 2.

IV. *A worker, practiser.* occ. Luke xiii. 27.

EPTON, ε, το. It is generally deduced from *εορσα* perf. mid. of *ἐρῶ* *to work*; but may it not be better derived from the

the Heb. עָרַךְ *to set in order, dispose* whence also Eng. *work*.

I. *A work, or deed, whether of God, Heb.* i. 10. ii. 7. Phil. i. 6.—or of man, whether good or evil, Mat. v. 16. Eph. ii. 10. John iii. 19. 1 Cor. iii. 13. v. 2. & al. freq.

II. *A deed, fact, as distinguished from word.* Rom. xv. 18. 1 John iii. 18. So in *Cebes'* Picture towards the beginning, ΛΟΓΩΙ και ΕΡΓΩΙ Πυθαγόρειον τινα και Παρμενίδειον ἐξηλωκώς βιον, *Emulating the life of Pythagoras and Parmenides both in word and deed*;" and in *Plato's* Apol. Socrat. § 20. p. 98. edit. *Forster*: "Then indeed I shewed ΟΥ ΛΟΓΩΙ ΑΛΛ' ΕΡΓΩΙ, *Not in word, but in deed*."

III. *A work, office, business.* John xvii. 4. Acts xiii. 2. 1 Tim. iii. 1. 2 Tim. iv. 5.

IV. Ερῶν τε νόμος, Rom. ii. 15, *the work of the law*, "is, I think, here used for τον νομον *the law* simply.—There are various examples of the same kind of pleonasm in other authors. Thus *Aristophanes* in *Plut.* ver. 894, has χρημα τεμαχων, where see *Ezechb. Spanheim*.—And Paul seems to have here mentioned not νομον simply, but ερῶν τε νόμος, because ερῶα *works* are the proper object of the law; and he himself had before (ver. 13.) spoken concerning the ποιητης τε νομου *the doer of the law*." Thus *Wolffius*. I add, that the learned Bp. *Fell*, in his paraphrase, explains ερῶν τε νόμος by *matter of the law*. It may throw some further light on the application of ερῶν in this passage to observe, that *Homer* uses ερῶν for *a thing, or an affair*, as we sometimes speak, Il. v. line 303, and Il. xx. line 286, where he calls a stone, Μεγά ΕΡΓΟΝ, *A great affair*. See 1 Theff. i. 3., and *Kypke* there, who explains ερῶν πιστεως by *true, real faith*. Comp. 2 Theff. i. 11.

Ερεθίζω, from ερεθω the same, which from ερις *contention*.

I. *To provoke, in a bad sense, to irritate, exasperate.* occ. Col. iii. 21.

II. *To provoke, in a good sense, to stir up, excite.* occ. 2 Cor. ix. 2. The compound ανερεθίζω is used in a like good sense by *Xenophon, Plutarch, and Philo*. See *Wetstein*.

ΕΡΕΙΔΩ, from the Heb. יָרַד, or יָרַד *to descend*.

To stick in, stick fast. occ. Acts xvii. 41. ΕΡΕΥΓΩ, ομαι, Mid. from the Heb. קָרַץ *to spit out*.

To give vent to, throw out, or utter abundantly. It properly signifies *to belch, or belch out*, ructare, eructare, and is sometimes so used in the * profane writers; but they also apply it to the voice. occ. Mat. xiii. 35. The correspondent Heb. word in Ps. lxxviii. 2, is יָצַא, *I will pour out, utter*.

Ερευνάω, ω, from ερω *to inquire, seek*, (see *Homer*, Il. vii. line 128. Odyss. xxi. line 31.) formed nearly as ελαυνω from ελαω.

To search, search diligently, trace, investigate. *Homer*, in whom we shall be most likely to find the ancient and genuine sense of Greek words, applies ερευνάω to a lion deprived of his whelps, who "scours the plains, and traces the footsteps of the man" who had robbed him, Il. xviii. line 321,

Πολλά δὲ τ' ἄρχε' ἐπηλθε, μετ' ἀνεσος ΙΧΝΗ
ΕΡΕΥΝΩΝ,
Ἐπὶ ποδὲν ἐξευροι.

So to dogs *tracing* their game *by the foot*, Odyss. xix. line 436,

ΙΧΝΗ ΕΡΕΥΝΩΝΤΕΣ κυνὲς νίσαν.

Accordingly some of the Greek Grammarians explain ερευνάω by ιχνεύω and ανιχνεύω *to trace, or follow by the foot*; and *Scapula* renders it in Latin by indago *to trace, and vestigo to follow by the track*. occ. John v. 39. vii. 52. Rom. viii. 27. 1 Cor. ii. 10. 1 Pet. i. 11. Rev. ii. 23.

Ερευνάτε τὰς γραφὰς, *Search, investigate, the scriptures.* John v. 39. The V. I think, is not *indicative* but *imperative*, as appears from the structure of the sentence (see *Wetstein*), and from the emphatical meaning of the word itself, which seems to import *such diligence and care in searching*, as could hardly be ascribed by our Saviour to the Jews of that time. Comp. ver. 47, and Mat. xii. 3. xix. 4. xxi. 16. Luke xi. 52, and *Wolffius* on John v. 39. The Syriac version accordingly renders it *imperative*.

* See *Theophrast.* Eth. Char. 11. and *Duport* in loc. p. 377. edit. *Needham*.

tively, *לַחֵרֶב* *search ye*. Comp. Isa. xxxiv. 16. Campbell, however (whom see), understands *ερευνάτε* in John indicatively; and Bowyer says, "perhaps interrogatively, upbraiding them: *Do you search the scriptures, and yet will not come to me?*" Let the reader consider and judge for himself.

The LXX apply the compound V. *εξερευνάω* in like manner to the testimonies, commandments, or law of God, for the Heb. *וַיִּצַּח* to observe, Pf. cxviii. or cxix. 2, 34, 69, 115, 129; and in their version the simple V. *ερευνάω* answers to the Heb. *וַיִּפְשֹׁחַ* to search by uncovering, to *קָרַח* to search minutely, explore, to *קָרַח* to strip, and to *מָשַׁח* to feel, search by feeling.

Ερεω, ω, from *εἶρω*, which see, or immediately from Heb. *יָרָה* to teach, *שָׁבַע*. This verb is scarcely used in the present tense (see however Phil. iv. 4.), but hence in the N. T. we have perf. aēt. * *εἰρηκα*, particip. *εἰρηκώς*, pluperf. *εἰρηκαίην*, perf. pass. *εἰρηκαίμαι*, particip. *εἰρημένος*.

I. To say, declare. Mat. xxvi. 75. Luke ii. 24. xxii. 13. John iv. 18. & al. freq.

II. To declare, promise. Heb. xiii. 5.

III. To call. John xv. 15.

Ερημία, ας, ἡ, from *ερημος*, which compare. A desert, an uncultivated country. occ. Mat. xv. 33. Mark viii. 4. 2 Cor. xi. 26. Heb. xi. 38.

EPHMOΣ, σ, ὁ, ἡ, plainly from the Heb. *עָרֵם* naked.

Desert, desolate, waste. Mat. xiv. 15. xxiii. 38. Luke ix. 10. Acts i. 20.

Ερημος, ἡ, († *χωρὰ* country being understood) a desert or wilderness. John iii. 14. vi. 31. Acts vii. 30, 36. So Mat. iv. 1. & al. it signifies the wilderness where our Lord was tempted, which Maundrell (Journey, March 29) describes as a horrid, barren, and uncultivated place. But it sometimes denotes

* See the learned Dupont, who, on *Theophrasti*. Eth. Char. p. 183, 4, deduces these forms from the Ionic *ερεω*, and says, *Εἰρηκα* is not from *εἶρω* baryton, but from *ερεω* circumflexed." Pasor, however, in his Lexicon, under *Εἶρω*, will have *εἰρηκα* to be the perf. aēt. attic from *ἔρω*, for *εἰρηκα*, as *εἰληφα* for *ἀληφα*. Comp. *ἔρω*, and Vigerus De Idiotismis, p. 217, edit. Zeunli. Lips. 1788.

† So *Xenophon* in *Scapula*; EPHMOΣ ΧΩΡΑ καὶ ὑψος, a desert and uncultivated country.

no more than † *uncultivated ground* used as common of pasture, in distinction from arable or inclosed land. Luke xv. 4. Comp. Mat. xviii. 12. In this sense the word is applied by the LXX, Exod. iii. 1. 1 Sam. xvii. 28. xxv. 21, for the Heb. *מִדְבָּר*. The *ερημος της Ιερουσαλμ*, Mat. iii. 1. & al. does not mean a country absolutely desert and uninhabited, but only little cultivated and thinly inhabited. Comp. Josh. xv. 61, 62.

Ερημωω, ω, from *ερημος*.

To lay waste, make desolate, bring to desolation. occ. Mat. xii. 25. Luke xi. 17. Rev. xvii. 16. xviii. 17, 19.

Ερημωσις, ιος, att. εως, ἡ, from *ερημωω*.

Desolation. occ. Mat. xxiv. 15. Mark xiii. 14. Luke xxi. 20. Comp. *Βδελύσμα*.

Εριζω, from *εἶρις*.

To contend, dispute. occ. Mat. xii. 19. The correspondent Heb. word in Isa. xlii. 2, is *צָעַק* to cry out.

Εριθεία, ας, ἡ, from *ερίθειω* to contend, dispute, which from *εἶρις*.

Contention, strife, love of strife, of contention, or disputing. Suidas explains *ερίθεια* by ἡ δια λόγων φιλονεικία a love of disputing, or of contention by words. Rom. ii. 8. 2 Cor. xii. 20. Jam. iii. 14. See Suicer Thesaur. in *Ερίθεια*.

Ερίον, σ, τό, from *εἶρος* wool, which perhaps from Heb. *עֵרֶךְ* to strip; as Latin vellus a fleece, from vello to pluck.

Wool. occ. Heb. ix. 19. Rev. i. 14.

ΕΡΙΣ, ιδος, ἡ, from *εἶρη* to be hot with anger.

Contention, strife, quarrel. Rom. i. 29. xiii. 13. & al. freq.

Ερισιον, σ, τό, from *ερεφος* the same.

A goat. occ. Mat. xxv. 33. See *Βιβλιον*.

EPIΦΟΣ, σ, ὁ. The Greek Etymologists deduce it from *εαρι φαίνειν*, appearing in the spring, because kids are yeaned at that season of the year; but this seems no distinctive reason of the name, being no more peculiar to kids, than to lambs, calves, &c. We may perhaps better derive it, with the learned Damm, Lexic. col. 1885, from the intensive particle *επι*, and *πῶς* a foot, a goat being an animal that treads very firmly on its feet, and climbs up the roughest places; or else *επι*

† See Shaw's Travels, p. 9. Note, and Dodridge on Luke xv. 4.

קֹס may be derived from the Heb. קָסַף *to skip*, with ק emphatic prefixed, q. d. *the skipper*, an action for which *kids* and *goats* are very remarkable. For a like reason, the *be-goat* was called in Heb. צֶפֶר, from צָפַר *to move nimbly*.

A *goat*, properly *a young goat*, or *kid*. See *Wetstein* on Mat. xxv. 32. So *Homer* joins together ἐρίφοι and ἀγρὸς *lambs*, Il. xvi. line 352. Il. xxiv. line 262. & al. occ. Luke xv. 29. Mat. xxv. 32; where *goats*, from their offensive smell, their mischievous, impudent, and libidinous disposition, &c. are emblematical of the *wicked*, who are, at the day of judgment, to be finally separated from the good. Comp. ver. 33, 41, 46. "Goats are hypocrites, (chap. xxiv. 51); for goats were clean both for sacrifice and food." *Clarke's Note*. On Luke xv. 29, see *Harmer's Observations*, vol. i. p. 322, and vol. iv. p. 163, 4.

Ἑρμηνεῖα, ας, ἡ, from ἑρμηνεύω.

An interpretation. occ. 1 Cor. xii. 10. xiv. 26.

Ἑρμηνεύω, from ἑρμηνεύς an interpreter, which the Greek Etymologists derive from Ἑρμῆς *Mercury*, the supposed messenger or interpreter of the gods, (which see); but it may perhaps be better deduced immediately from the Heb. עָרַם *to be cunning, skilful*.

To interpret, explain, or translate out of one language into another. occ. John i. 38, 42. ix. 7. Heb. vii. 2.

ἙΡΜΗΣ, α, ὁ.

Hermes, as the Greeks called him; or, as the Romans, *Mercurius*; and who, according to their mythology, was * the messenger of the gods, the protector of learning, the inventor of letters, and the god of rhetoric and eloquence, from which last attribute the *Lycaonians* took St. Paul for *Hermes*, or *Mercury*, because he was the *chief speaker*. occ. Acts xiv. 12. "† It appears from Josh. xiii. 27, that the Canaanites had a temple to הָרַם the projector, by which they seem to have meant the material spirit, or rather the heavens, considered as projecting, impelling, or pushing forwards the planetary orbs in their courses. The Egyptian

and Grecian *Hermes* was originally an idol of the same kind. Hence he was represented with wings on his head and feet; hence in his hand the † caduceus, or rod (the emblem of power), encircled with two interwoven serpents, to represent the joint action of the conflicting ethers, or light and spirit in expansion." Thus equipped, no wonder that the fanciful Greeks made him the messenger, or ambassadour, of the gods. Whence, as also by confounding his name *Herm* with the Heb. עָרַם *skilful*, or by deriving it (as the Greek Etymologists generally do) from their V. εἰπω, or εἰπὼ *to speak*, they feigned him to be the god of eloquence, and patron of learning. He was also with them the god of cheating and theft, either because the manner in which the heavens impel the planets, and particularly the earth, in their orbits, evades our senses, or rather because they, by mistake, referred his oriental name הָרַם to the verb רָמָה in the sense of deceiving or cheating. And from being the god of cheating he became, with too obvious a transition, the god of merchandize and commerce. (See Hof. xii. 7, or 8, in Heb.) So the Romans called him *Mercurius*, from merx || merchandize, which from Heb. מָכַר *to sell*: and as commerce could not be carried on without weights and measures, of these likewise he was reputed the inventor.

Ἐρπετον, α, τό, from ἐρπω *to creep*, which from the Heb. רָחַק *to move with a tremulous motion*, whence also the Latin *repto* *to creep, crawl*, as also perhaps the Eng. *creep*.

A creeping thing, a reptile. occ. Acts x. 12. xi. 6. Jam. iii. 7. Rom. i. 23. where see *Doddridge's Note*, and comp. Wild. xi. 15, and under *Πυθων* II.

Ἐρπεσσ, Ἐρπεσθς. See Πυρρυσ II.

Ἐρπετος, α, ος, from εἰς ἔρπος redness, which perhaps from Heb. חֲרוֹת infin. of חָרַר *to be hot*.

† Perhaps from the Heb. קָרַשׁ *holy, separate, distinguished*. See Abbé Pluche's *Histoire du Ciel*, tom. i. p. 288, &c.

|| "Mercurius à mercibus est dictus: Hunc enim negotiorum omnium existimabant esse Deum." Festus. "Ab actibus vocantur, ut Mercurius, quod mercibus præest." Isidor. lib. viii. cap. 11, De Diis Gentium. See also *Martinii Lex.* Etymol.

* See *Boys's Pantheon*, chap. 33.

† Heb. and Eng. Lexicon in רָמָה VI.

Red. occ. Acts vii. 36. Heb. xi. 29, *Ερυθρα Θαλασσα*; *The Red Sea*. Thus the LXX constantly (except in one passage, Jud. xi. 16.) render the Heb. *הַיָּם הַשְּׁוֹמֵן* the *weedy sea*, by which is meant the *Western gulph* or *arm* of what is now commonly known by the name of the *Red Sea*, which arm was anciently named the *Heropolitan Gulph*, and now the *Gulph of Suez*.

This gulph, together with the sea with which it communicates, the Greeks called *Ερυθρα Θαλασσα* *. The colour of this sea is, however, no more *red* than that of any other, as we are assured by the accurate and authentic *Niebuhr*, Description de l'Arabie, p. 360, in these words: "Les Européens ont coutume de donner au golfe d'Arabie le nom de *Mer rouge*; cependant je ne l'ai pas trouvé plus rouge que la mer noire, la mer blanche c. a. d. l'*Archipel*, ou toute autre mer du monde." See more in *Niebuhr* himself. Several ancient heathen writers agree in the same testimony. Thus † *Artemidorus* in *Strabo* expressly tells us, it looks of a *green* colour, by reason of the abundance of *sea-weed* and *moss* that grows therein, which † *Diodorus* also asserts of a particular part of it. And with their descriptions compare *Wisd.* xix. 7. Whence then did the Greeks name it *Ερυθρα Θαλασσα*? Most probably from *Esfau* or *Edom*, whose descendants having possessed themselves of it's northern coasts, the sea itself came to be denominated *אֲדוֹם הַיָּם*, i. e. *the sea of Edom*; but the Greeks receiving this name from the Phenicians, rendered it improperly *Ερυθρα Θαλασσα*, mistaking *אֲדוֹם* for an appellative, and translating it by *ερυθρα*, as the LXX do *אֲדוֹם*, Isa. lxiii. 2. *Mela* and *Pliny*, cited by *Fuller*, mention that this sea had it's name from a king called *Erythras*, who could be no other than *Edom* (i. e. *Esfau*), or some of his descendants. So *Curtius*, speaking of the *Erythraean* sea in it's largest extent, lib. viii. cap. 29, "*Mare certe quo alluitur ne colore quidem abhorret à cæteris. Ab Erythrâ rege inditum est nomen: propter quod ignari ru-*

bere aquas credunt. The sea with which India is washed certainly differs not even in colour from others. It's name was given it from a king Erythras: wherefore the ignorant believe it's waters are red.*"

EPXOMAI. It borrows most of it's senses from the absol. V. *ελευθω*, and is plainly derived from the Heb. *אָרַח* to go from one place to another, for which the LXX use a deflection of *ελευθω*, Job xxxi. 32. It primarily and properly denotes *motion from one place to another*.

I. To come. See Mat. ii. 2, 8, 11. viii. 2. Luke xix. 18. Mark iv. 22. Acts xix. 6. To come to Christ is to believe on him. John vi. 35. vii. 37. Comp. ver. 38.

II. To go. Mat. xii. 9. Luke ii. 44. John vi. 17. Acts xiii. 51. xxviii. 14. *Xenophon* uses the word in the same sense, *Cyropæd.* lib. vi. p. 325, 333. edit. *Hutchinson*, 8vo. So *Homer*, ll. i. line 120.

III. Of time, To come. Luke xxii. 7. Gal. iv. 4.

IV. To be to come, to be future. Mark x. 30. Luke xviii. 30. John xvi. 13. 1 Theff. i. 10. Ὁ ἐρχομενος, He who cometh, a title of the Messiah. Mat. xi. 3. Luke vii. 19. Comp. Heb. x. 37. Ps. cxviii. 26. Isa. xxxv. 4. Zech. ix. 9, but especially Gen. xlix. 10, and see Bp. *Candler's* Defence of Christianity, p. 165. 1st edit.

V. To be coming, following, next, or instant. Acts xiii. 44. xviii. 21. So *Thucydides* cited by *H. Stephens*, EPXOMENOY εἰς, The following, or next, year. See *Wetstein* on Acts xiii. 44.

VI. To come, happen. Phil. i. 12. 2 Theff. ii. 3. Rev. iii. 10. John xviii. 4, where *Kypke* cites from *Dionysius Halicarn.* Ant. lib. xi. p. 721, Οὐδε δεδοικας μη ΕΙΨ ΑΤΤΟΝ ΕΛΘΟΙ ποτε συν χρονω τα δεινα. Nor fears left in time evils should come upon him."

VII. To be brought. Mark iv. 21. This application of the word is proved by *Rapheus* and *Kypke* to be agreeable to the style of the best Greek writers.

VIII. To come back, return. John xiv. 18, 28. *Xenophon* applies the V. in the same manner. See *Rapheus*.

* See more in *Fuller's* Miscel. Sacr. lib. iv. cap. 20. *Prideaux* Connect. vol. i. p. 10, 11. 1st edit. 8vo. Universal Hist. vol. xviii. p. 338. 8vo. *Sbarw's* Travels, p. 447. 2d edit. *Wells's* Sacr. Geog. vol. ii. p. 99.

IX. Et;

* They sometimes extended this name even to the *Arabian* and *Indian* Sea.

+ See the passages cited by *Buchart*, vol. i. p. 282.

IX. Εἰς τὸ χεῖρον ελθεῖν, *To grow worse.* occ. Mark v. 26. *Aristophanes* has a similar expression, Nub. line 830,

Σὺ δ' ἐς τοσοῦτο τῶν μανίων ελῆσθαι;
Are you then grown so very mad?"

Comp. *Kypke*.

X. Εἰς αὐτὸν ελθεῖν, *To come, or be come to himself*, i. e. *to recover his senses or understanding.* occ. Luke xv. 17. So *Arrian* *Epicet.* lib. iii. cap. 1, 'Ὅταν Εἰς Σάτον Ελθῇς, When you come to yourself.' See more in *Wetstein*. It is obvious to remark how similar the phraseology of the Greek is in this instance to that of the English. The Latins say, ad se redire, and the French, revenir à lui-même, in the same sense; so French translat. in Luke,—étant revenu à lui-même.—And in like manner *Diodati's* Italian—ritornato a se medesimo. Comp. *Γινομαι* X.

Ερωτω, *w.* The Greek Etymologists derive it from *ερωμαι* to ask, interrogate (which from *ειρω* to speak), or from *εως*, *wios*, ὁ, love, desire. But may it not be more probably deduced from a corruption of the Heb. עָרַו to entreat?

I. To ask, interrogate, question. Mat. xvi. 13. xxi. 24. Mark iv. 10. Luke ix. 45. xxii. 68. & al. On John xvi. 30, see *Campbell*, and comp. ver. xix. 23.

II. To ask, request, desire, beg, beseech. See Mat. xv. 23. Luke v. 3. vii. 36. xiv. 32. John iv. 40, 47. xiv. 16. Acts iii. 3. i Thess. iv. 1. *Xenophon* and *Demosthenes* use the V. in this latter sense. See *Wetstein* on Mat. xv. 23.

ΕΣΘΗΣ, ἡσος, ἡ, either from Heb. עָשָׂה *array, dress*, with π emphatic prefixed, or from εἶσαι 3d perf. perf. pass. of ἐννυμι to put on, which see under *Αμφεννυμι*.

A robe, garment, raiment. Luke xxiii. 11. Acts i. 10. Jam. ii. 2. & al.

Hence, the Æolic digamma being prefixed, as usual, the Latin *vestis* (by which the Vulg. render the Greek εσθης), whence the Eng. *vest*, *vesture*, *vestment*, *invest*, *divest*, &c.

Εσθης, 105, att. *εως*, ἡ, from εσθης.

A robe, garment. occ. Luke xxiv. 4, where see *Wolfius* and *Wetstein*.

Εσθιω, from εσθω the same, which from the Heb. עָשָׂה to destroy, demolish, whence also the N. עָשָׂה a moth, which so wonderfully

eats woollen See Job xiii. 28: Isa. l. 9. li. 8. Hof. v. 12.

I. To eat, as men, Mat. ix. 11. i Cor. xi. 28, 29. & al. freq.—or as other animals, Mat. xv. 27. Luke xv. 16.

John the Baptist is said, Mat. xi. 18, to have come *μὴτε εσθίων μὴτε πίνων*, neither eating nor drinking, i. e. as other men did; for he lived in the wilderness on locusts, wild honey, and water, Mat. iii. 4. Luke i. 15. This is expressed, Luke vii. 33, by his neither eating bread nor drinking wine. On the other hand, the Son of Man is said, Mat. xi. 19, to have come eating and drinking, i. e. as others did, and that too with all sorts of persons, Pharisees, Publicans, and Sinners. But, Luke xvii. 27, 28. eating and drinking is part of the description of a sensual, worldly, careless and irreligious life. Comp. Isa. xxii. 13. i Cor. xv. 32, where see *Wetstein*.

II. To devour, consume, as fire. occ. Heb. x. 27. Thus in the O. T. the Heb. אָכַל, to eat, is often applied to the action of fire, for which in this sense the LXX use other words expressive of eating, as εδομαι, καταφασμαι, καλεσθιω, but never (as I can find) εσθιω. In *Homer*, however, Il. xxiii. line 182, we meet with εσθιω thus applied:

Τῆς ἅμα σοὶ πάντας ΠΥΡ ΕΣΘΙΕΙ—

All these with thee the fire devours.

Εσθίστρον, ε, το, from εἰς or ἐς into, and ὀπίσσω to seek, look.

A looking-glass, mirror. occ. Jam. i. 23. i Cor. xiii. 12. Comp. *Ανίσμα*.

Εσθίστρον is used in this sense by *Anacreon*, Ode xx. line 5,

Εἶδ' ὃ' ΕΣΘΙΣΤΡΟΝ Εἶναι,

Ὅπως αἰεὶ βλέπης με.

I a looking-glass would be,
To be always view'd by thee.

Again, Ode xi. line 3,

Λέων ΕΣΘΙΣΤΡΟΝ ἀεὶ
Κομὰς μὲν ἔμετ' ὕσας—

Take thy looking-glass, and view
Thy white hairs, alas! how few!

So *Arrian* *Epicet.* lib. iii. cap. 22. p. 314. edit. *Cantab.* 1655. ΕΣΘΙΣΤΡΟΝ ὤρω-
λον λαβε, ἰδε σε τῆς ὤμης, First take your looking-glass, look at your shoulders—

Εσπερον occurs not in the LXX, but is used in the sense of a *mirror*, Wifd. vii. 26. Eccclus. xii. 11, or 13; which passages may be illustrated by remarking, that the ancient eastern *mirrors* were not of glass, like ours, but of *brass* (see Exod. xxxviii. 8.), and were consequently liable to spots and rust, which circumstances are also not irrelative to 1 Cor. xiii. 12.

Εσπερα, ας, η.

The evening. occ. Luke xxiv. 29. Acts iv. 3. xxviii. 23. It is derived from the masc. Έσπερος, ε, ο, *Hesperus, the * evening star*, that is, the planet *Venus*, while tending from it's upper to it's lower conjunction with the sun, when consequently it appears to the eastward of the sun in the zodiac, and therefore, during all that time, rises and sets after him; and is then ordinarily visible only in the evening after sun-set. The Greek Έσπερος may be derived either from the † Heb. הַשְׁפֶּרָה or הַשְׁפִּירָה, on account of the *vivid light or splendour* which it reflects. This *Homer* has long since observed, Il. xxii. lin. 317, 318,

Ἵλιος δ' ἄστὴρ εἰσι μέγ' ἀστράσι νυκτὸς ἀμολγῶν
ΈΣΠΕΡΟΣ, ὃς ΚΑΛΑΙΣΤΟΣ ἐν ὑπάρ' ἱστανταί αἶσθς*

As radiant Hesper shines with keener light,
Far beaming o'er the silver host of night,
When all the starry train emblaze the sphere.

POPE.

So *Milton*, in his description of the evening,

—Now glow'd the firmament
With living sapphires: *Hesperus*, that led
The starry host, rode *brighest*.

Par. Lost, b. iv. lin. 604—6.

Έστηνω, either from Έστηκα perf. of ἵστημι to stand, or from Heb. שָׁטָן to be still.

To stand, stand still, stand firm. Some learned men consider the forms ἵσθηται and ἵσθηταισαν, Mat. xii. 46. xiii. 2. & al. as the 3d perf. pluperf. sing. and plur. of ἵσθηκα, while others choose to refer them to ἵστημι. It is, however, certain, that the Greek writers sometimes use the V. ἵσθηκα. Thus *Aristophanes*, Lys. lin. 635, ὦδε ΈΣΤΗΩ, Here will I stand, or place myself." And thus in the *Life of Homer*, ascribed to *Herodotus*, § 33,

* Agreeably to that of *Virgil*, Eclog. x. line 77.

Itē domum saturae, venit Hesperus, ite capellae.

† Comp. Heb. and Eng. Lexicon in עָרַר VI. VII. and in שָׁרַר II.

Οὐχ' ΈΣΤΗΩΜΕΝ, We will not stay." See also *Scapula's* Lexicon.

Εσχατος, η, ον. The Greek Etymologists deduce it from εσχω, 2d aor. of εχω or σχω to hold, contain, or from ισχω to restrain, contain; but perhaps it may be more probably derived from the Heb. קֶצֶר the end, with ה emphatic prefixed.

I. The last, of time. John vii. 37. 1 John ii. 18, where εσχατη ώρα may mean the last period of the Jewish state. See *Wolffius*, and Acts ii. 17. Jam. v. 3. Mat. xxiv. 5, 24. & al. See also *Macknight* on 1 John ii. 18, and his preface to this epist. sect. iv. But comp. *Lardner's* History of the Apostles and Evangelists, chap. xx. § ii. Καίρω εσχατω, The last time, 1 Pet. i. 5, is † the end of the world, and the time of judgement, called elsewhere εσχατη ημερα the last day, John vi. 39, 40, 44, 54. xi. 24. xii. 48. || But in 2 Tim. iii. 1. (comp. 1 Tim. iv. 1.) Heb. i. 1. 2 Pet. iii. 3, the last days; and Jude ver. 18, the last time; and 1 Pet. i. 20. εσχατων των χρόνων, the last times, seem to denote the last age of the world, namely, from the first to the second coming of Christ. But see *Macknight* on the several texts, and *Whitby* on 1 Tim. iv. 1.

In the term εσχατος, 1 Cor. iv. 9, "there is a reference to the Roman custom of bringing forth those persons on the theatre in the after part of the day, either to fight with each other, or with wild beasts, who were appointed to certain death, and had not that poor chance of escaping which those brought forth in the morning had." *Doddridge*.

II. The last, of condition, order, or dignity. Mat. xix. 30. xx. 16. Luke xiv. 9, 10. Comp. Mat. xx. 8, 12, 14.

III. The last, utmost. Mat. v. 26.

IV. Of place, Εσχατον, το (μερος, namely, being understood), The extreme, utmost, or most distant part. Acts i. 8. xiii. 47. The LXX use the phrase, εσχατος της γης, for the Heb. קֶצֶר אֶרֶץ, Isa. xlvi. 20. xlix. 6. Jer. x. 13. Nevertheless the ex-

† See the learned *Jos. Mede's* Works, fol. p. 652, &c.

|| See Bp. *Newton's* Dissertat. on Prophecies, vol. ii. p. 456, &c.

pression ought not to be regarded as merely *hebraical* or *hellenistical*, since *Herodotus* also has ΤΑ ΕΣΧΑΤΑ ΓΗΣ, lib. iii. cap. 25. So *Theocritus*, *Idyll.* xv. line 8. See *Rapphelius* and *Wetstein*, and comp. *Περας* I.

V. Offstate, *Εσχαλα*, τα (*παρυσιαλα*, namely), *The last state* or *condition*. *Mat.* xii. 45. *Luke* xi. 26. 2 *Pet.* ii. 20.

Εσχαλως, Adv. from *εσχαλος*.

Εσχαλως *εχειν*, *To be in the last extremity*, i. e. *at the point of death*, occ. *Mark* v. 23. Similar expressions are thus used by the best Greek writers; and the very phrase itself, ΕΣΧΑΤΩΣ ΕΧΕΙΝ, is so applied by *Diodorus Siculus*. See *Elfsner*, *Wetstein*, and *Kypke*.

Εσω, Adv. from *εις* or *ες* *in*, *into*.

1. With a Genitive, *Into*. occ. *Mark* xv. 16.

2. Absolutely, *In, within*. occ. *Mat.* xxvi. 58. *Mark* xiv. 54. *Acts* v. 23. *John* xx. 26, where *ειναι εσω* denotes being *in the house*, as *Kypke* shews *εσω* is used in *Sophocles*. So from *Arrian* *Epictet*. lib. i. cap. 22. he quotes *εξω εστιν* he is *out*, for, he is *from home*.

3. With the article prefixed it assumes the nature of a N. adjective. *Ὁ εσω ανθρωπος*, *The inner man*, i. e. *the mind, soul, or spirit of man*. occ. *Rom.* vii. 22. *Eph.* iii. 16. Comp. *Εξω* 2. So *Plato* uses the phrase, *ὁ ενλος ανθρωπος*, for the *rational part of our nature*. See *Wetstein*, *Whitby*, and *Macknight* on *Rom.* vii. 22.

Εσω, *οι*, *Those who are within*, i. e. the *pale of Christ's church*. occ. 1 *Cor.* v. 12. Comp. *Εξω* 2.

Εσωθεν, Adv. from *εσω within*, and *θεν* a syllabic adjection denoting *from a place*.

1. *From within*. occ. *Mark* vii. 21, 23. *Luke* xi. 7.

2. *Within*. *Mat.* vii. 15. xxiii. 25, 27, 28.

3. With the article prefixed it assumes the nature of a N. adjective. *Εσωθεν*, το (*υερος*, namely), *The inner part, the inside*. occ. *Luke* xi. 39, 40. *Ὁ εσωθεν (ανθρωπος, namely)*, *The inner man*. occ. 2 *Cor.* iv. 16. where see *Whitby*, and comp. *Εσω* 3, and *Εξωθεν* 3.

Εσωτερον, α, ον. Comparative of *εσω*.

Inner, interior. occ. *Acts* xvi. 24. *Εσωτερον*, το, (i. e. *μερος*), *The part within*. occ. *Heb.* vi. 19, *Εις το εσωτερον τε καλαπειασματος*, *Within the wail*. So the LXX use *εσωτερον τε καλαπειασματος* for *כביח*

לפרכת, *Lev.* xvi. 2, 12; and for *מל כביח לפרכת*, *Lev.* xvi. 15.

Εταιρος, ε, ο. The most probable of the Greek derivations proposed of this word seems to be that from *εθος* *custom*, q. d. *εθαιρος* a *customary companion* or *friend*; but perhaps it may be better deduced from the Heb. *הרעה*, *Hith.* of *רעה*, *to make oneself a companion*. So in *Prov.* xxii. 24, the LXX render *הרוע* *אל* by *μη οισθι* *ΕΤΑΙΡΟΣ*, *be not a companion*; and *εταiros* in that version generally answers to the N. *רעה*.

I. A companion, associate, fellow. occ. *Mat.* xi. 16.

II. Used in compellation, *Εταιρε*, *Vocat. Friend*. occ. *Mat.* xx. 13. xxii. 12. xxvi. 50. It does not necessarily import affection or regard, as *φιλς* does, and is applied in the profane writers, as in *St. Mat.* to indifferent or even obnoxious persons. Thus in *Lucian*, *De Saltat.* tom. i. p. 912. *Βαλει εν αφεμενος, ω* *ΕΤΑΙΡΕ*, *των βλασφημιων τετων*, *Will you, therefore, my friend, leave off this railing, &c.*" See other instances in *Wetstein* on *Mat.* ix. 13, and comp. *Campbell's* *Prelim. Dissert.* to *Gospels*, p. 599.

Ετερογλωσσος, ε, ο, from *ετερος* *another*, and *γλωσση* a *tongue, language*.

One of another tongue or language. occ.

1 *Cor.* xiv. 21.

This word occurs not in the LXX, but *Aquila* has used it for the Heb. *לשון* *barbarous*, *Pf.* cxiv. or cxiii. 1. And *Rapphelius* cites the following words from *Polybius*, speaking of *Hannibal*: *Πολυβοιος* *αλλοφυλοις και* *ΕΤΕΡΟΓΛΩΤΤΟΙΣ* *ανδρασιν* *χρησαμενος*, *He employed a great number of men who were foreigners both in descent and language.*"

Ετεροδιδασκαλειω, ω, from *ετερος* *other, different*, and *διδασκαλια* *doctrine*.

To teach other or different doctrine, namely, from that taught by the Apostles, which was in effect the words of our Lord *Jesus Christ*. occ. 1 *Tim.* i. 3. vi. 3. Comp. 1 *Cor.* xiv. 37.

Ετεροζυγω, ω, from *ετερος* *another*, and *ζυγος* a *yoke*.

To draw the other side of the yoke, to draw, or be joined in, the same yoke; or rather, as our translation, *To be unequally, or unfitly yoked*, particularly * *in marriage*;

* See *Leffie's* *Theological Works*, fol. vol. i. p. 755.

for the Apostile seems to allude to that law, Lev. xix. 19, בחמך לא תרביע כלאים, which the LXX render τα αλληλα ος α καλοχρησταις ερεπουσιν, where it is plain, as *Buchart* has observed, vol. ii. 246, that ερεπουσιν is used for one of another kind or species. "But why are cattle of different species called ερεπουσα? Namely, because they are not usually joined together in the same yoke, εν ενι ζυγω. So *Hefychius*: Ερεπουσοι, ος μη συζυγαντες, Those that are not yoked together." *Le Clerc*. occ. 2 Cor. vi. 14.

ΕΤΕΡΟΣ, α, ον, formed, like the Eng. *other*, by a corruption from the Heb. אחר *after*, *latter*, *other*, to which word ετερος frequently answers in the LXX.

I. *Other, another*. Mat. viii. 21. xi. 3. xii. 45. & al. freq. Ο ετερος, following ε εις the one, The other, of two. Mat. vi. 24. Luke vii. 41. xvii. 34, 35. & al. Ετεροι, ος, Others, meaning a third sort. Mat. xvi. 14. The Attics apply ετερος in like manner. See *Wetstein*. Ετερος and ετερος, repeated, One and another, i. e. different from each other. 1 Cor. xv. 40. Observe, that in 1 Cor. viii. 4, nine or ten MSS, five of which ancient, together with the Vulg. and Coptic versions, omit ετερος, which is accordingly rejected by *Bp. Pearce*; and by *Griesbach* marked as probably to be omitted.

II. *Other, different, altered*. Luke ix. 29.

III. *Other, foreign, strange*. Acts ii. 4.

IV. *Strange, unnatural*. occ. Jude ver. 7.

Ετερος, Adv. from ετερος.

Otherwise, differently. occ. Phil. iii. 15. ETI, Adv. either from επι to be, or rather from the Heb. עד, or ער *yet, until*.

I. *Any more, any longer, yet, still*. See Mat. v. 13. xxvii. 63. John vii. 33. Rom. v. 6, where see *Wolfius*.

2. *Even, of time, jam inde*. Luke i. 15. *Raphelius* shews that *Herodotus* uses it in the same view. See also *Wolfius*, *Wetstein*, and *Kypke*.

3. ETI δε, *Moreover*. Acts ii. 26. Heb. xi. 36. So the Vulg. *insuper*.

These two particles are used in the same sense by the profane writers. See *Raphelius*.

4. ETI δε και, *And even, and moreover*. Luke xiv. 26.

Ετοιμαζω, from ετοιμος.

To prepare, make ready. See Mat. iii. 3.

xx. 23. xxii. 4. xxv. 34. xxvi. 17. Luke i. 17. ii. 31.

Ετοιμασια, ας, η, from ετοιμαζω to prepare, or to establish, settle, as it is used in the LXX, 1 Sam. xiii. 13. 2 Sam. vii. 12. Pl. lxxv. 7. ciii. 19. & al. for the Heb. דוכן. A preparation, or rather, A basis, foundation, firm footing; for thus the noun is applied by the LXX, Ezra ii. 68. iii. 3. Pl. lxxxix. 15. Zech. v. 11, for the Heb. מנחה, or מנוחה a base, foundation. (Comp. Dan. xi. 7, 21.) And this latter sense best agrees with the scope of Eph. vi. 15, the only passage of the N. T. wherein it occurs, and with the use of the military υποδημα, in St. Paul's time: for at ver. 11, the Apostile advises his converts to put on the whole armour of God, that they might be able to stand (σηναι) against the wiles of the devil; and ver. 13, to take the whole armour of God, that they might be able to withstand (αντιστηναι) in the evil day, and having done all to stand (σηναι): Stand (στη) therefore,—having your feet shod with the ετοιμασια firm footing or foundation, of the gospel of peace, i. e. with the firm and solid knowledge of the gospel, in which you may stand firm and unmoved, as soldiers do in their military caligas, which among the Romans were furnished with spikes for this purpose *. For this interpretation of the word, which, I doubt not, is the true one, I am indebted to *Bynæus De Calceis Hebræorum*, lib. i. cap. 5. where the reader may find it well illustrated and defended.

ΕΤΟΙΜΟΣ, η, ον, either from the Heb. סתם to seal, seal up, finish, complete, (see Dan. ix. 24. Ezek. xxviii. 12.) or from סתם perfect, complete, with ה emphatic prefixed.

I. *Ready, prepared*. See Mat. xxii. 4, 8. xxiv. 44. Mark xiv. 15. John vii. 6. 2 Cor. x. 16. Εν ετοιμω εχειν, To have in readiness, be prepared. 2 Cor. x. 6. So *Polybius* cited by *Raphelius*, ΕΙΧΟΝ ΕΤΟΙΜΩ, They were prepared." See also *Wetstein* and *Kypke*.

II. With a V. Infinitive following, it denotes futurity, and is equivalent to μελλω, What is to be, futurus. occ.

* See *Juvenal*, Sat. iii. line 248, and Sat. xvi. lin. 24, 25.

1 Pet. i. 5. Σωτηριαν ἐτοιμὴν ἀποκαλύ-
φθηναι, *Salvation* which is to be revealed."

This use of the Greek ἐτοιμος seems be-
traiical, and correspondent to the similar
application of the Heb. כָּמֵן, which most
properly signifies *ready, prepared*. See
Heb. and Eng. Lexic. in כָּמֵן I.

Ἐτοιμος, Adv. from ἐτοιμος.

Readily, preparedly. But in the N. T. it
is found only in the phrase, Ἐτοιμος
εἶναι, *To be ready, prepared*. Comp.
under Εἶναι IX. occ. Acts xxi. 13. 2 Cor.
xii. 14. 1 Pet. iv. 5, in which last text
it may denote simply *futurition*,—*who
shall or will judge*. So the Syriac Version
ܕܡܪ ܕܝܗܝܕ. Comp. under Ἐτοιμος II.
The phrase ἐτοιμος εἶναι in the sense of
being ready or prepared, is frequently used
in the Greek writers, as may be seen in
Wetstein and Kypke on Acts xxi. 13.

Ετος, εος, ες, το. It may be derived either
from the V. εὖ to go; proceed, or perhaps
from the Heb. עֵת *time, season*.

A year. Luke ii. 41, 42. iii. 1. et al. freq.
This word in the LXX most commonly
answers to the Heb. שָׁנָה *a year*.

Εἶ, Adv. from the Heb. יָרַם *to desire, choose*.

I. *Well, happily*. occ. Eph. vi. 3.

II. *Well, good*. occ. Mark xiv. 7.

III. *Well, rightly*. occ. Acts xv. 29.

IV. *Well done! Eu! Eugene!* occ. Mat.
xxv. 21, 23. Luke xix. 17. See Wet-
stein on Mat.

V. In Composition it is used in the three
first senses just assigned; besides which it
sometimes imports the opposite of εὖς,
namely, *readiness, or easiness*, as in ευμε-
ταδόλος *ready to distribute*, ευκοπος *easy*;
and sometimes, but more rarely, *intense-
ness*, as in ευπροσεδρος *attending very
much, or constantly*; ευτοπως *vehemently*.

Εὐαγγελίζω, from εὐαγγέλιον.

I. In the Active and Middle voice, *To bring
glad tidings, good or joyful news*. Luke
i. 19. ii. 10. iv. 18. viii. 1. Acts xiii. 32.
Rom. x. 15. 1 Theff. iii. 6. Rev. x. 7.
The LXX frequently apply it in this
sense for the Heb. בָּשַׂר; and in the pro-
fane writers likewise it is used for *bring-
ing or telling good news or tidings*. See
Wetstein on Mat. xi. 5. I add from
Lucian, Tyrannicid. tom. i. p. 790.
Τὴν ἐλευθερίαν ΕΤΑΓΓΕΛΙΖΟΜΕΝΟΣ,
Bringing the joyful tidings of liberty;
and from Josephus, Ant. lib. v. cap. 1.

§ 5. "On the seventh day Jesus (Joshua)
having assembled the army and all the
people, τὴν ἀλώσιν αὐτῷ τῆς πόλεως
ΕΤΗΓΓΕΛΙΣΑΤΟ, *told them the good
news of taking the city*." So lib. vii. cap.
10. § 5. Νικὴν ΕΤΑΓΓΕΛΙΖΕΤΑΙ, *He
tells the good news of the victory*." And
De Bel. lib. iii. cap. 9. § 6, "Titus send-
ing out a horseman, ΕΤΑΓΓΕΛΙΖΕΤΑΙ
τῷ πατρὶ το εἶδον, *tells his father the good
news of this affair*."

In Pass. Εὐαγγελίζομαι, *To have good
tidings brought, published or declared to
one*. Mat. xi. 5. Heb. iv. 2, "For unto
us the good tidings are published which
were published to them. What these good
tidings are, is evident from the context:
It is the promise of rest to God's people."
Thus Campbell in his Vth Prelim. Dis-
sertation to Gospels, part ii. which by
all means see. Comp. Heb. iv. 6.

II. The LXX apply it in the Mid. voice,
Isa. lx. 1, to the Messiah's *publishing good
tidings* to the poor, and in Isa. lii. 7. to
the preaching of the Apostles. Hence in
the N. T. Act. and Mid. *To publish the
gospel, or declare the glad tidings of Jesus
Christ's being come in the flesh for the re-
demption and salvation of man, to evan-
gelize*. It is construed with an accusative
of the thing or person preached, and
either with a dative or an accusative
of the person who is preached to. See
Luke iii. 18. iv. 18, 43. Acts v. 42.
viii. 4. xiii. 32. Rev. xiv. 6. Εὐαγγε-
λίζομαι, pass. *To be published as glad
tidings*. Luke xvi. 16. Gal. i. 11. 1 Pet.
i. 25. comp. ch. iv. 6.

Εὐαγγέλιον, ε, το, from εὖ *well, good*, and
ἀγγελία *a message*.

I. A good message, glad tidings, good or
joyful news. The LXX (according to
Aldus's edition) use εὐαγγελίων for good
tidings, 2 Sam. xviii. 20, and εὐαγγελία
for tidings in general, 2 Sam. xviii. 22,
25, answering to the Heb. בָּשַׂר. The
Greek writers also apply εὐαγγέλιον for
good news or tidings. To the instances
produced by Wetstein on Mat. iv. 23, I
add from Josephus De Bel. lib. iv. cap.
11. § 5, Τα ἀπὸ τῆς Ῥώμης ΕΤΑΓΓΕΛΙΑ
ἦκε, *The good news came from Rome*."
And from Aristorphanes (cited by Min-
tert), ΕΤΑΓΓΕΛΙΑ καὶ εὐφρασα αὐτοῖς,
And I told them good news."

II. In

II. In the N. T. *The glad tidings* of God's erecting that spiritual and everlasting kingdom foretold in the Prophet Daniel, ch. ii. 44. vii. 13, 14, by the coming of Jesus Christ, the true Messiah, in the flesh; or *the glad tidings* of the redemption of man from sin and death through the merits and intercession of Christ our Saviour. See Mat. iv. 23. (Comp. ver. 17.) ix. 35. Mark i. 14. Acts xx. 24. 1 Cor. xv. 1, &c.

Observe, that as the Apostle in 1 Cor. ix. 14, uses the phrase, ΕΚ ΤΟΥ ΕΥΑΓΓΕΛΙΟΥ ζῆν, to live *of*, or *from*, the gospel, so Josephus tells us, De Bel. lib. v. cap. 13. § 6, that John, the zealot, in defence of his sacrilegious plundering of the temple, and using of the consecrated wine and oil, pleaded, that it was fit, τὰς τῷ ναῷ στρατευομένους ΕΞ ΑΥΤΟΥ τρεφεσθαι, that those who fought for the Temple should be fed *from the Temple*." See also Wolfius.

Our English word *gospel* * from the Saxon godspell, which is compounded of god good, and spell a history, narration, message, admirably expresses the force and propriety of the Greek εὐαγγέλιον.

Εὐαγγελιστής, ὁ, δ, ἡ, from εὐαγγέλιζω,

An *Evangelist*. These were ministers in the primitive church, who seem to have been assistants to the Apostles in propagating the gospel, and whom accordingly they sent from place to place, to execute such particular commissions as they thought proper to entrust them with †. occ. Acts xxi. 8. Eph. iv. 11. 2 Tim. iv. 5. Comp. Acts xix. 22.

* The learned and judicious reader cannot but be pleased with the excellent observation of Junius on this word: "GOSPEL, Evangelium. Anglofax. godspell, Al. Gotspell. Hanc vocem retinuerunt Angli, cum ejus usus apud superiores inferioresque Germanos penitus interciderit. Evangelii nempe vox potior visa est hominibus ecclesiasticis, dum famam sperant aliquid supra vulgo sapientium, si in quotidianis ad populum hominibus, atque aliâ quavis S. scripturæ enarratione, ad minus notas ac sibi consuetas Romanæ Græcæque linguae voces confugerent. Quod tamen minime necessarium erat, cum vox godspell sit συμφωνικώτατον, et compositione merè Teutonicâ vim proprietatemque Gr. εὐαγγέλιον mirificè reddat. Est enim à god bonus, et spell historia, narratio, nuntium." Junii Etymol. Anglican. in *Gospel*.

† See Eusebius Eccles. Hist. lib. v. cap. 9, or 10. Ecbard's Eccles. Hist. vol. ii. p. 524. 8vo. A. D. 188. and Suicer Thesaur. in Εὐαγγελιστής.

Εὐαρεσέω, ω, from εὐαρεσος.

To please well, or very much. occ. Heb. xi. 5, 6. Εὐαρεσέσθαι, εμαι, pass. To be well pleased. occ. Heb. xiii. 16. It is used in like manner both actively and passively by the profane writers, as may be seen in Wetstein on Heb. xi. 5, and xiii. 16, where comp. Kypke.

The LXX render אלהים אתה הולך to walk with God, by εὐαρεσέειν τῷ Θεῷ, concerning Enoch, Gen. v. 22, 24, and in several other passages.

Εὐαρεσος, ὁ, δ, ἡ, και, το—ον, from εὐ well, and αρεσος pleasing, agreeable.

Well-pleasing, acceptable, or pleasing well.

Rom. xii. 1, 2. Tit. ii. 9.

Εὐαρεσως, Adv. from εὐαρεσος.

Acceptably. occ. Heb. xii. 28.

Εὐγενεστερος, α, ον. The Comparative of the following

Εὐγενης, εος, ες, ὁ, ἡ, from εὐ well, and γενος race, family, which from γεινομαι to be born.

I. Descended from a good family, well-born, noble. occ. Luke xix. 12. 1 Cor. i. 26.

II. Generous, ingenuous. So Aristotle ap.

H. Steph. cited by Wetstein on Acts xvii. 11, observes, that ευγενης sometimes signifies μεγαλοπρεπης και γενναιος. Comp. also Kypke. occ. Acts xvii. 11, where we have the comparat. masc. plur.

Εὐγενεστοι, δι, More generous. "There is (as Whitby has observed) a peculiar spirit and propriety in this expression, as the Jews ‡ boasted they were || ελευθεροι και ευγενεις, free and noble, by virtue of their descent from Abraham and the other Patriarchs. These Beræans, imitating the rational faith of their great progenitor, were ευγενεστοι bis more genuine offspring." Doddridge.

Εὐδία, ας, ἡ.

Fair, or fine, weather. It is derived from εὐ & well, or good, and Δία (which see under Zeus) Jupiter, i. e. the heavens, or air, whence the Latins say, sub Dio, in the open air; and in Horace we have sub Jove frigido, in the cold air, literally, under cold Jupiter, lib. i. ode 1. line 25.

‡ See John viii. 33, 39, 41.

|| So Philo in Legat. col. 792.

§ So Eusebius in Homer, Il. iii. p. 314, 30.

Ζεὺς και ὁ ἄνε δαδλωται, εἰς ἡ και ἡ ΕΥΔΙΑ, ὁ εἰς ἡ ΕΥΑΕΡΙΑ, Jupiter also denotes the air, whence Εὐδία, that is, a good state of the air, fair weather."

The

*The same Poet speaks of *Jupiter's*, i. e. the air's, congealing the snow, lib. iii. ode 10. line 7, 8,

Ut glaciē nives
Puro numine Jupiter.

See also *Cicero De Naturā Deor.* lib. ii. cap. 25. occ. Mat. xvi. 2, where see *Wetstein's* excellent Note. It is not used in the LXX, but in *Ecclus.* iii. 15.

Eudokew, ω, from *eu well, good*, and *doxew* to think.

I. To think well, think good, be pleased, willing, or desirous. Luke xii. 32. Rom. xv. 26, 27. 2 Cor. v. 8. Col. i. 19, Ὅτι ἐν αὐτῷ εὐδοκῆσθε πάν το πληρωμα καλοῦ- κησαι, *Because in him the whole fulness, of the Godhead namely, was pleased to dwell.* The text, according to this explanation, is so agreeable to what the Apostle says, ch. ii. 9; and the structure of the words so conformable to that of other passages, (see Luke xii. 32. Gal. i. 15, 16, and comp. 1 Mac. xiv. 41.) that I have no doubt but this is the true interpretation. Comp. *Πληρωμα* X.

II. With *ev* or *eis* following, *To be well pleased with, take pleasure in, to acquiesce in with pleasure and satisfaction.* Mat. iii. 17. xii. 18. 1 Cor. x. 5. 2 Cor. xii. 10. 2 Theff. ii. 12. *Eudokein* EN— is an *hellenistical* phrase formed after the analogy of the Heb. — ב רצוה or — ב רצה, to both which it answers in the LXX. See Isa. lxiii. 4. Mal. ii. 17. 1 Chron. xxix. 3. Ps. xlv. 3. cxlix. 4, and comp. 1 Mac. x. 47.

III. With an Accusative, *To take pleasure in, to delight in.* Heb. x. 6, 8. This also is an *hellenistical* phrase, and is used by the LXX for the Heb. רצה, Ps. li. 18. cii. 15, for רצה, Ps. li. 19. The learned *Rapheius* has remarked on Mat. iii. 17, that this V. is scarcely to be found in any of the profane writers, except *Polybius*, who frequently uses it, but applies it either absolutely, or joins it with a dative. *Wetstein*, however, on Mat. iii. has produced a passage from *Diodorus Sic.* where it is in like manner construed with a dative.

Eudokia, ας, ἡ, from *eudokew*.

I. A seeming well or good, will, pleasure, good pleasure. occ. Mat. xi. 26. Luke x. 21.

II. Good will, benevolent affection, affectionate desire. Luke ii. 14. Rom. x. 1. Phil. i. 15. Comp. Phil. ii. 13, and *Macknight*. See *Suicer Thesaur.* on the word.

Eusepsia, ας, ἡ, from *eu well, good*, and *epov* a work.

A good work or deed done, a benefit conferred. occ. Acts iv. 9. 1 Tim. vi. 2. On which latter text compare under *Αντισταναμαι* II.

Eusepsew, ω, from *eu well, good*, and *epov* a work.

To do good. occ. Acts x. 38.

Eusepēis, ε, ὁ, from *eusepsēw*.

A benefactor. occ. Luke xxii. 25. See *Wetstein's* Note.

Euthelos, ε, ὁ, ἡ, from *eu well*, and *theros* placed, disposed.

Rightly disposed, fit. occ. Luke ix. 62. xiv. 35. Heb. vi. 7. See *Wetstein* on Luke ix.

Euthus, Adv. from *euthus*.

1. Immediately, instantly. Mat. iv. 20. viii. 3. & al. freq.

It must in some passages be considered as transposed, or else be rendered as *soon as*. Thus Mark i. 10, Καὶ εὐθὺς ἀναβαίνων ἀπὸ τοῦ ὕδατος, εἶδε σχιζομένους τὰς ἐπα- νες. *And coming up out of the water he immediately saw the heavens opened, or, As soon as he came up out of the water he saw, &c.* So ver. 29. ch. v. 36. xi. 2. See *Doddridge* on Mark i. 10. *Euthus* is in like manner transposed by *Xenophon*, Cyri Exped. lib. ii. p. 171. edit. *Hutchinson*, 8vo. "Proxenus, the Boeotian, ΕΤΟΥΣ ΜΕΝ ΜΕΙΡΑΚΙΟΝ ὦν, ΕΠΕ- ΘΥΜΕΙ ΓΕΝΕΣΘΑΙ ἄνθρωπον τὰ μέγιστα παρτίειν ἱκανός, *As soon as he was a stripling, de- sired to be a man, fit for doing great things;*" and by *Lucian*, De Merc. Cond. tom. i. p. 495. Καὶ ὁ μὲν πρῶ- λος, ΕΤΟΥΣ ἐπισκεπτόμενος παρακινῶν τὰ δεσποῖα, προδραμῶν καὶ προμηνύσας ἀπερχέσθαι, — *And the first who overhears his master proposing (such a thing) im- mediately running before, and bringing information of it, returns, &c.*"

2. Soon, speedily. 3 John ver. 14.

Euthudromew, ω, from *euthus straight*, and *δρομος* a course.

To come with a straight course, or run, as the sailors call it. occ. Acts xvi. 11. xxi. 1.

Euthu-

Εὐθυμῶ, *w*, from εὐθυμός.

I. To take courage, be of good courage. occ. Acts xxvii. 22, 25.

II. To be cheerful, to be in good spirits, as we say. Jam. v. 13.

Symmachus uses the particip. εὐθυμῶν for the Heb. לֵב טוֹב, a good or cheerful heart. Prov. xv. 15.

Εὐθymός, *σ*, *δ*, *η*, from εὐ well, good, and θυμός a mind.

I. Of good cheer or courage. occ. Acts xxvii. 36, Εὐθυμοὶ δὲ γενομένοι, Being encouraged.

II. Cheerful, whence the comparat. neut. sing. Εὐθυμότερον, used adverbially, More cheerfully. occ. Acts xxiv. 10.

Εὐθυῶ, from εὐθys.

To make straight, direct.

I. To make straight a way. occ. John i. 23, for which Mat. iii. 3. Mark i. 3. Luke iii. 4, use εὐθείας ποιεῖτε.

II. To direct, guide, steer a ship. occ. Jam. iii. 4, Ο εὐθυνῶν, The person steering, the steersman.

Εὐθys, Adv. from εὐ well, and θυω to rush impetuously, or from the Heb. חַץ to move swiftly, rush impetuously.

Immediately, instantly. Mat. iii. 16, (where comp. under Εὐθys; I.) John xiii. 32. xix. 34. & al.

Εὐθys, εἰς, *v*, from εὐθys Adv.

I. Straight, in a natural sense. occ. Acts ix. 11.

II. Straight, right, in a figurative and spiritual sense. Acts viii. 21. xiii. 10. 2 Pet. ii. 15. Comp. Mat. iii. 3.

This word in the LXX most commonly answers to the Heb. ישר straight, right.

Εὐθους, ἥτος, *η*, from εὐθys.

Rectitude, righteousness, equity. occ. Heb.

i. 8. The correspondent Heb. word in Pf. xlv. 8, is ישר rightness, righteousness.

Εὐκαιρῶ, *w*, from εὐ well, good, and καιρός time, opportunity.

I. To have convenient time or opportunity, to have, or be at, leisure. occ. Mark vi. 31.

1 Cor. xvi. 12. *Lucian* uses the verb in the same sense, *Amores*, tom. i. p. 1050.

Οἱ δὲ τῶν ἐπιγίνωσκοντων ἀπὸ λολισμοῦ τῆς ἀνάγκης ἀφειθένης ΗΥΚΑΙΡΟΤΝ ἐπινόειν τι τῶν κρείσσων—And the thoughts of succeeding (generations) being freed from necessity were at leisure to invent somewhat better." So likewise *Plutarch*, whom see in *Wetstein*.

II. To spend, or employ, one's leisure time. occ. Acts xvii. 21.

Εὐκαιρία, *ας*, *η*, from εὐκαιρός.

A convenient opportunity. occ. Mat. xxvi. 16. Luke xxii. 6.

Εὐκαιρός, *σ*, *δ*, *η*. See εὐκαιρῶ.

Timely, opportune, seasonable, convenient. occ. Mark vi. 21. Heb. iv. 16.

Εὐκαιρως, Adv. from εὐκαιρός.

Opportunately, conveniently, in season. occ. Mark xiv. 11. 2 Tim. iv. 2.

Ευκοπιώτερος, *α*, *ον*, Comparat. of ευκοπός easy, which from εὐ denoting easiness, and κοπός labour.

Easier, more easy. Mat. ix. 5. xix. 24. & al.

Εὐλαβεία, *ας*, *η*, from εὐλαβής.

Fear. occ. Heb. v. 7, where *Christ* is said to be εἰσακουσθεὶς heard, and so delivered from his fear, that horrid fear, namely, which is so affectingly described, Mat. xxvi. 37, 38. Mark xiv. 33, 34, and under which an Angel appeared from heaven strengthening him, Luke xxii. 43. Εὐλαβεία is used in the sense of fear, not only in the LXX, Josh. xxii. 24. (comp. Wisd. xvii. 8, and εὐλαβεομαι) but also by the profane Greek writers. See *Wolffius* and *Wetstein* on Heb. v. 7. And in the LXX of Job xxxv. 12, according to the *Alexandrian* MS, and the edition of *Aldus*, we read ΟΥΚ ΕΙΣΑΚΟΤΣΗ ΑΠΟ ὕβρεως πονηρῶν, And thou wilt not hear, and so deliver from, the insolence of the wicked." The words in Heb. v. 7, may otherwise be rendered being heard from, or on account of (comp. Apo I. 5.) his religious reverence, to God namely, (comp. *Bowyer's* Conject.); but the former interpretation seems preferable. See *Markland* in Appendix to *Bowyer's* Conject. 4to. Our Eng. translators in rendering it, and was heard in that he feared, seem to have aimed at preserving the ambiguity of the original; for in that may here mean either in (as to) that which, or in as much as. In the margin they have, for his piety.

II. Religious, or godly, fear. occ. Heb. xii. 28.

Εὐλαβεομαι, *μαι*, from εὐλαβής.

To be afraid, to be moved, or impressed with a natural or religious fear. occ. Acts xxiii. 10. Heb. xi. 7.

Εὐλαβής, *εος*, *ες*, *δ*, *η*, from εὐ well, carefully,

fully, and ελαβον 2 aor. of λαμβανω, or obfol. ληξω to take.

I. It properly denotes *one who taketh any thing, which is holden out to him, well and carefully.*

II. *Cautious, circumfpect, timid, timorous.* So Philo, *Life of Moses*, και αμα την φυ-σιν ΕΤΑΑΒΗΣ ων, and being also of a *timorous disposition*; and *Plutarch* in *Pericl.* περι τον φοσον ην ΕΤΑΑΒΗΣ, *in speaking he was timorous.* Comp. *Wetstein* on Heb. v. 7.

III. *Cautious, circumfpect, careful in the worship of God, and in the duties of religion, devout, religious.* occ. Luke ii. 25. Acts ii. 5. viii. 2.

The LXX seem to have used ευλαβεις in a passive sense for *acceptable*, Lev. xv. 31, where και ευλαβεις ποιησετε answers to the Heb. וְיִרְאוּ, and ye shall separate. In *Walton's Polyglott.* however, the Greek words are rendered, et abstinentes facietis, and ye shall make them abstain.

Ευλοσω, ω, from ευ well, good, and λοσος a word.

I. *To bless, as one man doth another, to express good wishes to, to wish happiness to.* Mat. v. 44. 1 Cor. iv. 12. 1 Pet. iii. 9. Comp. Luke ii. 34. Heb. vii. 1, 6, 7.

II. *To bless, as man doth God, to praise, laud, celebrate, magnify.* Luke i. 64. ii. 28. xxiv. 53. The word is used in this sense of *praising* by the purest Greek writers. See *Elfner* on Luke i. 64.

III. *To bless, as God doth man; and since with God speaking and acting are the same thing, or the word of God cannot but be operative, hence God's blessing a person implies his actually conferring happiness, whether temporal or spiritual, upon him.* Acts iii. 26. Eph. i. 3. Heb. vi. 14.

IV. *To bless, as Christ did the loaves and fishes, when he miraculously multiplied them,* Mat. xiv. 19. Mark vi. 41. viii. 7. Luke ix. 16. (Comp. Gen. i. 22, 28.)—and as he did the sacramental bread, Mat. xxvi. 26. Comp. 1 Cor. x. 16.—and the infants, Mark x. 16.

Ευλογητος, ε, ο, δ, from ευλογεω.

Blessed. Luke i. 68. Rom. i. 25. ix. 5. & al. 'Ο Ευλογητος, *THE Blessed*, is used by the High Priest as a title or name of God, Mark xiv. 61, agreeably to the Jewish style. See *Wolfius*, *Schoettgenius'* edi-

tion of *Pasor's Lexicon* in Ευλογητος, and *Bp. Pearson* On the Creed, Art. II. *HIS ONLY SON*, p. 148, fol. edit. 1662.

Ευλογία, ας, η, from ευλογεω.

I. *Blessing, wishing well, or expressing wishes of happiness, to.* Jam. iii. 10. Comp. Heb. xii. 17.

II. *Praise, eulogy, to God.* Rev. vii. 12. Comp. Rev. v. 12, 13.

III. *Praise, commendation, to man.* occ. Rom. xvi. 18. So used in the profane writers. See *Wolfius* on the place, and *Wetstein* on Mat. v. 44.

IV. *Blessing, of God.* See Eph. i. 3. Gal. iii. 14. Heb. vi. 7. Comp. Ευλογεω III. Rom. xv. 29. Εν πληρωματι ευλογιας τε ευαγγελιis τε Χριστου, *In the fulness of the blessing of the gospel of Christ*, i. e. "with a full and abundant blessing attending my ministerial and evangelical labours," *Doddridge*; or rather, according to *Whitby*, "with a full impartment of spiritual gifts to you." Comp. Rom. i. 11. Eph. i. 3.

V. Ποτηριον της ευλογιας, *The cup of blessing*, i. e. the cup, or wine in the cup, which is *blessed* in the Eucharist, and which corresponds to the second cup of wine which the Jews were accustomed to take after the paschal supper, and which, from being *blessed* by the master of the house, was likewise called *The Cup of Blessing*. See *Bp. Pearce's Comment.* on the Gospels, p. 443. and *Dr. Bell* On the Sacrament, p. 175, 2d edit. occ. 1 Cor. x. 16.

VI. *Blessing, beneficence, bounty, a bountiful present.* occ. 2 Cor. ix. 5, 6. This seems an *hellenistical* sense of the word; and thus ευλοια is used in the LXX for a present, answering to the Heb. בְּרִכָּה, Gen. xxxiii. 11. 1 Sam. xxv. 27. xxx. 26. 2 K. v. 15.

Ευμεταδοτος, ε, ο, η, from ευ denoting readiness, and μεταδιδωμι to impart. *Ready to impart or distribute.* occ. 1 Tim. vi. 18. *M. Antoninus*, cited by *Wetstein*, uses το ευμεταδοτον for *readiness to distribute*.

Ευνοω, ω, from ευ well, and νοος the mind. *To be well affected or (q. d.) well minded towards another, to be friends with him, (as we commonly express it.)* occ. Mat. v. 25, where see *Wetstein*.

Ευνοια, ας, η, from ευ well, and νοος the mind.

Bene-

Benevolence, goodwill. occ. Eph. vi. 7. 1 Cor. vii. 3, where observe that nine MSS, six of which ancient, for *οφειλομενην ευνοϊαν* have *οφειλην*, which latter reading is confirmed by the Vulg. and several ancient versions and quotations of the Fathers; is approved by several learned Critics cited by *Wetstein*, to whom we may add Bp. *Pearce*, who thinks the common reading to be an interpretation only of the genuine one: and *Griesbach* receives *οφειλην* into the text.

Ευνεχιζω, from *ευνεχος*.

To make an eunuch, either literally by castration, or figuratively by mortification. occ. Mat. xix. 12.

Josephus uses this word; Ant. lib. x. cap. 2. § 2, where *Isaiab* threatens king *Hezekiab*, *της εκγονος ΕΥΝΟΥΧΙΣΘΗΣΟΜΕΝΟΥΣ, και απολεσαντας το ανδρας ειναι, τω βαβυλωνιω δελευσοντας βασιλει*, that his descendants should be made eunuchs, and having lost their virility, should serve the Babylonish king."

Ευνεχος, ε, ο, from *ευνη* a bed, (which perhaps, like the Latin *unus* one, is a derivative from *εις, ενος*, one, alone) and *εχω* to have, keep: unless we prefer *Eustathius's* derivation, from *ευνις* deprived, and *οχειας* of cohabitation. *Ευνις* is used by *Homer*, Il. xxii. line 44. and *Odyss.* ix. line 524, and may also be derived from *εις, ενος*, alone.

I. A keeper of the bed, or bed-chamber, a chamberlain. Some think it is applied strictly in this etymological sense to queen *Candace's* eunuch, Acts viii. 27, 34, 36, 38, 39, because at ver. 27, he is called *ανηρ* a man: But this argument seems very weak; for *ανηρ Αιθιοψ*, according to both the Greek and Heb. idiom, is exactly equivalent to *Αιθιοψ τις* (see *Rapbelius*): and surely an eunuch might be called *ανηρ*, as distinguished from a woman. The LXX use *ευνεχος* for the Heb. כרם an officer, where we cannot well suppose any reference to castration. Comp. Gen. xxxix. 1, 7. in the LXX, and see Heb. and Eng. Lexicon under כרם.

II. An eunuch, a man either naturally impotent, occ. Mat. xix. 12; or castrated, Mat. xix. 12. Acts viii. 27. & al. Eunuchs had anciently the charge of the bed-chamber, and the care of the women, in

the palaces of the Eastern princes (see *Esth.* ii. Dan. i.), as they still have in that part of the world to this day.

III. An eunuch, in a figurative sense, one who on a religious account mortifies his natural inclinations, and refrains even from marriage. occ. Mat. xix. 12.

See *Suicer's* Thesaur. on this word.

Ευοδω, ω, from *ευ* well, good, and *οδος* a way, journey.

I. To give or afford a good or prosperous journey; whence *Ευοδοομαι, εμαι*, pass. To have a prosperous and successful journey. occ. Rom. i. 10, where see *Kypke*. It is used in this sense by the LXX, Gen. xxiv. 27, for the Heb. נָחָה בָּדֶרֶךְ to lead in the way.

II. To prosper another, to make him prosperous. *Ευοδοομαι, εμαι*, pass. To prosper, be prospered. occ. 1 Cor. xvi. 2. 3 John ver. 2, twice. In this latter sense it is used not only by the LXX, Prov. xvii. 8. Jud. xv. 18, but by the profane writers, as may be seen in *Wetstein* on Rom. i. 10.

Ευπειθης, εος, ες, ο, η, from *ευ* denoting easiness, and *πειθω* to persuade.

Easily persuasible, easy to be persuaded or entreated. occ. Jam. iii. 17.

Ευπεριστος, ε, ο, η, from *ευ* well, easily, and *περιστος* surrounding, which from *περισημι*, or *περισημαι* to surround.

Easily surrounding or encompassing, apt to surround or encompass.

This is a very difficult word, being found in no Greek writer before the time of the Apostles.

After examining various interpretations of it both ancient and modern, (which may be seen in *Suicer* Thesaur. Pole Synopf. *Wetstein*, *Elfner* and *Wolffius*.) I find myself, with the two last-named

learned writers, obliged to acquiesce in the exposition *Chrysostom* gives of *ευπεριστος* by η ευκολως περισηαμενη ημας,

which easily encompasses or surrounds us.

So French *Translat.* qui nous enveloppe si aisement. *Diodati's* Italian, ch' è atto a darci impaccio, which is apt to binder us.

occ. Heb. xii. 1, where *Kypke*, whom see, explains it to the same effect as *Diodati*.

The particular sin here meant by the Apostle seems to be that mentioned by *Doddridge*, namely, "a disposition to relinquish or dissemble the gospel for fear of suffering."

Compare the following context,

context,

context, and chap. iii. 6, 14. vi. 11, 12. x. 23, 25, 36—39.

Very ingenious is the interpretation of *Wetstein*, who explains *επιπεριβαλος* in a passive sense of the sin which is surrounded with so great a cloud of witnesses, who are, as it were, spectators of the christian race, and of the behaviour of those who are still engaged in it. To confirm this explanation he proves from pertinent authorities, that both *επιπεριβαλος* and *απεριβαλος* are used passively, the former signifying surrounded, the latter not surrounded. But then he also quotes a passage from *Theopompus* in *Athenæus*, where *επιπεριβαλος* must be understood actively (*ΠΕΡΙΣΤΑΤΟΝ βοῶντα τὴν κωμὴν ποιεῖ*, by her cries she makes the village surround her, or brings it around her,"); and *Elfner* observes against *Le Clerc*, that verbal adjectives of a like form in —τος have often an active signification: And since the Apostle joins the *επιπεριβαλον ἀμαρτιαν* with *οὐκ ἐν παντι* every weight, and describes it as something which christians are to lay aside, *Chrysostom's* exposition above-mentioned appears justly preferable to *Wetstein's*; and it seems very probable, that in this epithet *επιπεριβαλον* the Apostle alludes to the long flowing garments of the ancients, which, if not put off in running a race, would (*επιπεριβαται*) cling about their legs, and impede their course. So *Diodati*, *Beza*, and *Piscator* in *Leigh Crit. Sacr. Comp.* under *Ἀνακυννυμι*.

Ευτοια, ας, ἡ, from *ευτοiew* to do good, which from *ευ* well, and *τοiew* to do.

Doing good, i. e. works of charity and mercy, beneficence. occ. Heb. xiii. 16.

Ευτορεω, ω, and *ευτορεομαι*, εμαι, from *ευτορος* * having or possessing any thing, which from *ευ* well, and *τορος* (from *τειρω* to pass through) which signifies not only † a passage through, but a mean or

method found out for doing any thing, particularly for getting money; also gain, income, revenue.

To be able to afford, to be able, in this sense. occ. Acts xi. 29, where *Kypke* observes that the expression is elliptical, and that *χρημάτων* wealth or some such word is to be understood. He accordingly cites from *Josephus* *ΧΡΗΜΑΤΩΝ ΕΥΠΙΟΡΘΕΙΣ*, and from *Strabo* *ΧΡΗΜΑΤΩΝ ΕΤΙΟΡΘΟΤΗΤΑΣ*. Comp. also *Elfner* and *Wetstein*.

It is used by the LXX for the Heb. *דָּרַשׁ* to reach, attain to, Lev. xxv. 26, 49; for the Heb. *מָצָא* to find, obtain, Lev. xxv. 28.

Ευτορια, ας, ἡ, from *ευτορος*, which see under *Ευτορεω*.

Substance, maintenance, livelihood, means, opes, facultates. occ. Acts xix. 25.

Ευπρεπεια, ας, ἡ, from *ευπρετης*, εως, ες, δ, ἡ, which from *ευ* well, and *πρεπω* to be beautiful, to become.

Beauty, pleasing form. occ. Jam. i. 11.

Ευπροσδεκλος, ε, δ, ἡ, from *ευ* well, and *προσδεκλος* accepted, acceptable; which latter word is used by the LXX, Prov. xi. 20, and is derived from *προσδεχομαι* to receive, accept.

Well accepted, acceptable. occ. Rom. xv. 16, 31. 2 Cor. vi. 2. viii. 12. 1 Pet. ii. v.

The word is applied in the same sense by *Plutarch* (see *Wetstein*), and by *Clement*, 1 Cor. § 35, 40. edit. *Russel*.

Ευπροσδεδος, ε, δ, ἡ, και το—ον, from *ευ* intens. and *προσδεδος*, an assessor, a constant attendant, also assiduous, which from *προς* near, hard by, and *εδρα* a seat.

Constantly attending, whence the neut. *Ευπροσδερον*, το, used as a substantive,

Constant, or continual, attendance. occ. 1 Cor. vii. 35. Comp. *προσδερω*. But observe that in 1 Cor. vii. 35, many MSS, five of which ancient, read *ευπαρεδρον* to the same sense. And this reading is embraced by *Bp. Pearce*, whom see, and by *Griesbach* received into the text.

Ευπροσωπων, ω, from *ευ* well, and *προσωπων* a face, appearance.

To make a fair appearance, or shew. occ. Gal. vi. 12.

næ comparandæ. *Eurip.* pro quo & absolute *πορος* dicitur apud *Aristot.* Rhet. i. & Polit. lib. i. cap. 7. Interdum pro quaestu usurpatur, ut apud eundem in Polit. significat & reditus, proventus, obventio; vegetigal apud *Aristopb.* in *Vesp.* *Scapula*.

* *Kypke* remarks, that *Musenius* in *Stobæus*, ferm. viii. p. 476, confirms this sense by distinguishing between *ευτορος* and *πλουσιος* the rich. "Some men, when they cannot pretend poverty, ἀλλ' *ΕΥΤΟΡΟΙ* *ΧΡΗΜΑΤΩΝ* οὖσι, τινες δὲ καὶ πλουσιοι, but who are possessed of property, and some even rich, yet go so far as not to bring up their younger children, ἵνα τὰ προγενομενα *ΕΥΤΟΡΗ* μάλλον, that the elder may be better provided for."

† "Προς transitus, trajectus—item ratio excogitata aliquid efficiendi; ut *πορος* *χρημάτων* ratio pecu-

The Greek writers often use the adjective *εμπροσώπος* for *specious, appearing fair or well*. For instances see *Wolffius, Wetstein*, and *Kypke*.

ΕΥΡΕΩ, ω.

To find. An obsolete V. which may not improbably be derived from Heb. *האיר* *the light*, either because *to find* is, as it were, *to bring things to light*, or because *the light* itself searcheth and *findeth out* all things. (See Job xxv. 3. Ps. xix. 6.) From *εὐρεω* we have in the N. T. 1st fut. *εὕρησω*, perf. *εὕρηκα*, 1 aor. pass. *εὕρεθην*, 1 fut. *εὕρεθήσομαι*, 1 aor. mid. particip. *εὕραμενος* (Heb. ix. 12.) by syncope for *εὕρησάμενος*; if it should not rather be deduced from the obs. *εὕρω*, 1 aor. *εὔρα*, 1 aor. mid. *εὔραμην*, particip. *εὔραμενος*. See under *Ευρισκω*.

Ευρισκω, from the obs. *εὕρω*, or *εὔρω*.

I. *To find by seeking*, and that whether the thing or person were before lost, as Mat. xviii. 13. Luke ii. 45, 46. Comp. Acts xvii. 27; or not, Mat. ii. 8, 11. xxvi. 60.

II. *To find by a judicial inquiry*. Luke xxiii. 2. So used by *Xenophon* and *Demades* cited by *Kypke*.

III. *To find without seeking*, or *by accident*, as we say. Mat. xiii. 44. Acts xvii. 23. Rom. x. 20.

IV. *To find, meet with, light upon*. Mat. viii. 10. xviii. 28. xx. 6. xxi. 2. xxiv. 46. xxvi. 40. Comp. Luke xvii. 18, (which *Elfner, Wolffius*, and *Campbell* understand interrogatively as the preceding verse) Phil. iii. 9.

V. *To find, obtain, get*. Luke i. 30. ix. 12. John x. 9. Rom. iv. 1. 2 Tim. i. 18. Heb. ix. 12. So *Lucian Reviv.* tom. i. 396. *Μολὲς γὰρ ΕΥΡΟΜΗΝ πολλὰ ἱκετεύσας*, I could, however, scarcely obtain with many entreaties." See also *Wetstein* and *Kypke* on Heb. ix. 12, and *Kypke* on Rom. iv. 1.

VI. *To find the price or value of any thing by computation*. Acts xix. 19. *Xenophon* applies the V. in the same sense. See *Rapheilius* and *Wetstein*. So *Herodotus*, lib. vii. cap. 28, *ΕΥΡΟΝ λοῖζόμενος—I found by computation—*"

VII. *To save, preserve*. Mat. x. 39. xvi. 25. Comp. Mark viii. 35. Luke ix. 24.

VIII. *To find, know how, be able*. Rom. vii. 18, where *Kypke* cites *Plutarch*, *Pausanias* and *Arrian* using it in a like view.

IX. *Ευρισκομαι*, Pass. *To be found*, i. e. *to be*.

In this sense it is frequently applied in the LXX for Heb. *נמצא*, see inter al. Exod. xxxv. 23. Esth. i. 5; and thus it seems used Mat. i. 18, where *Campbell* translates *Ευρεθη εν γαστρι εχθρα*, by *She proved to be with child*." Comp. Phil. iii. 8. Acts v. 39. Rev. xviii. 21, where see *Vitranga*, and *Kypke* on Mat.

Ευροκλυδων, *ωνος*, δ.

Euroclydon, a tempestuous wind, usual in the Mediterranean, and well known to the modern mariners by the name of a *levanter*. occ. Acts xxvii. 14. This wind "is not confined to any one single point, but blows in all directions from the N. E. round by the N. to the S. E. The great wind, or mighty tempest, or vehement east wind, described by the prophet *Jonah*, ch. i. 4. iv. 8, appears to have been one of these *levanters**. *Ευροκλυδων*, according to the annotations of *Erasmus, Vatablus*, and others, is said to be *vox hinc ducta quod ingentes excitet fluctus* (a word derived from it's exciting great waves), as if those commentators understood it to have been, as *Phavorinus* writes it (*in voce Τυφων*), *Ευρυκλυδων* †, and as such compounded of *ευρυς* (*latus, amplius, broad, large, &c.*), and *κλυδων* (*fluctus, a wave*). But rather, if an etymology is required, as we find *κλυδων* used by the LXX (*Jonah* i. 4, 12.) instead of *νεβ*, which always denotes a tempest, as I conjecture, properly so called, *Ευροκλυδων* will be the same with ‡ *Ευρε κλυδων*, i. e. an eastern tempest, and so far expresses the very meaning that is affixed to a *levanter* at this time." Thus Dr. *Sbaaw*, *Travels*, p. 330, and Note, where the reader may meet with further satisfaction on this subject, and may find the common reading *Ευροκλυδων* sufficiently defended in preference to that of the *Alexandrian MS*, *Ευρακλυδων*, though favoured by the *Vulg. version*, *Euroaquilo*, and embraced by *Grotius*,

* The winds in *Jonah*, however, appear to have been miraculous.

† One MS. cited by *Wetstein* and *Griesbach* reads so.

‡ *Ευρεος*, the east wind, is, by the way, from the Heb. *האיר* *the light*, which rises in that part of the heavens.

Cluver, Le Clerc, and Bentley. The ancient Syriac version has ܡܬܗܝܪܐ. See also *Wetstein, Doddridge, and Bowyer's* Conject. on the text. Comp. Pf. xlviii. 7. Ezek. xxvii. 26.

Ευρυχωρος, ε, δ, η, from * ευρος broad, and χωρος a place.

Broad, roomy, spacious. occ. Mat. vii. 13.

Ευσεβεια, ας, η, from ευσεβης.

I. Devotion, piety towards God. Acts iii. 12. 1 Tim. ii. 2. 1 Pet. i. 6, 7.

II. Godliness, or the whole of true religion; so named because piety towards God is the foundation and principal part of it. (See Heb. xi. 6. Mat. xxii. 37, 38.) 1 Tim. iv. 7, 8. vi. 6. Comp. 1 Tim. iii. 16.

Ευσεβω, ω, from ευσεβης.

I. To exercise piety or true religion. Comp. Ευσεβεια II. occ. 1 Tim. v. 4, where observe that τον—οικον is governed of the preposition καλα understood. So *Elfner* cites from *Isocrates* in *Niccole*, § 35, ΤΑ περὶ τῆς ΘΕΗΣ ΕΥΣΕΒΟΤΜΕΝ†. See more in *Elfner* and *Wolfius*.

II. Transfatively, governing an Accusative, To worship religiously. occ. Acts xvii. 23. So *Euripides* and *Plutarch*, cited by *Wetstein*, ΕΥΣΕΒΟΤΕΙ ΤΟΤΣ ΘΕΟΤΣ, and ΕΥΣΕΒΕΙΝ ΘΕΟΤΣ."

Ευσεβης, εος, ες, δ, η, from ευ well, and σεβομαι to worship.

Devout, pious, religious, godly. occ. Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9.

Ευσεβως, Adv. from ευσεβης.

Piously, religiously, godly. occ. 2 Tim. iii. 12. Tit. ii. 12.

Ευσημος, ε, δ, η, from ευ well, and σημα a sign.

Significant, intelligible, easy to be understood. occ. 1 Cor. xiv. 9, where see *Wolfius* and *Wetstein*.

Ευσπλαγχνος, ε, δ, η, from ευ well, and σπλαγχνον a bowels, which see.

Of tender bowels, tender-hearted, tenderly

* *Scapula* remarks, that this word may seem to be composed of ευ well, and βω to flow, so as to be spoken properly of a broad and well-flowing river, as in *Homer*, Il. vi. line 508,

Εὐωὸς λυεσθαι ἔΥΡΡΕΙΟΣ πρῶτα μοιο.

That us'd to bathe in the wide-flowing stream.

Comp. Il. v. line 545. Il. xxi. line 1.

† *Isocrates* has a very similar expression, in *Demon.* § 7, Πρῶτον μὲν ἐν ΕΥΣΕΒΕΙ ΤΑ πρὸς τῆς ΘΕΗΣ—

compassionate †. occ. Eph. iv. 32. 1 Pet. iii. 8. So also in *Clement*, 1 Cor. § 29.

Ευσπλαγχνος is used in *Sophocles*, and Ευσπλαγχνια in *Euripides*; but in those writers both these words denote strength of mind, high-spiritedness. See *Wolfius* on Eph. iv. 32. But *Crisostom*, cited in *Suicer's* Thesaur. under Ευσπλαγχνίζομαι, applies the particip. ευσπλαγχνιζομενος in the sense of tenderly compassionate; and *Symmachus* uses ασπλαγχνος for the Heb. רחוק cruel, Prov. xvii. 11, and so doth another *Hexaplar* version for רחוק, Deut. xxxii. 33. Comp. under Σπλαγχνον II.

Ευσχημωνος, Adv. from ευσχημων.

Honourably, gracefully, decently. occ. Rom. xiii. 13. 1 Cor. xiv. 40. 1 Theff. iv. 12.

Ευσχημοσυνη, ης, η, from ευσχημων.

Comeliness. occ. 1 Cor. xii. 23.

Ευσχημων, ονος, δ, η, from ευ well, good, and σχημα form, fashion, mien.

I. Spoken of persons, Honourable, respectable, reputable. occ. Mark xv. 43. Acts xiii. 50. xvii. 12. See *Wetstein* and *Kypke* on Mark.

II. Of things or actions, Decent, becoming, comely. occ. 1 Cor. vii. 35. xii. 24.

Ευλονως, Adv. from ευλονος intense, from ευ intens. and λονα perf. mid. of τεινω to stretch, strain.

Intensely, vehemently, strenuously. occ. Luke xxiii. 10. Acts xviii. 28.

Ευραπелια, ας, η, from ευραпелος, which is derived from ευ easily, and ιραπον 2 aor. of τρεπω to turn, and properly signifies one who can || easily or readily turn his discourse, and accommodate it to the present occasion, for the purpose of exciting mirth or laughter; a wit; but since such persons are very apt to deviate into buffoonery and scurrility, hence ευραпелος is sometimes used in a bad sense for a buffoon, a scoffer, a sneerer. So *Isocrates* in *Areopag.* joins the ευραпелος with τῆς σκωπτεῖν δυναμενες, those who are expert in scoffing." And *Aristotle*, Οἱ βωμολοχοι ευραпелоι προσαιδουνονται, Buffoons are called ευραпелоι."

† "Notat—eos qui ex imis visceribus, aut ex corde plane medullis miserorum misereantur, eorumque calamitatis vehementissimè afficiantur." Illyr. in N. T. in *Leigb's* Crit. Sacr.

|| "Ευραпелια—παρα τῷ ΕΥ ΤΡΕΠΕΣΘΑΙ τῶν λόγων εἰρηται," Etymol. Magna.

T

I. In

I. In a good sense, *Wit, pleasantry, facetiousness, merriment*. So used by *Plato*.

II. In a bad sense, *Buffoonery, scurrility, satirical or obscene jesting*; for, from the tenour of the Apostle's discourse, he seems particularly to allude to this last. (See *Hammond*.) So *Hesychius* explains εὐβραπεία not only by καφολία *levity*, and μωρολογία *foolish talking*, but also by ασχρολογία *filthy or obscene talking*. occ. Eph. v. 4. See *Wetstein* and *Elfner* on the place.

Εὐφημία, ας, ἡ, from εὐφημος.

Good report. occ. 2 Cor. vi. 8.

Εὐφημος, ος, ὁ, ἡ, from εὐ well, good, and φημι *report, fame*.

Of good fame or report, reputable. occ. Phil. iv. 8.

Εὐφορεω, ω, from εὐ well, and φορεω *to bear*. *To bear or bring forth well or plentifully*. occ. Luke xii. 16. The verb or participle is used by *Hippocrates* and *Josephus*, cited by *Kypke*, as the nouns εὐφορος and εὐφορία are by others of the Greek writers.

Εὐφραίνω, from εὐ well, and φερω *the mind*. *To rejoice, make joyful in mind*.

I. In a good and spiritual sense, *To rejoice, make joyful*. occ. 2 Cor. ii. 2.

Εὐφραίνομαι, Pass. *To be glad, joyful*. Acts ii. 26. Rom. xv. 10. Gal. iv. 27.

II. Εὐφραίνομαι, Pass. *To be joyful, rejoice, be merry*. In a natural, and that whether in a good or indifferent sense, as Luke xv. 23, 24, 29, 32,—or in a bad one, Acts vii. 41. Luke xii. 19. xvi. 19. Εὐφραυνόμενος—λαμπρως, *Living in jovial splendour*." The Greek beautifully implies, that this worldling not only indulged himself in dainty meats, rich wines, music, singing, and the other articles of luxury, but that he did all this in an elegant, sumptuous, and splendid manner. And observe further on Luke xvi. 19, that our Lord having reproved the hypocrisy and erroneous tenets of the Pharisees, ver. 15, 18, who were covetous, and who, as *Josephus*, one of that sect, tells us, Ant. lib. xviii. cap. 1. § 3, τὴν διαίταν ἐξευέλίζουσιν, εὐδεν ἐς το μαλακώτερον ἐνδιδόντες, lived sparingly, and indulged in no luxury," proceeds now, under a parable representing a rich self-indulgent Epicurean Sadducee (see *Josephus*, Ant. lib. xiii. cap. 10. § 6.), to

warn his hearers against the danger of the wrong use of riches, and to confirm, in opposition both to the hypocritical Pharisees and to the openly impious Sadducees, the doctrine of a future state of happiness or misery after death. See also *Wetstein*, and comp. under Σαδδουκαῖοι.

Εὐφροσυνή, ης, ἡ, from εὐφρων *joyful, glad*, which from εὐ well, and φρεν *the mind*. *Joy, joyfulnefs, gladnefs*. occ. Acts ii. 28. xiv. 17.

Εὐχαριστω, ω, from εὐχαριστος.

To thank, give or return thanks, be thankful. See Mat. xv. 36, and *Wetstein* and *Kypke* there. Mat. xxvi. 27. Luke xviii. 11. John xi. 41. Rom. i. 21. 1 Cor. i. 4. Eph. v. 20. In Rom. vii. 25, for εὐχαριστῶ τῷ Θεῷ, two ancient MSS, with the Vulg. read ἡ χάρις τῷ Θεῷ; and one ancient MS, with two later ones, have χάρις τῷ Θεῷ; and this latter reading *Griesbach* marks as perhaps preferable to the common one. In 1 Cor. xiv. 18, "I find that the Alexandrian and other good MSS [four ancient, and two later ones, *Wetstein* and *Griesbach*] and the Syr. Copt. and Ethiop. versions leave out μα: I render this place therefore thus, *I give thanks to God, speaking in more foreign languages than you all*. St. Paul used εὐχαρισεῖν in the two preceding verses for giving thanks in the public service of the church, and so it means here, as I think." Bp. *Pearce*, whose interpretation is embraced and enforced by *Masknigh*, whom see.

Εὐχαρισεύμαι, εμαι, Pass. *To be acknowledged with thanks, or thanksgiving*. occ. 2 Cor. i. 11.

Εὐχαριστία, ας, ἡ, from εὐχαριστος.

Thankfulness, giving of thanks, thanksgiving, whether to man, as Acts xxiv. 3. —or to God, 1 Cor. xiv. 16. 2 Cor. iv. 15. Eph. v. 4. & al. freq.

Εὐχαριστός, ος, ὁ, ἡ, from εὐ well, and χάρις *thanks*.

Thankful, grateful. occ. Col. iii. 15.

Εὐχεῖ, ης, ἡ, from εὐ well, and χεω *to pour out*.

I. *A prayer poured forth to God*. occ. Jam. v. 15.

II. *A vow*. occ. Acts xviii. 18, (where see *Doddridge*.) xxi. 23. In this latter sense it is not only frequently used by the LXX (for the Heb. נָדָה *a vow*), but also by the profane writers. See *Scapula*.

Εὐχο-

Ευχομαι, from ευχῃ.

I. To pray to God. occ. Jam. v. 16. Comp. 2 Cor. xiii. 7. 3 John ver. 2.

II. To wish. occ. Acts xxvi. 29. xxvii. 29. Rom. ix. 3, (where see Bowyer.) 2 Cor. xiii. 9. *Rapheius* remarks on Acts xxvi. 29, that *Xenophon* in like manner joins ευχομαι with a dative, as *Cyropæd.* lib. ii. ΕΤΕΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ τα αἶθα, *Praying to the gods for good things;* and lib. vii. 'Οι δὲ ΕΤΕΑΜΕΝΟΙ ΤΟΙΣ ΘΕΟΙΣ—They having prayed to the gods—" So the text may be rendered, *I could pray to God, that, &c.*" See other instances in *Kypke*.

Ευχρηστος, ε, δ, ῆ, from ευ well, or intens. and χρῆστος useful.

Useful, very useful. occ. 2 Tim. ii. 21. iv. 11. *Philem.* ver. 11.

Ευψυχως, ω, from ευψυχος courageous, which from ευ well, and ψυχη the soul, mind.

To be of good courage or comfort. occ. Phil. ii. 19; where *Kypke* cites *Josephus* using this V. Ant. lib. xi. cap. 6. § 9, concerning *Artaxerxes* or *Abasuerus*, who, την Εσθηρα ΕΥΨΥΧΕΙΝ και τα κρείττω προσδοκῶν παρῆθαρρυνεν, encouraged Either to be of good comfort, and to expect better things."

Ευωδια, ας, ῆ, from ευ well, good, and ωδα perf. mid. of οἶζω to smell.

A good smell, a sweet odour. occ. 2 Cor. ii. 15. Eph. v. 2. Phil. iv. 18. The phrase οσμην ευωδιας, a sweet smelling savour or odour, is very frequently used by the LXX for the Heb. נִיחַיִּית אֶת אֶתְנַחְתָּ a savour or odour of rest, which is often applied to the Patriarchal and Levitical sacrifices. See Gen. viii. 21. Exod. xxix. 18. Lev. i. 9, 13, 17. ii. 2. iii. 5, 16. iv. 31. vi. 15, 21. viii. 21, 28.

Ευωνυμος, ε, δ, ῆ, from ευ well, good, and ονομα Æolic for ονομα, a name.

I. Of a good name, having a good or fortunate name. Thus used in *Lucian*.

II. The left, as opposed to the right. Εξ ευωνυμων (μερων parts, namely), On the left side. Mat. xx. 21. xxv. 33. & al. Καταλιποντες αυτην ευωνυμον, Leaving it on the left. Acts xxi. 3; so *Wetstein* cites from *Lucian*, speaking of navigators, Την Κρηλην ΔΕΞΙΑΝ λαβοντες, Leaving Crete to the right."—Τον—ευωνυμον, The left, foot namely, Rev. x. 2.

As to the reason of this latter signification, the left side was by the Greeks superstitiously reckoned of evil omen, and it was part of the same superstition to call such things by more auspicious names; and what could be more auspicious than ευωνυμος? This, therefore, they used for the left side, in the same manner as they styled the *Infernal Furies*, Ευμενιδες the good-natured goddesses. See more on this subject under *Αρισερος*.

Εβαλλομαι, from επι υπον, and αλλομαι to leap.

To leap upon. occ. Acts xix. 16.

Επαπαξ, Adv. from επι υπον, at, and απαξ once.

1. Once, once for all. occ. Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10.

2. At once. occ. 1 Cor. xv. 6.

Εφεσινος, η, ον, from Εφεσος *Ephesus*, the name of a city, the metropolis of *Ionian*, a country of *Asia Minor*.

Of *Ephesus*, *Ephesian*. occ. Rev. ii. 1.

Εφεσιος, α, ον, from Εφεσος *Ephesus*.

An *Ephesian*. occ. Acts xix. 28, 34, 35. xxi. 29.

Εφευρησις, ε, δ, from εφευρισκω or εφευρεω to invent, which from επι intens. and ευρισκω or ευρεω to find.

An inventor. occ. Rom. i. 30. *Anacreon* uses this word, Ode xli. line 3, where he calls *Bacchus*, τον ΕΦΕΤΡΕΤΗΝ χορειας, the inventor of the choral dance."

Εφημερια, ας, ῆ, from εφημερος daily, lasting one day.

I. Properly, A daily course, a ministration lasting a day. So *Suidas*, Η της ημερας λειτεργια."

II. A periodical course, a ministration to be performed after a certain period of days, or the family or class which were to attend such a periodical ministration. occ. Luke i. 5, 8. Comp. 1 Chron. xxiv. 5, 10, 19. 2 Chron. xxxi. 2. Neh. xiii. 30. It appears from a comparison of 1 Chron. xxiv. 19, with chap. ix. 27, and with 2 Chron. xxiii. 8, and 2 K. xi. 5—7, that these courses of the Priests were weekly, or of seven days each, and began and ended on the Sabbath.

In the LXX this word sometimes answers to the Heb. מִשְׁמֶרֶת divisions, distributions, of the Priests or Levites namely, but most properly to the Heb. מְשָׁרֵת charge, ministry. See 2 Chron. xxxi. 16.

Neh. xiii. 30. It is used also 1 Esdr. (Apocr.) i. 2.

Josephus has the same phrase as St. Luke, ch. i. 5, when he calls *Mattathias* ἸΕΡΕΤΕΣ ΕΞ ΕΦΗΜΕΡΙΑΣ *Iwariḥos*, a priest of the course of Joarib. Ant. lib. xii. cap. 6. § 1. (comp. 1 Mac. ii. 1.) And in his *Life*, § 1, he applies ΕΦΗΜΕΡΙΑΣ in the same sense: "My descent, says he, is not only from the Priests, ἀλλὰ καὶ ἐκ τῆς πρώτης ΕΦΗΜΕΡΙΔΟΣ τῶν εἰκοσίου ἑσπεριῶν, but also from the first course of the twenty-four."

ΕΦΗΜΕΡΟΣ, ε, δ, ἦ, from ἐπὶ for, and ἡμέρα a day.

Daily, sufficient for a day. occ. Jam. ii. 15. See *Wolfius* and *Wetstein* on the place.

ΕΦΙΚΝΕΟΜΑΙ, εμαι, from ἐπὶ unto, and ἰκνεομαι to come, which see under Ἀφικνεομαι.

To come, or reach unto. occ. 2 Cor. x. 13, 14.

ΕΦΙΣΤΗΜΙ, from ἐπὶ by, near, or upon, and ἵστημι to stand.

I. To stand by or near, to present oneself. Luke xxiv. 4. Acts xxii. 13, 20. xxiii. 11. Comp. ch. x. 17. xii. 7. Luke ii. 9. This word is applied by St. Luke to heavenly visitants with peculiar propriety, being used in like manner by the purest Greek writers, as may be seen in *Rapheilius* on Acts xxiii. 11, and in *Wetstein* on Luke ii. 9.

II. Implying local motion, To come in, or near. Luke ii. 38. x. 40.

III. To come upon, implying hostility, Acts iv. 1. vi. 12. xxiii. 27. To assault. Acts xvii. 5.

IV. To come upon suddenly and unexpectedly. Luke xxi. 34. 1 Thess. v. 3.

V. To be instant, imminent, at hand. 2 Tim. iv. 6.

VI. To be instant, urge. 2 Tim. iv. 2.

VII. To be present. occ. Acts xxviii. 2. So *Polybius* has τὸν ΕΦΕΣΤΩΤΑ ὄρον for a present surrounding darkness. See *Rapheilius*.

ΕΦΦΑΘΑ, Heb.

Ephphatha, that is, *Be thou opened*. It may be considered either as the 2d perf. sing. imperat. of Niph. פתח, or rather of Hith. הפתח (the ה being in pronunciation softened into פ) from the V. פתח to open. The ancient *Syriac* version

expresses it by the Hith. form, פתחתי. occ. Mark vii. 34.

ΕΧΘΡΑ, ας, ἦ, from ἐχθρος.

Enmity. occ. Luke xxiii. 12. Rom. viii. 7. Gal. v. 20. Jam. iv. 4. Eph. ii. 15, 16, where see *Macknight*.

In these two last texts it denotes the cause or occasion of enmity.

ΕΧΘΡΟΣ, ε, δ, or ἐχθρος, α, ον, from ἐχθος hatred, enmity, which from ἐχθραι to adhere (say some), because *batrea* is apt to adhere to the mind, and become inveterate: or may not ἐχθος be rather deduced from the Heb. ער to loathe, nauseate, with ה emphatic prefixed?

I. In an active sense, An enemy, adversary. See Mat. v. 43. x. 36. xiii. 25. Luke i. 71. xix. 43. xx. 43. Phil. iii. 18.

II. In a passive sense, A person hated or rejected as an enemy. Rom. v. 10. xi. 28. In this latter view *Homer* applies the word, Il. ix. line 312. & al.

ΕΧΘΡΟΣ γὰρ μοι κείνος, ὁμοῦς Αἰῶος πυλῶνιν
Ὅς κ' ἑρπον μέν κευθεῖ ἐνὶ φρεσίν, ἄλλο δὲ βιάζεται.

Who dares think one thing and another tell
* "By me's detested," as the gates of hell.

POPE.

ΕΧΙΔΝΑ, ης, ἦ, from the masc. ἐχίς, ἰός, δ, the male viper, which may be deduced either from ἐχθραι to adhere (as Acts xxviii. 3, comp. καθάπτω), or from Heb. הכה, Hiph. of נכה to smite.

I. A viper, properly the female. occ. Acts xxviii. 3.

II. Γεννημάτα ἐχιδνῶν, Offspring of Vipers, i. e. a wicked brood of wicked parents (comp. Acts vii. 41.), with particular allusion to their father, the devil, that old serpent. Comp. Gen. iii. 15. John viii. 44. Acts xiii. 8; and see *Bocbart*, vol. iii. 375. occ. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7.

ΕΧΩ, perhaps from the Heb. על to confine, compress, if it be not rather derived from the obsol. σχω, which see.

I. To have, in almost any manner. Mat. iii. 9, 14. vii. 29. xxvii. 16. John v. 42. 1 Cor. xiii. 1. Heb. ix. 4. Rev. iii. 1. & al. freq.

On Tit. ii. 8, see *Wetstein*, who cites the Greek writers using the same, or a similar phraseology. And on 1 Thess. i. 9. ob-

* My heart detests him.

POPE.

serve,

serve, that many MSS, fix of which ancient, several ancient versions, and eight printed editions, have *εσχομεν*; which reading is accordingly approved by *Mill* and *Wetstein*, and by *Griesbach* received into the text.

II. To have, possess. Mat. iii. 4. xii. 11. xiii. 9, 44. Acts xxiv. 16. & al. freq. Mat. xiii. 12, But whosoever hath not, from him shall be taken away even that he hath. As this expression may seem harsh to a classical reader, it may not be amiss to observe with Dr. Macknight, that *Juvenal* has used a parallel one, Sat. iii. lin. 208, 209,

Nil habuit Codrus; — tamen illud Perdidit, infelix, totum nil: —

Codrus had nothing; yet, poor wretch! he lost That nothing.

See also *Wetstein*; and comp. 1 Cor. xi. 22, *τὴς μὴ ἐχούσας* the poor. So in *Aristophanes*, Plut. line 595, *τὴς ἐχούσας* means the opulent, or rich. Comp. *Kypke* on Luke viii. 18.

III. To have, as a wife. Mat. xiv. 4. Mark vi. 18. 1 Cor. vii. 2. Comp. John iii. 29.—or a husband. John iv. 17, 18.

IV. To have, obtain. Mat. v. 46. vi. 1. Rom. i. 13, where see *Kypke*.

V. To hold, retain. 1 Tim. i. 19. iii. 9.

VI. To hold, esteem, count. Mat. xiv. 5. xxi. 26. Mark xi. 32. Acts xx. 24. *Wetstein* on Mat. xiv. 5, cites *Isocrates* applying the V. in the same sense. See also *Kypke*. So Luke xiv. 18, 19, *ἔχῃ με παρηλόμενον* may be rendered, *Reckon me excused.* The phrase in this view is as agreeable to the Greek as to the Latin style; so there seems no sufficient reason for calling it a Latinism. See *Wolfius*.

VII. To have in one's power, to be able, can. Mark xiv. 8. Heb. vi. 13. Comp. John viii. 6. Acts iv. 14. 2 Cor. viii. 11. 2 Pet. i. 15. *Kypke* on Mark shews that *ἔχειν* is used in this sense with *ὁ, ὃ, τὴ, ὡς* and the like by the best Greek writers.

VIII. To seize, possess, as trembling and astonishment. Mark xvi. 8. The best Greek writers apply *ἔχω* in like manner. See *Wetstein*, and *Homer* II. vi. line 137, and II. xviii. line 247, and for other instances, see *Kypke*.

IX. Joined with an Adv. it may be rendered, *To be*. Acts xii. 15, *ΟΥΤΩΣ ΕΧΕΙΝ*, *To be so*, Ita se habere, comp. Acts vii. 1. xvii. 11; *Πως ἔχασιν*, *How they are*, or *fare*, Acts xv. 36; especially with Adverbs expressing an affection of body or mind, thus *Κακῶς ἔχειν*, *To be ill, sick*, Mat. iv. 24. viii. 16. & al. *Εσχάτως ἔχειν*, *To be at the last extremity*, Mark v. 23; *Καλῶς ἔχειν*, *To be well*, Mark xvi. 18; *Κομψότερον ἔχειν*, *To be better, to amend in health*, to recover, John iv. 52; *Ἐτοιμῶς ἔχειν*, *To be ready*, Acts xxi. 13. In these phrases *ἑαυτὸν, ἑαυτήν, ἑαυτο, bim—ber—or it—self*, are understood; or else in the four former we may supply *σῶμα* the body, which is expressed by *Xenophon*, *Memor. Socrat.* lib. iii. cap. 12. § 1. *ΤΟ ΣΩΜΑ κακῶς ἐχούσα*. See also the passages cited by *Wetstein* on *Μαλακίαν*, Mat. iv. 23. To this sense of *being* belongs also the expression *το νυν ἔχον* for *κατὰ το νυν ἔχον*, i. e. *παραγματοῦς* or *χρηματοῦς*, *ut nunc se res habet*, as the case is at present. Acts xxiv. 25. So in *Tobit* vii. 11, *ἀλλὰ ΤΟ ΝΥΝ ΕΧΟΝ ἡδῶς γινε, neverthelefs for the present be merry*. This phrase is very usual in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Acts xxiv. 25.

X. With words expressive of time. *To be*. John viii. 57, *Πενήκοντα εἰη ἔτιω ἔχεις*, *Thou art not yet fifty years*, literally, *Thou hast not yet fifty years*. Thus the French would say, *Vous n'avez pas encore cinquante années*. So *Josephus*, *Ant.* lib. i. cap. 11. § 2, speaking of Sarah, has the phrase, *Αυτῆς μὲν ἐνενηχόντα ΕΤΗ ΕΧΟΤΕΣ*, *She being ninety years old.* John v. 5, *Τριακοντα οὐκ εἰη ἔχων ἐν τῇ σθενεῖα*, *Being thirty-eight years, in an infirmity, or infirm*. John v. 6, *Γινούς ὅτι πολὺν ἤδη χρόνον ἔχει*, *Knowing that he had been now a long time (in that condition, namely.)* John xi. 17, *Τεσσαρὰς ἡμέρας ἤδη ἔχοντα ἐν τῷ μνημείῳ*, *Who had been now four days in the tomb*; on which text *Rapbelius* cites the similar passages from *Arrian* *Epicetet.* lib. ii. cap. 15, *ἩΔΗ ΤΡΙΤΗΝ ἭΜΕΡΑΝ ΕΧΟΝΤΟΣ αὐτὸς τῆς ἀποχῆς*, *He being now in the third day of his abstinence from food, i. e. having now abstained till the third day*; and, *ἩΔΗ ΔΕ ΤΡΙΤΗΝ ἭΜΕΡΑΝ*

αὐτῷ τὸ πλὴν EXONTI καταγγέλλεται, *When he was now on the third day of his voyage it was told him.*" John ix. 21, *Αὐτὸς ἡλικίαν ἔχει, He has age, he is of proper or sufficient age.* Alberti and Wetstein produce several instances of the like use of this expression in the best Greek authors. And Herodotus, lib. iii. cap. 14, and 16, uses the expression, Τὴν αὐτὴν ἩΛΙΚΙΗΝ ΕΧΕΙΝ, *To be of the same age.*

XI. Of space. *To be distant, for ἀπέχω.* Acts i. 12; where however the learned and accurate Kypke remarks, that no one has yet proved that ἔχειν is ever used by the Greek writers for ἀπέχειν *to be distant.* According to a hint therefore of Alberti on Luke xxiv. 13, he is rather inclined to refer Σαββάτῃς ἔχον ὁδὸν to the mountain itself, q. d. *a sabbath day's journey in height*; and he observes that ἔχειν in Greek often relates to magnitude or size. A sabbath day's journey is about eight stadia, or one English mile; and in the *Complete Syst. of Geography*, vol. ii. p. 124. col. 1, we read that "Mount Olivet—is reckoned near a mile in height."

XII. For the phrases ἀναγκῇ ἔχειν, ἐν γαστρὶ ἔχειν, νομῇ ἔχειν, &c. &c. See Ἀναγκῇ, Γαστῇ, Νομῇ, &c. &c.

XIII. Εἶχομαι, Pass. * *To adhere to, be conjoined or connected with*, q. d. *To be bolden by.* It governs a genitive case. occ. Heb. vi. 9, *Εἰχομένα σωτηρίας, Things which are conjoined, or connected, with salvation.* So Lucian Hermotim. tom. i. p. 601, *Παραπολὺ γὰρ ταυτ' ἀμείνω καὶ ΕΛΠΙΔΟΣ ἢ μικρὰς ΕΧΟΜΕΝΑ λείψεις,* What you say is much better, and connected or accompanied with no small hope." And Ælian in *Elfner*, Πολλὰ προσέειπεν καὶ ἐπιπλέον καὶ ΚΙΝΔΥΝΩΝ ΕΧΟΜΕΝΑ τῶν ἐσχαλῶν, He commanded many things which were both laborious, and joined or accompanied with the greatest dangers." See more in *Elfner* and Kypke.

XIV. Εἶχομαι, Pass. *To adjoin, be next in place.* occ. Mark i. 38, *Τὰς ἐχόμενας κωμοπολεις,* The adjoining, neighbouring, or next towns. So Josephus, Ant.

* "Præmoneo—Tyrones, quantumvis variz sint significaciones (hujus verbi ἐχέσθαι) eas tamen omnes primariam notionem redolere, quæ est adhaerere; construitur tunc cum generandi casu." Hoogveen in *Vigeri* Idiotism. in. voc.

lib. xi. cap. 8. § 6, *Τὰς ΕΧΟΜΕΝΑΣ πόλεις.* See also *Elfner*, *Rapheilius*, *Wetstein* and Kypke on Mark, who cite other instances of the like application of the word in the Greek writers.

XV. Εἶχομαι, Pass. *To be next, or immediately following in time.* occ. Luke xiii. 33. Acts xx. 15, *Τὴν ἐχόμενῃ, On the next, ἡμερᾷ day* namely, which is expressed Acts xxi. 26. So Polybius, TH: ΕΧΟΜΕΝΗ; and THN ΕΧΟΜΕΝΗΝ ἩΜΕΡΑΝ. See *Elfner*, and comp. 1 Mac. iv. 29.

ΕΩΣ, An Adv. of time and place, derived from ὡς as, *when*, by prefixing the Attic ε. It either governs a genitive case of nouns, or is put before verbs indicative, or sometimes infinitive with the neut. article gen. τῷ.

I. Of time, *Until, unto.* It generally imports the mere interval of time to a certain term named, so as to exclude the time beyond, as Mat. ii. 15. xxvii. 45, 64. Luke xv. 4. Acts viii. 40, & al. But it is also sometimes indeterminate, and signifies an interval, so as not necessarily to exclude the time following. Thus when it is said, Mat. i. 25, *And he knew her not ἕως ἡ* (which, by the way, is for ἕως χρόνῳ ἡ, i. e. ἐν ᾧ) *until she brought forth her first-born son*, if by no means follows from hence that he knew her afterwards.

Comp. Mat. xxviii. 20. Luke xxiv. 49. 1 Tim. iv. 13. 2 Pet. i. 19; and LXX. in Ps. cx. 1. Gen. viii. 7. 1 Sam. xv. 35. 2 Sam. vi. 23. Job xxvii. 5. Isa. xxii. 14.

2. *While, whilst.* Mat. xiv. 22, Mark vi. 45.

3. Of place, *Unto, even unto.* Mat. xxiv. 27, 31. xxvi. 58. Luke ii. 15. Acts xiii. 47. So of persons, Luke iv. 42, Acts ix. 38.

ἕως εἰς, *Even unto, as far as.* Luke xxiv. 50. *Wetstein* cites the same phrase from Polybius and Ælian.

4. Of state, *Unto, even unto.* Mat. xxvi. 38.

5. Of number, *Even, so much as.* Rom. iii. 12. This seems an *ellenistical* sense the word is thus used by the LXX, Ps. xiv. 3. liii. 3, answering to Heb. *כִּי עַד* *even*.

6. ἕως αὖ, with a Subjunctive Mood, *Until, whether excluding the time following*, as Mat. ii. 13. x. 11, 23, & al. or not, as Mat. v. 18. xii. 20, & al.

7. ἕως ὅρα. See *Ors.*

Z.

Z A Ω

Z A Ω

Z, ζ, Zeta. The sixth of the more modern Greek Letters, but the seventh of the ancient, in which F, Ϝ, βαν, (whence the Roman F, f,) corresponded to the oriental *Vau*: hence as Ϝ is still used for the επισημον, or numeral character of six, so is ζ for seven. Zeta then in the Cadméan alphabet answers to the Hebrew and Phenician *Zain* in form, order and power; but it's Greek name seems to be corrupted from that of it's sister sibilant Ϝ, Zaddi, or Jaddi, and to be softened into Zeta, in order to chime with the names of the two following letters Eta and Theta.

Zaw, ζω, ζης, ζη, &c.; from ζω to be warm.

I. To live, have life, be alive, naturally, Mat. xxvii. 63. Luke ii. 36. Acts xvii. 28. xxii. 22, & al. freq. Comp. Mark xvi. 11. Luke xxiv. 23. Acts i. 3. Rev. ii. 8.—spiritually, Gal. ii. 20.—eternally, Luke x. 28. John vi. 58.—spiritually and eternally together, John vi. 57. Rom. i. 17. Gal. iii. 12.

Luke xx. 38, Παντες γαρ αυτω ζωσιν. Therefore (comp. γαρ 4.) all (the faithful) live with respect to him. God considers them not as dead but as living, since he can, and certainly will, recall them, i. e. their whole persons to life. There is a very similar passage in the *Treatise concerning the Maccabees* ascribed to *Josephus*, § 16, where the mother encourages her seven sons rather to die than to transgress the law of God, “since they knew ότι δι δια τον Θεον αποθνησκοντες, ΖΩΣΙΤΩ: ΘΕΩ, ωςπερ Αβρααμ, Ισαακ και Ιακωβ, και παντες δι πατριαρχαι, that they who died for God, lived unto God, as Abraham, Isaac and Jacob, and all the Patriarchs,” See more in *Witstein* and *Kypke*.

The participle ζων is used in a transitive sense, or imports not only living, but causing to live, vivifying, quickening.

See John vi. 51. (comp. ver. 33, 50, 54, 58.) Acts vii. 38. 1 Pet. i. 3. Heb. x. 20, where see *Macknight*. Comp. John iv. 10, and *Campbell* there. The V. is likewise applied transitively by the LXX, Pf. xli. 2. cxix. 40, 50. cxliiii. 11.

To ζην, the infinitive with the neut. article, is used as a N. for Ἡ ζωη Life, Heb. ii. 15. *Rapbelius* has shewn that the heathen writers, *Polybius* and *Arrian*, apply το ζην in the same sense; and so doth *Anacreon*, Ode xxiii. lin. 2, 7. And it may not be amiss to add, that thus also frequently doth *Ignatius*, as in his Epistle to the Magnesians, § 5, he says, that “unless we be willing to die in imitation of Christ's passion, το ζην αυς, his life is not in us.” And to the Trallians, § 9, that “without Christ we have not το αληθινον ζην, the true life.” So he calls Christ το διαπαντος ημων ζην our eternal life, *Magnes.* § 1; το αδιακριτον ημων ζην our inseparable life, *Ephes.* § 3; το αληθινον ημων ζην our true life, *Smym.* § 4.

II. The word is applied to God, who *bath* life independently from and in himself, and from whom all who live derive their life and being. Mat. xvi. 16. xxvi. 63. John vi. 57, 69. 1 Thess. i. 9. 1 Tim. iv. 10. vi. 17. Heb. x. 31.

III. Joined with other words it denotes a particular manner of living. Thus 1 Pet. iv. 6, ζην κατὰ Θεον πνευμαλι is to live spiritually according to the will of God, comp. ver. 2; ζην τω Θεω, to live by God, Rom. vi. 10, 11. Gal. ii. 19. Comp. under Αποθνησκω II. III. Τη δικαιοσυνη ζην, To live unto righteousness, 1 Pet. ii. 24, signifies, to live as persons justified by the death of Christ ought, i. e. in all righteousness and holiness, (comp. Rom. vi. 2, 4, 6, 7, 11.) Ζην πνευμαλι, To live in the Spirit, Gal. v. 25, is to live under

his continual influence. Comp. Rom. viii. 15. *ἑαυτῷ ζῆν*, To live to oneself, 2 Cor. v. 15, is to live agreeably to one's own evil and corrupt inclinations. See *Wetstein* on Rom. vi. 10, and *Kypke* and *Macknight* on Rom. xiv. 7.

IV. To live, as importing recovery from a dangerous illness. Mat. ix. 18. Mark v. 23. John iv. 50, 51, 53. The LXX apply the verb in the same sense (for Heb. *חיה*), 2 K. i. 2. viii. 8, 9, 10, 14. So doth *Artemidorus*, cited by *Wetstein* on John.

V. To recover life, revive. Rev. ii. 8. xiii. 14. xx. 4. In this sense also it is used in the LXX for the Heb. *חיה*, 2 K. xiii. 21. Job xiv. 14. Ezek. xxxvii. 3, 9.

Ζεσος, η, ov, from ζεω to be hot: Hot. occ. Rev. iii. 15, 16.

Ζεσος, εος, ες, τό, from ζευσυμι, or obfol. *ζεωω*, to join, which from the Chald. Syr. and Arab. *ז*, or *ו* to join, conjoin, connect, which word in Heb. is used only as a N. for the *husk* of a grape, which incloses and connects the parts thereof.

I. A pair, or yoke, of oxen. occ. Luke xiv. 19.

II. A pair, of turtle doves. occ. Luke ii. 24. This application of *ζεσος* to birds is classical. Thus *Herodotus*, lib. iii. cap. 76. *Ἐφ' αὐτῇ ἰσηκῶν ἐπ' αὐτῇ ΖΕΤΤΕΑ, δύο αἰσπιῶν ΖΕΤΤΕΑ διωκοῖν αὐτά*. There appeared seven pairs of hawks pursuing two pairs of vultures." See *Wetstein*.

Ζευκηρια, ας, ης, from ζευσυμι, or obfol. *ζεωω* to join.

A band, chain. occ. Acts xxvii. 40. These rudder-bands or chains are in *Euripides* called by the cognate name *Ζευλαι*. See *Alberti*, *Wolfsius* and *Wetstein*.

Ζεω, ο, from ζεω, to be hot, or immediately from the Heb. *ז* to shine, compounded perhaps with *ω* substance, q. d. the shining substance.

Jupiter, the supreme god of the Greek and Roman heathen; by whom, in a physical sense, they sometimes meant the whole expanse of the heavens, sometimes the air, but most * usually the ether, or warm generative air, Pater Omnipotens,

* *Servius* in *Æn.* i. "Physici Jovem Ætherem volunt intelligi—unde et Ζεὺς, Jupiter, ἀπο τοῦ ζεω, id est, a fervore, dicitur. The Naturalists will have Jupiter mean the Ether, whence he is called Ζεὺς, from ζεω being hot or warm."

Æther, the Almighty Father, Ether, as *Virgil* calls him, *Georg.* ii. line 325. Thus, to cite but two out of many testimonies which might be produced, *Euripides* among the Greek:

† Ὅρας τον ὕψη, τον δ' ἀπειρον Αἰθερα,
Και γην περιεχονθ' ὕγρας εν ἀκαλαίς
Τειλον νομιζε ΖΗΝΑ, τον δ' ἡγυ ΘΕΟΝ.

Thou seest this lofty, this unbounded ETHER,
Incircling with his fluid arms the earth;
Esteem this JOVE, this venerate as GOD.

And *Ennius* among the Romans:

Adspice,
Hoc sublime CANDENS quem invocant
OMNES JOVEM.

—View

This GLOWING height which ALL invoke as JOVE.

It must be further remarked, that Ζεὺς forms not only the gen. Ζηνος, dat. Ζηνι, acc. Ζηνα †, but more commonly the gen. Διος, dat. Διι, acc. Δια, which latter words (as also the adjective διος, α, ov, divine) seem very naturally deducible from the Heb. *ז* sufficient, on account of the self-sufficiency which the heathen attributed to this their Supreme God, Summum Divom of *Cicero*. Διος and Δια occur *Acts* xiv. 12, 13. Comp. *Heb.* and *Eng.* Lexicon under *ז*, and *Ευδια* above. In 2 Mac. vi. 2, mention is made of Διος Ολυμπιος Olympian Jupiter, and of Διος Ζεωις Jupiter the defender of strangers.

ΖΕΩ, ζω ||, from the Heb. or Chald. *ז* denoting brightness, splendour, or else (like the Eng. *seethe*) by an onomatopœia from the sound of boiling water, to which only, I believe, it is applied in § *Homer*. To be hot, fervent. In the N. T. it is

† These lines are cited by *Lucian*, *Jup. Trag.* tom. ii. p. 222, and thus translated by *Cicero* *De Nat. Deor.* lib. ii. § 25, which see,

Vides sublime fusum, immoderatum ÆTHERA,
Qui terram tenero circumjunctu amplectitur:
Hunc Summum habeto Divom: hunc perhibeto JOVEM.

† Which words may be from the Heb. *ז* to encircle, encompass, as denoting the whole compass of the heavens or air.

|| So *Homer* uses this verb in the contracted form, *Il.* xxi. line 362,

Ως δὲ Αἴθερος ΖΕΙ—

As seethes the caldron—

§ Besides the line cited in the last note, see *Il.* xviii. line 349. *Il.* xxi. line 365. *Odyss.* x. line 360.

only

only applied spiritually. occ. Acts xviii. 25. Rom. xii. 11.

Ζηλος, ε, δ, from ζεω, *to be hot*, compounded perhaps with λα' or λιαν *very much*.

It denotes in general *a vehement fervour* or *heat* of the mind or affections, and so is applicable either in a good or bad sense.

I. *Affectionate and holy zeal*. occ. John ii. 17. 2 Cor. vii. 7. (where our translation renders it *fervent mind*) ver. 11. ix. 2. Col. iv. 13.

II. *Holy or godly jealousy*. occ. 2 Cor. xi. 2.

III. *A blind misguided zeal*. occ. Acts v. 17. xiii. 45. Rom. x. 2. Phil. iii. 6.

IV. *Vicious emulation, envying, envy*. occ. Rom. xiii. 13. 1 Cor. iii. 3. 2 Cor. xii. 20. Gal. v. 26. Jam. iii. 14, 16.

V. Ζηλος πυρος, *Fiery indignation*, literally *indignation of fire*. occ. Heb. x. 27. Comp. Lev. x. 2. Num. xvi. 35. Pl. lxxix. 5. Ezek. xxxvi. 5. xxxviii. 19. Zeph. i. 18. iii. 8.

In the LXX this N. constantly answers to the Heb. תַּנִּיף, which denotes *fervent zeal, jealousy, indignation*; and as ζηλος is derived from ζεω *to be hot*, so תַּנִּיף refers to the *corroding or consuming effect of fire*. See Heb. and Eng. Lexicon in תַּנִּיף.

Ζηλω, ω, from ζηλος.

I. Act. and Pass. *To be zealous, zealously affected*, whether in a bad or good sense. occ. Acts xvii. 5. Gal. iv. 18. Jam. iv. 2. Rev. iii. 19, where thirteen MSS, two of which ancient, read ζηλευε. See Wetstein and Griesbach.

II. Transitivity, with an Accusative, *To be zealously affected towards, to affect zealously*. occ. Gal. iv. 17, twice.

III. *To desire zealously*. occ. 1 Cor. xii. 31. xiv. 1, 39.

IV. *To be jealous over*. occ. 2 Cor. xi. 2.

V. *To envy, be moved with envy*. occ. Acts vii. 9. 1 Cor. xiii. 4.

Ζηλωτης, ε, δ, from ζηλω.

I. With a Genitive, *A zealot, zealous of or for*, whether in a good or indifferent sense. occ. Acts xxi. 20. xxii. 3. Gal. i. 14. Tit. ii. 14.

II. With a Genitive, *Zealously desirous of*. occ. 1 Cor. xiv. 12. Comp. Ζηλω III.

III. *Simon the Cananite*, one of our Lord's Apostles, is surnamed Ζηλωτης, or the *Zealot*, probably on account of his *zeal* for the law. So he is also called Κανανι-

της, Mat. x. 4. Mark iii. 18, not from the country of *Chanaan*, Χανααν (for then his surname would have been Ο Χαναανος*, see Mat. xv. 22, and LXX, Gen. xxxviii. 2, & al.) but from the Heb. נָזִיר *to be zealous*. occ. Luke vi. 15. Acts i. 13. See Wolfius on Mat. x. 4, and Doddridge on Luke vi. 15.

ZHMIA, ας, η, from the Heb. חָמָה *to be empty, destitute*, or חָמַח *to make waste, desolate*.

Damage, loss. occ. Acts xxvii. 10, 21. Phil. iii. 7, 8.

Ζημιω, ω, from ζημια.

To damage, endamage. Ζημιωμαι, εμαι, Pass. To be damaged, endamaged, suffer or receive loss, to lose, or be punished with the loss of, μὴδარი. occ. Mat. xvi. 26. Mark viii. 36. Luke ix. 25. 1 Cor. iii. 15. 2 Cor. vii. 9. Phil. iii. 8.

ZHTEΩ, ω, from the Heb. חָטַח *to watch, lie in wait*.

I. *To seek insidiously, and with an hostile or malicious design*. Mat. ii. 13, 20. Rom. xi. 3. The phrase ζητειν ψυχην τινος is *hellenistical*, plainly taken from the Heb. שָׁפַח בְּחַיִּים, for which it is often used by the LXX, particularly Exod. iv. 19, as in Mat. ii. 20; and 1 K. xix. 10, as it is by St. Paul, Rom. xi. 3. The Greek writers, instead of ζητειν ψυχην τινος, say ἐπιβλεπειν τινι θανάτῳ, *to contrive death for one*. In 1 Sam. xxiv. 11, we have the Heb. phrase שָׁפַח בְּחַיִּים, *to lie in wait for one's life*, in the same sense; the use of חָטַח in which last passage may confirm the derivation of ζητεω above assigned.

II. *To seek, a person or thing lost*. Mat. xviii. 12. Luke ii. 45, 48. xv. 8.

III. *To seek, what was not before lost, to endeavour earnestly to find or obtain it*. Mat. vi. 33. xiii. 45. xxvi. 16. Mark xiv. 1, 11. Luke xiii. 6, 7. 2 Cor. xii. 14, & al. Comp. Acts xvii. 27. Rom. x. 20.

IV. *To seek, desire, want*. Mat. xii. 46, 47. Luke ix. 9. xiii. 24. John xviii. 37, where see Kypke & al. On Mat. xiii. 45, Raphaelius remarks that Theophrastus, Eth. Char. xxiii. applies ζητειν to a per-

* Χαναανος is indeed the reading of the Cambridge, but of no other Greek MS, Mat. x. 4. Vulg. Chanaanæus. But in Mat. seven, and in Mark three MSS have Κανανιανος. Vulg. Cananæus. See Griesbach.

son seeking or asking of a dealer for something to purchase; and thus it appears to be used in Mat.

V. *To seek, endeavour*, operam dare. Luke v. 18. vi. 19. John vii. 19, 20. xix. 12.

VI. *To seek, require*. Mark viii. 11. Luke xii. 48. ζητεται, *It is required*. 1 Cor. iv. 2. *Sextus Empiricus*, cited by *Wetstein*, applies the word in a similar manner. But in this text sixteen MSS, five of which ancient, read ζητετε. See *Wetstein* and *Griesbach*.

VII. *To enquire, question*. John xvi. 19.

ζητημα, ατος, το, from ζητω.

A question, debate, dispute, controversy. occ. Acts xv. 2. xviii. 15. xxiii. 29. xxv. 19. xxvi. 3.

ζητησις, ιος, att. εως, η, from ζητω.

A question, debate, dispute. occ. John iii. 25. Acts xxv. 20. 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23. Tit. iii. 9.

ZIZANION, ε, το. Plur. Ζιζανια, ων, τα.

Zizane. "A kind of plant, in appearance not unlike corn or wheat, having at first the same sort of stalk, and the same viridity, but bringing forth no fruit, at least none good." Thus *Mintert*, who adds from *John Melchior*, tom. i. p. m. 272. "Ζιζανιον does not signify every weed in general which grows among corn, but a particular species of seed known in Canaan which was not unlike wheat, but being put into the ground degenerated, and assumed another nature and form. The *Talmudists* name it חניני, Tractat. Kilaim i. Halach i, which the very found in pronouncing shews to be the same as the Ζιζανια;" and which, I add, may lead us to the true derivation of this word, that is, from the Chald. זן *a kind, or species*, of corn namely, whence the corrupt Hebrew or Syriac חניני, which in the ancient Syriac version answers to the Greek Ζιζανια, Mat. xiii. 25, & seqt.

"Among the hurtful weeds, says *Johnson*, Herbal, fol. p. 78, *Darnell* (*Lolium album*) is the first. It bringeth forth leaves or stalks like those of wheat or barley, yet rougher, with a long ear made up of many little ones, every particular whereof containeth two or three grains lesser than those of wheat; scarcely any chaffy husk to cover them with; by reason whereof they are easily shaken about, and scattered abroad.—*They grow in*

fields among wheat and barley.—*They spring and flourish with the corn*; and in August the seed is ripe. *Darnell* is called in the Arabian tongue *Zizania*." This last assertion of *Johnson*'s does not seem quite accurate*, yet I think *Darnell* would be a better translation of the Greek Ζιζανια than *Tares*; though I am well informed that in the North of England they still call *Darnell* by the name of *Tares*. See also *Campbell's* Note, and *Scheuchzer*, *Phys. Sacr.* on Mat. xiii. 25, and *Michaelis*, *Recueil*, *Quest.* XV.

ZOΦΟΣ, ε, ο, from the Heb. פזז *to overspread*, or פזז *to overwhelm*, whence also may be deduced ψεφος, εος, το, *darkness, foggy weather, smoke*.

Thick darkness, blackness. This word is used in the profane as well as in the sacred writers, and by them likewise applied to the infernal darkness, as particularly by *Lucian*, *Contemplat.* tom. i. p. 321. D. ΠΑΡΑΔΟΥΤΖ ΤΩ ΖΟΦΩ, *Delivering to the (infernal) darkness*." So one of his Dialogists, in his *Cataplus*, tom. i. p. 446, E. when he arrives on the other side of the *Styx*, cries out, Ἡρακλεις, τὸ ΖΟΦΟΥ. O Hercules, what darkness!" See more in *Wetstein* on 2 Pet. ii. 4. occ. 2 Pet. ii. 4, 17. Jude ver. 6, 13.

Symmachus uses this word Pl. x. or xi. 2. xc. or xci. 6, for the Heb. כבש *thick darkness*.

Ζυγος, ε, ο, from ζευγω *to join*, which see under Ζευσος.

I. *A yoke*, properly so called, by which draught-oxen are joined, or fastened to each other. It is thus used in the profane writers, and in the LXX, Deut. xxi. 3. 1 Sam. vi. 7.

II. In the N. T. it denotes figuratively the yoke of slavery, or of a servile condition. So *Scapula* and *Wetstein* cite from *Plato's* Epist. φευσιν το ΔΟΥΛΕΙΟΝ ΖΥΓΟΝ ως ον κακον, *to fly the servile yoke, as being evil*;" and from *Sophocles's* *Ajax*, lin. 962, 3,

— Προς οια ΔΟΥΛΕΙΑΣ ΖΥΓΑ

Χαυμεν ; —

To what dire yokes of servitude we go ?

occ. 1 Tim. vi. 1. Comp. under Δουλος I.

* See *Casbell*, A. R. under m.

III. *The*

III. *The yoke of legal ordinances.* occ. Acts xv. 10. Gal. v. 1. And as in the former passage it is described as *a yoke which neither they nor their fathers were able to bear*, so in the latter it is called *a yoke of bondage or slavery*, in opposition to which, especially as aggravated by the Pharisaical Traditions (comp. Mat. xxiii. 4.), Christ declares His *yoke*, i. e. His doctrine or institution, to be *easy*, or *gentle*. occ. Mat. xi. 29, 30. *Lucian*, in *Amores*, tom. i. p. 1055, has an expression nearly resembling that in Acts, *Ανασκη*—BAPTŊ KAT' ATXENA ZYTON ἡμῶν ΕΠΙΘΕΙΣΑ—*Necessity laying a heavy yoke on our necks*—

IV. *The beam of a balance*, thence used for the whole balance. occ. Rev. vi. 5. In this sense it is applied not only by the profane writers, but frequently by the LXX, for the Heb. כַּוְנֵי מִזְנֵה a pair of scales.

Ζυμη, ης, ῆ, from ζew to be bot.

I. *Fermenting matter, leaven*, so called from *beating* in fermentation the mass of dough with which it is mixed. Thus the Latin fermentum *leaven*, whence the Eng. *ferment* and *fermentation*, is derived from *ferveo* to be bot. Mat. xiii. 33. xvi. 12. Luke xiii. 21, 1 Cor. v. 6. Gal. v. 9.

II. *Figuratively*, in a good sense it denotes the doctrine of the gospel, which, though it seemed at first small and inconsiderable, yet, like *leaven*, speedily spread its influence among the mass of mankind, and, wherever it took effect, wonderfully * assimilated their temper and conduct. Mat. xiii. 33. Luke xiii. 21. So *Ignatius* exhorts the *Magnesians*, Epist. § 10. Μεταβαλεσθε εις NEAN ZYMHN, ὃ εστιν Ἰησοῦς Χριστός. *Be ye transformed into the new leaven*, which is Jesus Christ."

III. In a bad sense it denotes either *erroneous* and *corrupt doctrine*, which, like *leaven*, spreads through, taints, and † corrupts the minds and manners of men, as

* See this subject well treated in *Eusebius's* *Præparatio Evangelica*, lib. i. cap. 4.

† *Plutarch* very remarkably informs us, that the Priest of *Jupiter*, among the Romans, was not allowed even to touch *leaven*, because ἡ ζυμη και γλοβηεν εκ φθορας, αυτη δε φθειρει το φραγμα μινυμενη, *leaven* both arises from *corruption*, and doth itself corrupt the mass with which it is mixed." *Quæst. Rom.* p. 289. E.

Mat. xvi. 6, 11. (Comp. ver. 12.) Mark viii. 15. (Comp. under Ἠρωδιανοί) Luke xii. 1; or *evil practices, examples*, and *tempers*, which have a like pernicious influence on their conduct, as 1 Cor. v. 6, 7, 8; in which last verse ζυμη παλαια seems to mean the old leaven of uncleanness and lasciviousness, for which the Corinthians before their conversion were even ‡ proverbially infamous (comp. 1 Pet. i. 14. iv. 2, 3.); and ζυμη κακιας και πονηριας appears to allude to the malicious and mischievous infusions of their judaizing teachers. Comp. 2 Tim. iii. 13. The word ζυμη is particularly applied by Christ, Luke xii. 1, to the hypocrisy of the Pharisees; "a vice which secretly puffed up their minds, and strangely spread itself through their hearts and lives, so as to taint and spoil the very best of their duties." *Doddridge*.

The above cited are all the passages of the N. T. in which the word occurs.

Ζυμων, ω, from ζυμη.

To leaven, ferment with leaven. occ. Mat. xiii. 33. Luke xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωσπεω, ω, from ζωος alive, and ασπεω to take, the same as ασπεω, which see.

I. To take alive, to catch, as hunters or fishers do their game, hence applied spiritually to taking or catching men by the preaching of the gospel. occ. Luke v. 10. And in this view *Macknight*, after *Benson*, understands it 2 Tim. ii. 26. Being caught alive ὑπ' αὐτου by him, i. e. by the servant of the Lord, ver. 24. (to do) εκεινω his, God's, will.

II. To take captive. Thus used by the profane writers, as by *Homer*, Il. x. lin. 378, and *Herodotus* (see *Raphelius*,) and by the LXX, for the Heb. שָׁבַר, 2 Chron.

‡ Thus Κορινθια κονη, a *Corinthian lass*, is a prostitute, a courtesan; κορινθιαζειν and κορινθιαζεσθαι mean to whore: and *Suidas*, under the word Κοιρος, mentions a Greek proverb; Αεροκορινθια εοικας χοιροπωλησειν, You are like to sell your wares in *High-Corinth*, i. e. to become a prostitute. It appears from the testimony of *Strabo* and other Greek writers, that *Corinth* was crowded with whores and debauchees; and no wonder, since it abounded in trade and riches, and since the city itself was dedicated to *Venus*, who had here a famous temple, where more than a thousand whores, under the designation of ἱεροδουλοι, were devoted to her service. See more in *Wetstein* on 1 Cor. i. 1, and in *Whitby's* Preface to 1 Cor. § 5.

xxv. 12; and in the N. T. applied, some say, to the spiritual *captives* of the devil. occ. 2 Tim. ii. 26; where see *Wolfius*.

ζωη, ης, η, from ζω, ζω, to live.

I. *Life*, natural and temporal. Luke i. 75. xvi. 25. Acts viii. 33, & al. freq. Comp. 1 Pet. iii. 10.

II. *Manner of living*. Rom. vi. 4. Comp. Eph. iv. 18.

III. *Life*, eternal. Mat. vii. 14. xviii. 8, 9, & al. freq. Comp. Acts v. 20. Phil. ii. 16. Christ is called ζωη *life* in the abstract (even as he is called *wisdom*, and *righteousness*, and *sanctification*, and *redemption*, 1 Cor. i. 30.), as being the *Author* of this eternal life to men: John xi. 25. xiv. 6. 1 John i. 2. Comp. John i. 4. Col. iii. 3, 4. And let us particularly observe that *Adam* (Gen. iii. 20,) as soon as he had received the blessed promise, that the *Seed* of the woman should bruise the serpent's head, called his wife's name Eve, חַוָּה the manifest, because she was, or was to be, the mother of all who live, i. e. to God, spiritually and eternally, as being the mother of Christ, the *Seed* just before promised, who is the *Life* of believers (see John i. 4. xi. 25. Col. iii. 4.), *Life* without bounds or limitation, *Life* spiritual, incessant, or uninterrupted (see John viii. 51, 52. xi. 26.), and eternal. And to this reason of Eve's name St. John plainly alludes in his 1st Epistle ch. i. 2, when he says, that *The Life*, meaning Christ, was manifested, εφανερωθη. Comp. *Zab* I.

And as Christ, so the Holy Spirit is called *Life*, i. e. as the *Nicene Creed* expresses it, the *giver of life*. Rom. viii. 10; and in Rev. xxii. 1, He is, as the supporter of eternal life, represented by a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

ZΩNH, ης, η, from the Heb. וָחַו to encircle, gird round, whence as a N. fem. plur. וָחַוִּים girdles, zones. 1 K. xxii. 38. See Heb. and Eng. Lexicon in וָחַו.

A girdle, which was anciently worn about the waist, as it is in the East to this day, to confine the loose flowing garments of those nations. Acts xxi. 11. John the Baptist wore one of leather, even as his type Elijah had done. Mat. iii. 4. Mark i. 6. Comp. 2 K. i. 8.

The disciples are commanded, Mat. x. 9. Mark vi. 8, to provide no money, εις τας ζωνας, literally, in their girdles, which were probably made into a kind of purse, as is still usual in the Eastern countries. Thus Dr. *Shaw*, Travels, p. 227, speaking of the dress of the Arabs in Barbary, says, "One end of (their girdles) being doubled back and sewn along the edges serves them for a purse, agreeable to the acceptance of the word ζωη in the Scriptures, which in Mat. x. 9, and Mark vi. 8 (adds he in a note), we render a purse."

The Roman soldiers used in like manner to carry their money in their girdles; whence in *Horace*, Qui zonam perdidit means one who has lost his purse. Epist. ii. lib. ii. lin. 40; and in *Aulus Gellius*, lib. xv. cap. 12, C. Gracchus is introduced saying, Cum Romæ profectus sum, Quirites, zonas quas argenti plenas extuli, eas ex provincia inanes retuli. Those girdles which I carried out full of money when I went from Rome, I have at my return from the province brought home empty." See more in *Wetstein* on Mat. x. 9.

Zωννυω, or ζωννυμι, from ζωη, which see, or immediately from the Heb. וָחַו to gird round.

To gird. occ. John xxi. 18, twice; where the latter part of the verse seems to allude to Peter's having his bands stretched out, and girded to the two arms of the cross, and being thus, according to the Roman mode of execution, carried or led about the city of Rome, previously to his crucifixion. See more in *Wolfius* and *Wetstein* on the text. I add *Theophylact's* Note, Την επι τε σαυρα εκτασιν, και τα δεσμα δηλοι. He shews (Peter's) extension on the cross, and his being bound."

Zωοποιω, ω, from ζωος alive, and ποιο, perf. mid. of οβλ. γενω to form, make, whence also γονη generation, and γονος offspring..

I. In the profane writers, To procreate, or produce an animal, or to bring forth alive. See *Wetstein* on Luke xvii. 33.

II. In the N. T. To preserve alive. occ. Luke xvii. 33. (comp. Mark viii. 35. Luke ix. 25, where the word is σωσει) Acts vii. 19, εις το μη ζωοποιησθαι, That they might not be preserved alive, or live."

In

In this latter sense, which seems *bell-nifical*, the word is frequently used by the LXX, answering to the Heb. *חיה* to live, or *חיה* to cause or permit to live. See especially Exod. i. 17, 18, 22.

Ζωον, ε, το, from the masc. *ζωος* alive, living, which from *ζωω*, *ζω*, to live.

A living creature, an animal. Heb. xiii. 11. 2 Pet. ii. 12. Rev. iv. 6, 7, & al.

Ζωοποιεω, ω, from *ζωος* alive, and *ποιεω* to make.

To make alive, quicken, animate, enliven, to a natural, a spiritual, or an eternal life. occ. John v. 21. (comp. 1 Cor. xv. 36.) Rom. iv. 17. John vi. 63. 2 Cor. iii. 6. Gal. iii. 21. Rom. viii. 11. 1 Cor. xv. 22, 45. 1 Pet. iii. 18. 1 Tim. vi. 13; on which last text comp. Neh. ix. 6.

H.

H

H

H, η, *Eta*. The seventh letter of the more modern Greek alphabet, but the eighth of the ancient, whence, as a numeral character, η is still used for *eight*. In the Cadméan alphabet H corresponded to the Hebrew or Phenician *Heth* in form, name, and order, and no doubt in power, or sound also, which, it is certain from ancient Greek inscriptions still remaining, was that of an *aspirate breathing*, like the Roman H. The latter Greeks, however, made it the mark of their *E long*, whereas the ancient, like the Hebrews and Phenicians, had but one character, namely E, for E whether pronounced long or short. So *Plato* in *Cratylo*, ε γαρ η εχρωμεθα αλλα ε το παλαιον, for anciently we did not use η, but ε." The ingenious Dr. *Bayly*, in his *Introduction to Languages*, part iii. p. 5, gives us from *Montfaucon*, *Palæograph. Græc. lib. ii. cap. 4*, two Athenian inscriptions written in the old Ionic character about the time of the Peloponnesian war, 450 years before Christ; in which may be seen the use of H for an *aspirate*, of E for H, and of O for Ω; but for the form of the letters I must, for want of proper types, refer to *Montfaucon* and Dr. *Bayly* themselves.—The inscriptions are:

ΕΡΕΧΘΕΙΔΟΣ
 ΗΟΙΔΕ : ΕΝΤΟΙ : ΠΟΛΕΜΟΙ :
 ΑΠΕΘΑΝΟΝ : ΕΝΚΥΠΡΟΙ : ΕΝΑΗ
 ΤΗΤΟΙ : ΕΝΦΟΙΝΙΚΕΙ : ΕΝΑΙΕΤΣΙΝ :
 ΕΝΑΗΤΗΝΕΙ : ΜΕΓΑΡΟΣ
 ΕΝ : ΤΟ : ΑΤΤΟ ΕΝΙΑΤΤΟ :
 ΣΤΡΑΤΕΓΟΝ : ΦΑΝΥΛΛΟΣ : ΑΚΡΥΠΤΟΣ :

In more modern Greek thus :

Ερεχθείδος
 Οἶδε ἐν τῷ πολέμῳ
 Ἀπεθάνον ἐν Κυπρῶ, ἐν Αἰ-
 νῶ, ἐν Φοινικῇ, ἐν Ἀλιευσίῳ,
 ἐν Αἰνῇ, Μεγαροῦ
 ἐν τῷ αὐτῷ Ἐνιαυτῷ.

Στρατῆγον, Φανύλλος, Ἀκρυπτός.

Montfaucon informs us, that the three last words are the beginnings of so many columns, where the names of the deceased are inscribed in a long series.

H.

I. A Conjunction, from the Heb. *ו* whether? See Gen. xxvii. 2. Num. xiii. 20. 1. *Either*, or. Mat. v. 17, 36. vi. 24, 31, & al. freq. In 1 Cor. xi. 27, the *Alexandrian*, *Cambridge*, and two later MSS for η *ωνη* read καὶ *ωνη*, and in this reading they are supported by the first Syriac, (and by the latter in Marg.) the Arabic, Æthiopic, and Coptic versions. See *Wetstein*, *Griesbach* and *Macknight*.

2. After

2. After Comparatives, *Than*. Mat. x. 15. xi. 22, 24. xxvi. 53. Acts xxiv. 11. xxv. 6.

3. *Rather than, more than*. Mat. xviii. 8, 9. Mark ix. 43. Luke xv. 7. xvii. 2. xviii. 14. 1 Cor. xiv. 19, where see *Bowyer's* Conject. But in these passages *μαλλον* rather seems to be understood, which word is expressed, John iii. 19. Acts v. 29. xx. 35, & al. *Bos*, in his Ellipses under *Μαλλον*, shews that *η* is used in the like elliptical manner by the best Greek writers: and to the instances he has produced many more might be added. Comp. *Kypke*.

4. *Save, except*. John xiii. 10. Acts xxiv. 21.

5. *Αλλ' η*, *But rather*. Luke xii. 51.

6. *But, unless*. 1 Cor. iii. 5. 2 Cor. i. 13. So *Plato* in *Phædo*, § 12, p. 183. edit. *Forster*. "For the philosopher will be firmly of opinion, *μηδαμυ αλλοθι καθαρως ενλευξεσθαι φρονησει*, ΑΔΑ' Η *εκει*, that he will no where meet with wisdom clearly but there, i. e. in *Hades*." See *Hoogheveen's* Note on *Vigerus De Idiotism*. cap. viii. sect. 1. reg. 11.

II. An Adverb,

1. Of interrogation, from the Heb. *נ* interrog. It denotes a question asked, *What ? num ?* Mat. xx. 15. 1 Cor. ix. 6. xi. 14. xiv. 36, "That *Scotticism*, whether did the word of God come forth from you *alone ?* would be the exactest rendering of *Η αφ' υμων*, &c." *Doddridge*. And in this sense of *asking a question* with some degree of *earnestness* I apprehend it is used also Mat. vii. 9. xii. 29. So *Lucian*, *Reviv*. tom. i. p. 405. *Η τι γαρ αν ειπειν εχοι ;* For what can he say ?" See *Blackwall's Sacred Classics*, vol. ii. p. 164, 5.

2. Of affirmation, *Indeed, truly, verily*. And I think it is applied in this sense, as being a proper mark of a *strong breathing*, such as men commonly use in a *vehement affirmation*. The particle *Η* is often thus used in the profane writers, particularly in *Homer* (see II. i. lin. 78, 229, 232, 240, & al. freq.); but is not so applied when single in the N. T. Comp. under *Μην*.

Ηγεμενεω, from *Ηγεμων*.

To be a governour, or president. occ. Luke ii. 2. iii. 1. Comp. under *Απο-Ιραχη*.

Ηγεμονια, ας, η, from *Ηγεμων*.

Government, reign. occ. Luke iii. 1, where *Kypke* cites *Appian* and *Josephus* using *ηγεμονια* in like manner for the *Roman imperial authority*.

Ηγεμων, ονος, ο, from *ηγεμοι*.

I. Properly, *A leader or guide of the way*. Thus used in the profane writers, as by *Xenophon* (in *Scapula*), *οδω λαζειν* *ΗΓΕΜΟΝΑ*, to take a *guide of the way*."

II. *A leader, governour, prince*. Mat. ii. 6. x. 18. xxvii. 2, 11, 14. Acts xxiii. 24, 26. 1 Pet. ii. 14. It may be worth observing, that *Josephus*, *Ant. lib. xviii. cap. 4, § 1*, gives *Pilate* the same title of *Ηγεμων*, as *St. Mat.* does xxvii. 2, &c. and *St. Luke*, ch. xx. 20. See *Campbell's Prelim. Disfertat.* p. 378.

ΗΓΕΟΜΑΙ, εμαι, from *αγω* to bring, lead, or immediately from the Heb. *הגיד* to bring forth, remove.

I. With a Dative of the Person, *To lead, guide in a way*, q. d. *to bring on, or forwards*. Thus *Herodotus*, *ΗΓΟΤΜΑΙ σοι την οδον*, *I lead you in (as to) the way ;* *Aristophanes* in *Plut. lin. 15*, *Οι γαρ βλεποντες τοις τυφλοις* *ΗΓΟΤΜΕΘΑ*, *For we who see lead the blind*." See *Scapula*.

II. With a Genitive, *To lead, be the chief or principal*. Acts xiv. 12, *επειδη αυτος ην ο ηγεμενος τε λοισ*, "*because he was the leader of the discourse ;* on which account they thought he might more probably be their god of eloquence. *Iamblicus* calls him *Θεος ο των λοφων ηγεμων*, with a remarkable correspondence to the words of the sacred historian. See other learned illustrations of this text cited by *Mr. Biscoe* at *Boyle's Lect.* chap. viii. § 8. p. 313, 314." *Doddridge*. See also *Elfner*, *Wolfius* and *Weissin* on the place. Acts xv. 22, *Ανδρας ηγεμενες*, *Leading or principal men*.

III. With the Preposition *επι*, and an Accus. *To lead, preside, govern, rule*, whether in a temporal sense, as Acts vii. 10. (In *Lucian*, *Pseudomant. tom. i. p. 904*, we have, *Ο τοτε ΗΓΟΤΜΕΝΟΣ Βιθυνιας*, "*The then governour of Bithynia*.")—or in a spiritual one (governing a Genitive), Heb. xiii. 7, 17, 24. Comp. Luke xxii. 26. Mat. ii. 6.

IV. *To think, esteem, reckon*, from the Heb. *הגה* to meditate. Acts xxvi. 2. 2 Cor. ix. 5.

ix. 5. Phil. ii. 3. 1 Thess. v. 13, & al. freq. On Phil. iii. 8, Kypke cites *Xenophon* several times using the phrase ΖΗΜΙΑΝ ἡγοῦμενος for reckoning or esteeming as a loss.

Ἡδεῖν, εἰς, εἰ, Pluperf. Aët. Attic of εἰδέναι to know, by syncope for ἡδῆκναι. John i. 31, 33. iv. 10. v. 13, & al. freq.

Ἡδῶς, Adv. from ἡδύς sweet, which may be derived either from the Gr. ἡδω to please, which from the Heb. נָחַד delight, dropping the ך (which letter, however, appears again in others of it's Greek derivatives, as in ἀνδάνω to please, εὐδανός pleasant, ἡδανός sweet, ἡδονή pleasure); or else ἡδύς may be from the Heb. דִּמְרִית the myrtle-tree, which is very remarkable for it's sweetness or fragrantcy, not only of it's flowers, but also of it's leaves. Gladly, willingly, with pleasure. occ. 2 Cor. xi. 19. Mark vi. 20. xii. 37. So in *Plato*, Phædon, § 14. p. 188. edit. *Forster*: ἡδῶς ἂν ἀκούσαιμι, I would gladly bear."

Ἡδῆ, An Adv. of time, q. d. ἡδε for (τῇδε) τῇ ὥρᾳ namely, at this very time, or perhaps corrupted from the Heb. עַתָּה now, to which ἡδῆ often answers in the LXX.

I. Now, already, at, or by this time. Mat. v. 28. xiv. 15. xxiv. 32. John xi. 39, & al.

2. Already, i. e. without mentioning, or insisting upon any thing further. 1 Cor. vi. 7. See *Rapheus* on the place.

3. Ἡδῆ δὲ καὶ, And moreover, yea moreover, quinetiam, quin imò etiam. Mat. iii. 10. Luke iii. 9. *Rapheus* has shewn that both *Herodotus* and *Polybius* apply the phrase in the same sense.

4. Ἡδῶς wrote, Now at length. So the Vulgate version, tandem aliquando. Rom. i. 10. Phil. iv. 10; where *Wetstein* cites the Greek writers using these two particles in the same manner; and on Rom. Kypke observes, that they denote a strong desire either of averting some inveterate evil, or of obtaining some long expected good, and shews that they are thus applied by *Josephus* and *Dionysius Halicarn.*

Ἡδιστα, Neut. Plur. superlat. of ἡδύς (which see under Ἡδῶς) used adverbially.

Most gladly or willingly, with the greatest pleasure. occ. 2 Cor. xii. 9, 15.

ἩΔΟΝΗ, ἡς, ἡ. The Greek Etymologists derive it from ἡδω to please, but it may

be better deduced immediately from the Heb. נָחַד delight, whence also εὐδανός pleasant.

I. Pleasure. occ. Luke viii. 14. Tit. iii. 3. 2 Pet. ii. 13.

II. Lust, the desire of sensual pleasure. So *Hesychius*, ἐπιθυμία. occ. Jam. iv. 1, 3, where the Vulg. concupiscentiis, q. d. lusts, concupiscences. Comp. Tit. iii. 3.

In the N. T. it is generally used in a bad sense. How similar is that passage of *St. James*, ch. iv. 1, to this of *Plato*: Καὶ γὰρ πολεμῶς καὶ στάσεις καὶ μάχας ἔδεν ἄλλο παρέχει ἡ τοῦ σώματος αἰτία ἐπιθυμία." Phædon, § 11. p. 178. edit. *Forster*.

Ἡδυσσοῦν, ε, το, from ἡδύς sweet, and οσμή smell.

Mint, a kind of herb, so called from it's sweet smell. occ. Mat. xxiii. 23. Luke xi. 42. Ἡδυσσοῦς, ὅτι δὲ μινθῆν, Ἡδυσσοῦς, but some call it mint," says *Dioscorides*, cited by *Wetstein*. So *Galen*, lib. vi. Simplic. Ἡδυσσοῦς, ἐνίοι δὲ μινθῆν προσ-αγορεύουσι.

Ἡθος, εος, ες, το, from ἔθος, which see.

Manner, custom, Ἡθεα, ἡθῆ, τα, Manners, morals. occ. 1 Cor. xv. 33, where Φθειροῦσιν, &c. is an Iambic verse of *Menander*'s.

ἩΚΩ, from the Chald. הָךְ (which from the Heb. הָלַךְ to come.

I. To come, denoting local motion. Mark viii. 3. John iv. 47. Acts xxviii. 23. Comp. Mat. viii. 11. xxiv. 50. Luke xv. 27. To come (ἡκναι) to Christ is to believe on him. John vi. 37, in which sense ἐρχομενον, coming, is used in this very verse. Comp. ver. 35. chap. vii. 37, 38, and Mat. xi. 28.

II. It is spoken of Christ in respect of his incarnation and birth into this world, Heb. x. 7, 9.—and of his conversation among men as the messenger of God, John viii. 42. Comp. 1 John v. 20.

III. To come, of time. Mat. xxiv. 14. Luke xiii. 35. xix. 43. John ii. 4, in which last text ἡκει, cometh, is used for the past is come, as *Rapheus* observes the V. ἡκω in the present tense is often applied in *Xenophon*.

IV. To come, happen, spoken of events. Mat. xxiii. 36. Rev. xviii. 8.

ἩΛΙ, Heb.

Eli, Heb. אֵלִי, My God. occ. Mat.

xxvii. 46. Comp. Pl. xxii. 2, in the Heb. and Ελωϊ above.

***ΗΑΙΚΙΑ**, ας, ῆ. The Greek Etymologists derive it from ἡλίκος *bow great*, which see; but it may be from the Heb. הָלַךְ *to proceed*, as it is said, Luke ii. 52, *Jesus προεκοπή* — ἡλίκια, *proceeded, advanced, in stature or age*.

I. *Stature*. occ. Luke xix. 3. Comp. Luke ii. 52. Eph. iv. 13.

II. *Age*. occ. John ix. 21, 23. (See under Εχω X.) Heb. xi. 11. Comp. Mat. vi. 27. Luke xii. 25, in which latter texts it seems to signify the *age of a man*, or *the duration of human life*. See *Weststein* and *Doddridge* on Mat. and an excellent Note of *Campbell's* on Luke, and comp. Πηχυσ.

***ΗΑΙΚΟΣ**, η, ον, from the Heb. חֵלֶק *a part, portion, share*, (with ἦ interrogat. prefixed) which from the V. חֵלֶק *to part, share*.

How great (q. d. *bow great a part, or share*). It is used either interrogatively, or indefinitely. occ. Col. ii. 1. Jam. iii. 5.

***ΗΑΙΟΣ**, ε, ὅ, plainly from the Heb. הָלַךְ *to shine*, whence also ἔλα, or ἔילה *the shining or splendour of the sun*.

I. *The sun, the solar orb, fire, or flame*. Rev. xxii. 5, where φῶλος ἡλίου is evidently parallel to אֹרֶךְ הַחַמָּה *the light of the solar flame*, Isa. xxx. 26, which the LXX there render φῶς ἡλίου. 'Ηλῖος is also used in that version for חַמָּה in two other passages, Cant. vi. 10. Isa. xxiv. 23; as it is for חַמָּה *the solar orb, or fire*, Jud. xiv. 18. Job ix. 7. Comp. Heb. and Eng. Lexicon under חַמָּה and חָרָם.

II. *The sun, or solar light*. Thus it most generally signifies in the N. T. And thus throughout the LXX (except in the fore-cited texts and three more, in one of which, Job xxxi. 26, it corresponds to אֹרֶךְ *the light*) it constantly answers to the Heb. אֵשׁ, *fire*, which undoubtedly denotes not *the orb, or fire*, but * *the light, of the sun*. See Mat. xiii. 6. Mark iv. 6. (Comp. Gen. xxxii. 32, in LXX, and Heb.) Mark i. 32. Luke iv. 40. (Comp. Gen. xxviii. 11.) Mat. xiii. 43. (Comp. Dan. xii. 3.) Mat. xxiv. 29. (Comp. Isa. xlii. 10. Ezek. xxxii. 7.) Acts ii. 20.

* Comp. Heb. and Eng. Lexicon under אֵשׁ II. and the Authors there cited.

(Comp. Joel ii. 31.) Acts xiii. 11. (Comp. Ecclef. vi. 5. xi. 7.) Mat. xiii. 43. xvii. 2. Rev. i. 16. (Comp. Job xxxi. 26.) Rev. vi. 12. (Comp. Joel iii. 15.) Rev. vii. 16. (Comp. Pl. cxi. 6. Jon. iv. 9.) Rev. xii. 1. (Comp. Pl. civ. 2. Mal. iii. 20, or iv. 2. Wild. v. 6. Rom. xiii. 14. Gal. iii. 27.)

It must be further remarked, that in the profane writers likewise, and in the popular language of the Greeks, 'Ηλῖος signifies not only the *orb, or fire*, but also the *light, of the sun*. This is put beyond dispute by a passage cited by the Rev. and learned *William Jones*, in his excellent *Essay on the First Principles of Natural Philosophy*, p. 203, from *Sallust* the Philosopher, who has expressly remarked: † Τὸ 'Ηλῖος τὴν ΣΦΑΙΡΑΝ, καὶ τὴν ἀπὸ τῆς σφαίρας ΑΚΤΙΝΑ, 'ΗΛΙΟΝ ἐν συνήθειᾳ καλεῖμεν, We usually call the *orb* of the sun, and the *ray* proceeding from that orb, 'Ηλῖος." And thus in the Poet *Mimnermus*, Περὶ βίης, *Concerning human life*, 'Ηελῖος is used for the *solar light*,

— Μινυθα δὲ γίνεταί 'Ηἷος
Καρπός, ὅσον τ' ἐπὶ γῆν ΚΙΔΝΑΤΑΙ 'ΗΕΛΙΟΣ.

— Short is our youthful time,
As whilst the sun is spread upon the earth.

Homer in like manner speaking of the *morning light*, II. viii. 1,

ΗΩΣ ΜΕΝ ΚΡΟΚΟΠΕΠΛΟΣ ΕΚΙΔΝΑΤΟ ΠΑΡΑΝ ὈΨ' Αἶαν.
The saffron morn was spread upon the earth.

In which passage the style of the Poet, as usual, agrees with that of scripture. Thus in Joel ii. 2, we read of דָּוָן *the dawn* פָּרַשׁ *spread upon the mountains*.

Suicer, in his *Thesaurus* under 'Ηλῖος III. 1. cites the following passage from *Clemens Alexandr. Strom.* iii. p. 428, Τὸν τῆς ἡμέρας αἰλίον, καὶ πατέρα τῶ φῶτος 'ΗΛΙΟΝ ὁ Θεὸς ΕΞΕΧΕΕΝ ἀνωθεν ἰσαν ἐπὶ γῆς ἀπ᾽ αὐτοῖς βλεπεῖν δυναμένοις, God hath from above poured forth (effudit) the sun, the author of the day, and the father of light, equally upon all who can see." And that the English word *sun* was sometimes applied in the same sense by our ancestors, evidently appears

† *Sallustius De Diis & Mundo*, published amongst the *Opuscula Mytholog. Ethic. & Physic.* by *Thomas Gale*.

by an old Chronicle preserved in the *Gentleman's Magazine* for July 1762, p. 306. It begins thus: On Tuesday, January 27, 1607, about nine in the morning, the sunne being fayrly and bryghtly spred, &c." And it is still thus frequently used in our common discourse, as when we speak of *walking or sitting in the sun*, * of the sun's being bot, &c.

* ΗΑΟΣ, α, ο, from Heb. חָלַל to pierce.

A nail. occ. John xx. 25.

* ΗΜΕΙΣ, ων, υ, ας, We, us, plur. of Εγώ I, which see.

* Ημερα, ας, η, † from the more simple ημαρ a day, which from Heb. הַיּוֹם, or יוֹם to tumultuate, agitate, (whence the N. יוֹם a day) and אור the light.

I. A day, which consists in the tumultuous motion or agitation of the light reflected from the earth, and by it's interposition separated from the dark spirit, or gross air, whilst the sun is above the horizon. Mat. xx. 6, 12. John xi. 9. Acts xii. 18. xxvi. 13. xxvii. 29, 33, 39. On 2 Pet. iii. 8, see the passages cited by *Wetstein*.

The expressions τεσσαρακοντα ημερας και τεσσαρακοντα νυχτας, forty days and forty nights, Mat. iv. 2, and τρεις ημερας και τρεις νυχτας, three days and three nights, Mat. xii. 40, though agreeable to the Hebrew idiom (see Gen. vii. 4. Exod. xxiv. 18. Jon. i. 17.), yet are not merely *hebraical* or *bellenistical*, as is evident from *Herodotus*, lib. iii. cap. 129, Επ' ΕΠΤΑ μὲν δὲ ΗΜΕΡΑΣ και ΕΠΤΑ ΝΥΚΤΑΣ ὑπο τῷ παρσενος καὶς ὁ Δαρειος ἀγρυπνησιν εἰχέλο. For seven days and seven nights Darius by this misfortune continued sleepless." So *Theocritus*, Idyll. ii. line 86,

Κεῖμαι δ' ἐν κλόνῃσι ΔΕΚ' ΑΜΑΤΑ και ΔΕΚΑ ΝΥΚΤΑΣ.

For ten days and ten nights in bed I lay."

* Comp. Exod. xvi. 21. 1 Sam. xi. 9. Neh. vii. 3.

† The derivation of ημερα here proposed seems much more probable than that from ημερος gentle or tame, because appointed for tame creatures; or from νῆας the morning, and μοῖρα a part, q. d. the daughter of the morning; or from ημερα to desire, because it is to amiable and desirable to all men, though *Plato* (in *Cratylus*) says the Ancients called ημεραν ημεραν on this last account. See *Leigh* and *Mintert*.

II. Figuratively, Time for work or labour. John ix. 4. Comp. Mat. xx. 6, 12.

III. The day of eternal life, as opposed to the spiritual darkness of our present state. Rom. xiii. 12.

IV. A day, comprehending both the day and night, a *nachtbemer*. Mat. xv. 32. xvii. 1. Acts xxviii. 7, 12, 14. Ημεραν εἰς ημερας, Day after day. occ. 2 Pet. ii. 8. The LXX use the same phrase, Esth. iii. 7, for the Heb. מִיּוֹם לַיּוֹם, from day to day. Not that this expression is merely *hebraical* or *bellenistical*, for *Kypke* cites it from *Euripides*, *Rhesus* line 445, and from *Heniochus* in *Stobæus*, *Serm.* xxxix. p. 241. Ημερα και ημερα, Day by day. 2 Cor. iv. 16. This seems an *hebraical* expression, taken from the Heb. יוֹם יוֹם, Esth. iii. 4. Ps. lxxviii. 20, or from כִּיּוֹם בְּיוֹם, 1 Sam. xviii. 10.

V. Ημεραι, αι, Days, time measured by days. Εν ταῖς ημεραις ῥεχίναις, In those days, Mat. iii. 1. This seems an *bellenistical* phrase, taken from the LXX, who use it Gen. vi. 4. Jud. xvii. 6. xviii. 1. xix. 1, & al. for the Heb. בַּיּוֹם הַהוּא, for which a classical Greek writer would rather have said, ἐν ἐκείνῳ τῷ καιρῷ, or χρόνῳ, or κατ' ἐκεῖνον τὸν καιρὸν, or χρόνον. The expressions ελευσονται ημεραι, and ερχονται ημεραι, the days shall, or do, come, which we have Mat. ix. 15. Luke v. 35. xvii. 22. xxiii. 29, & al. are also *bellenistical*; the latter is used by the LXX, Jer. xxxi. 27, 31. Amos iv. 2, for the Heb. מִיּוֹם בָּאִים.

VI. Ημεραι, αι, Days, time, of life or office. Mat. ii. 1. xxiii. 30. Luke i. 5. iv. 25. xvii. 28. Comp. Heb. v. 7. This phrase ἐν (ταῖς) ημεραις is likewise *bellenistical*, often used in the LXX for the Heb. בַּיּוֹם, Jud. v. 6. 1 Chron. i. 19. iv. 41. v. 10, 17. A classical author, for ἐν ημεραις Ἡρώδῃ, &c. would say ἐφ' Ἡρώδῃ.

VII. Εκείνη η ημερα, That day; means that great day of the Lord, the day of judgement. Mat. vii. 22. Luke x. 12. 2 Thess. i. 10. 2 Tim. i. 18. iv. 8. But in Heb. x. 25, The day seems to import the day of the destruction of the Jewish state.

From the frequent mention in the S. S. of the great day of judgement under the names of that day, the last day, the day of the Lord Jesus, the day of Christ, the day of judgement, &c. we may account for the

the following very uncommon sense, in which the word is once used by St. Paul.

VIII. *Judgement.* occ. 1 Cor. iv. 3, where observe that ἀνθρώπινῃς ἡμέρας, literally *man's day*, is spoken in opposition to the *coming of the Lord*, ver. 5, and to Ἡ ἡμέρα, *THE Day*, i. e. *the day of the Lord* namely, ch. iii. 13, where the Vulgate hath *Dies Domini*.

Ἡμέτερος, α, ον, from ἡμεῖς *we, us*.

Our. Acts ii. ii. xxiv. 6.

Ἡμιθανής, εος, ες, ό, ή, from ἡμι *half* (see ἡμισυς), and θανόν, 2 aor. of θνήσκω *to die*, borrowed from δεινῶ *to smite*.

Half dead. occ. Luke x. 30.

Ἡμισυς, εια, υ. *Mintert* derives it from ἡμι *half*, and ισος *equal*; but I apprehend, that it may be better deduced from the Heb. מחצת *half*, with ה emphatic prefixed, and that ἡμι should be considered as an abbreviation of ἡμισυς.

Half. Neut. Ἡμισυ, εος, ες, το, Plur.

ἡμισυα, η, τα, *The half.* occ. Mark vi. 23.

Luke xix. 8. Rev. xi. 9, ii. xii. 14.

Ἡμισιον, ε, το, from ἡμι *half*, which see under ἡμισυς, and ὥρα *an hour*.

An half hour, half an hour. occ. Rev. viii. i.

Ἡμφοισμενος, Particip. Perf. Pass. of Ἀμφιεννυμι, which see among the Anomalous Verbs, in Grammar, § 16.

Ἡνικα, An Adv. of time, perhaps from εαν or ην *when*, and νικω *to come*, q. d. *when it (the time) comes*.

When. occ. 2 Cor. iii. 15, 16.

Ἡπερ, An Adv. from η *than*, and περ *truly*.

Than truly, than. occ. John xii. 43.

ΗΠΙΟΣ, ε, ό, ή. The learned *Damm*, Lexic. Nov. Græc. derives it from ἔπω *to follow*, as denoting one who readily follows the will of another, and is ready to do what he desires or wants; but it may perhaps be from the Heb. יפה *beautiful*.

Placid, mild, gentle, easy. occ. 1 Thess. ii. 7, (where see *Wetstein*.) 2 Tim. ii. 24.

Ἡρεμος, ε, ό, ή. It seems formed, as the Lexicons remark, by transposition, from ἡμερος *tame, gentle*, which is properly opposed to ἀγριος *wild*, and so may be thought a derivative from the Heb. ימר *to change, alter*, as the natural dispositions of animals, originally wild, seem to be, *when tamed*.

Quiet, composed. occ. 1 Tim. ii. 2:

Ἡρωδιανοί, ων, όι, from Ἡρώδης *Herod*.

A name formed with a Roman or Latin termination, like Χριστιανός, which see, and *Wetstein* on Mat. xxii. 17. *Herodians*, a sect, or rather a party or faction, among the Jews, so called from *Herod the Great*. It is probable, from a comparison of Mat. xvi. 6, with Mark viii. 15, that they were a *branch of the Sadducees*: And, besides the impious principles of that sect, they seem to have been particularly attached to the family of *Herod*, and consequently to the Roman government, by which *Herod* had been made and continued king, and which, at the time of our Saviour's public ministry, favoured and protected his two sons, *Herod Antipas* and *Philip*, in their respective tetrarchies. (Comp. under Τετραρχίας.) And as *Herod*, to ingratiate himself with *Augustus* and the great men of Rome, had in many things acted contrary to the law and religion of the Jews, by * introducing the heathenish customs of the Romans into Judea, and even by † building temples, and erecting images elsewhere for idolatrous worship, and particularly in honour of *Augustus*; so his partizans, the *Herodians*, seem, like him, to have professed indeed the Jewish religion, but to have corrupted it by occasionally complying with the pagan customs of their Roman masters, pleading probably, as ‡ *Herod* himself did, that they acted not thus of their own accord, but in obedience to the superiour powers. And this wicked *occasional conformity to heathenism* seems to be what our Saviour particularly means by the *leaven of Herod*, (Mark viii. 15.) or of the *Herodians*, as indeed some copies read, τῶν Ἡρωδιανῶν. (See *Mill* and *Wetstein*.) Thus the *Herodians* were, both in their

* *Herod* instituted games after the Roman manner in honour of *Cæsar*, and even built a theatre in Jerusalem adorned with images of men; as *Josephus* informs us, Ant. lib. xv. cap. 8. § 1, 2. Yea he went still farther; for he dedicated and erected, out of respect, no doubt, to the Romans, a golden eagle over the great gate of the temple, κατεσκευασκεν δὲ ὁ βασιλεὺς ὑπὲρ τῆς πυλῶνος τῆς μεγάλης τῆς ναὸς ἀνάθημα καὶ λίαν πολυτέλες, αὐτὸν χρύσειον μέγαν; says the same *Josephus*, Ant. lib. xvii. cap. 6. § 2.

† *Josephus*. Ant. lib. xv. cap. 9. § 5. Comp. De Bel. lib. i. cap. 21. § 3, 7.

‡ *Josephus*. ut sup.

religious

religious and political principles, most diametrically opposite to the *Pharisees*. How keen then must have been the malice of the latter against Christ, that, in order to destroy him, they would join in consultation with such impious wretches as they must have esteemed the *Herodians*!

As to the question which the *Pharisees* and *Herodians* in concert proposed to Christ, about the lawfulness of giving tribute to *Cæsar*, it is generally supposed (to use the words of *Doddridge*) that "they hoped to have insnared him, whatever answer he could have returned. If he asserted on the one hand, that tribute was to be paid to *Cæsar*, the *Pharisees*, who generally maintained (as *Judas* the *Gaulonite* had done) that such a subjection to a foreign power was inconsistent with the privileges of God's peculiar people, would have endeavoured to expose him to popular resentment, as betraying the liberties of his country. On the other hand, had he denied the lawfulness of this tribute, the *Herodians* would have had a very plausible pretence of accusing him to the *Roman* power, as a seditious person." Thus the Doctor*. But considering the terms of that hypocritical address with which they introduce their question, *Tbou carest not for any man, tbou regardest not the person of men, but teachest the way of God in truth*; and of the question itself, *Is it lawful to give, δαυαι (not ἀποδευαι to pay), tribute to Cæsar, or not? Shall we give, δαμεν, or shall we not give?* and especially reflecting, that on this occasion they sought, as St. Luke informs us, chap. xx. 20, to deliver up Christ to the power and authority of the *Roman* † government, it rather seems, that they expected our Saviour would answer their

enquiry in the negative. But then as the *Pharisees* in general were notoriously of the same sentiments, it would not have been decent for such good men to have accused Christ to *Pilate* on this account; nor would it have been convenient, for another very strong reason, lest they should thereby have lost their popularity, and forfeited their influence with the people, who were generally infected with the seditious principles of *Judas the Gaulonite*. The *Pharisees*, therefore, prudently associated with themselves the *Herodians*, who, on Christ's denying the lawfulness of giving tribute to *Cæsar*, would, no doubt, have shewn their zeal for the *Roman* government by turning his accusers: And how glad his persecutors would have been of any foundation for such an accusation against him, may be fairly gathered by their actually bringing it, at his trial before *Pilate*, without any foundation at all, Luke xxiii. 2. occ. Mat. xxii. 16. Mark iii. 6. xii. 13.

For a fuller account of the *Herodians* see *Prideaux's* Connect. part ii. book 5, at the end, and *Doddridge's* Notes on Mark iii. 6, and Mat. xxii. 16.

Ἡθα, used, according to the *Æolic* and *Attic* dialect, for ἡσ-*tbou* wast, 2 pers. imperf. sing. of the verb εἴμι; the syllable *θα* is plainly from the Heb. אתה *Tbou*, whence ה generally, and sometimes הך is the suffix denoting the second pers. sing. preter of Hebrew verbs.

Tbou wast. Mat. xxvi. 69. Mark xiv. 67. See *Wetstein's* Note on Mat. xxvi. 69, who gives many examples of ἡθα being used in the purest *Attic* writers. Comp. also *Maittaire's* Dialects, p. 44, and observe, that in *Homer*—*θα* is often prefixed to the 2d person of other verbs besides the imperf. of εἴμι and its compounds. See inter al. II. iv. lin. 353. II. xix. lin. 180, 270. II. xxiv. lin. 551.

Ἡσυχάζω, from ἡσυχος quiet, which is plainly from the Heb. דָּוָן to restrain, impede action or motion.

I. To rest from labour. occ. Luke xxiii. 56.
II. To be quiet, live quietly. occ. I Thess. iv. 11.

III. To be silent, quiet from speaking. occ. Luke xiv. 4. It is not only used in this sense by the LXX, Neh. v. 8, for the Heb. דָּוָן, but *Kypke* shews that it is

* Comp. *Randolph's* View of our B. Saviour's Ministry, p. 277.

† It is well known to those who are acquainted with the *Roman* History, that never were crimes against the State, or, which were now reckoned the same, crimes against the Emperor, more strictly enquired after, nor more severely punished than during the reign of *Tiberius*. See *Wetstein's* Note on Mat. xxii. 17. *Tacit. Annal.* lib. i. cap. 72. & lib. iii. cap. 38. & *Crevier's* Hist. des Empereurs, tom. ii. p. 336.

- fo applied also by *Euripides*, *Plutarch*, *Philo* and *Josephus*.
- IV. *To acquiesce*. occ. Acts xi. 18. xxi. 14. Ἡσυχία, as, ἡ, from ἡσυχίος. See Ἡσυχάζω.
- I. *Quietness, quiet*. occ. 2 Theff. iii. 12.
- II. *Silence, quietness from speaking*. occ. Acts xxii. 2. 1 Tim. ii. 11, 12, where see *Wolfius*.
- Ἡσυχίος, ε, δ, ἡ, from ἡσυχίος, which see under Ἡσυχάζω.
- Quiet, peaceable*. occ. 1 Tim. ii. 2. 1 Pet. iii. 4.
- Ἡσῶι, from ἡσῶ better, or, and τοῖ truly.
- Whether truly, whether indeed, whether*. occ. Rom. vi. 16.
- ἩΤΤΑΟΜΑΙ, αἰμαί, either from ἡτλῶν *less, inferior*, or rather immediately from the Heb חת *to be broken, discouraged*, to which this word generally answers in the LXX, as Isa. viii. 9. xx. 5, & al.
- I. *To be overcome*, properly, as in battle, or in a law-suit. occ. 2 Pet. ii. 19, 20. On ver. 19, *Kypke* remarks, that ἡτλασθαι τι, *to be overcome by any one*, is rather an unusual construction; he however produces several instances of it from *Josephus*.
- II. *To be inferior*. occ. 2 Cor. xii. 13.
- Ἡτλημα, αἰος, το, from ἡτλαμαί.
- I. *A diminution, failure*. occ. Rom. xi. 12.
- II. *A failure, fault*. occ. 1 Cor. vi. 7.
- ἩΤΤΩΝ, ονος, δ, ἡ, και το—ον, either from Heb. חת *to be broken*, or from נחת *to come down, descend*, whence נחת under, lower.
- I. *Inferiour, less*, whence neut. ἡτλῶν, used adverbially, *less*. occ. 2 Cor. xii. 15.
- II. *Worse*. occ. 1 Cor. xi. 17.
- Ἡριε, 3d perf. sing. 2 aor. act. from αριεω. Comp. Αριημι IX. occ. Mark i. 34. xi. 16.
- Grotius* remarks, that this word is vox μονηρης, an unique which no one has observed except in Mark. *Kypke*, however, has found it in *Philo*, Legat. ad Caium, p. 1021, Ὁ μὲν ἐν Ἑλικῶν σκορπιῶδες ἀνδραποδὸν τὸν αἰσθητικὸν ἰὸν εἰς Ἰσδαίους Ἡφιέν, *Helicon* then, a scorpion-like slave, sent forth this Egyptian poison against the Jews."
- Ἡξεω, ω, from ἡχος.
- I. *To sound*, as an instrument of brass. occ. 1 Cor. xiii. 1.
- II. *To roar*, as the sea. occ. Luke xxi. 25. It is used in the same manner by the LXX, Jer. v. 22. l. 42, for the Heb. חמה *to tumultuate*. So *Homer* applies the adjective ἡχης, II. i. line 157,
- Θαλασσα π HXHEZZA.
- The sounding main.
- HXOΣ, ε, δ, Either from ἡχα perf. of αγω *to break*, as Latin fragor from the V. frango, anciently frago *to break*; or from Heb. חכה (Hiph. of נכה) *to strike*; for what is all sound but a peculiar vibration of the air striking upon the organs of hearing?
- I. *A sound*. occ. Acts ii. 2. Heb. xii. 19.
- II. *A report, fame*. occ. Luke iv. 37.



3, θ, *Tbeta*. The eighth of the more modern Greek letters, but the ninth of the ancient, whence in numbers 3 or θ denotes *nine*. In the Cadméan alphabet it answered to the

Hebrew or Phenician *Teth*, in name, order, and power, and in both it's forms, Θ and 3, approaches nearer to the Heb. ט, than to the Samaritan or Phenician letter.

ΘΑΛΑΣΣΑ,

ΘΑΛΑΣΣΑ, ης, ἡ. The best of the various Greek derivations of this word seems to be that proposed by Fuller, from ταρασσω *to disturb, agitate*, properly, as *water*, the tenuis τ being changed into the aspirate Σ, and ρ into λ. But may it not (like Αλς, which see) be still more probably deduced from the Heb. רלס *to urge, teaze, molest*, q. חללל, because continually molested with winds and storms?" The Heb. name of *the sea*, ים, which the LXX generally render θαλασσα, very well answers the Greek word according to either of the above etymologies, being in like manner derived from the V. ים or יםה *to tumultuate*.

I. *The, or A, sea*. Mat. xxiii. 15. Acts iv. 24. vii. 36. xiv. 15. Heb. xi. 29, & al. freq.

II. *Any large collection of water, a lake*. Mat. iv. 15, 18. Mark i. 16. John vi. 1, & al. freq. Thus the word is used in the LXX, answering to the Heb. ים, as Gen. xiv. 3. Josh. xii. 3. And so Theophylact on John vi. 1, Θαλασσαν λεγει την λιμνην τα γαρ συστηματα των υδατων ΘΑΛΑΣΣΑΣ εκαλεσεν ἡ θεια γραφη. He calls the lake a *sea*; for the Holy Scripture is wont to denominate collections of waters, *seas*."

III. *A sea, or great laver*. So the beloved Disciple saw in vision, Rev. iv. 6, ὡς * θαλασσα υαλινη, *as it were a glassy sea*, before the throne of God, correspondent to the brazen *sea* (Heb ים, LXX θαλασσα) in Solomon's temple, 1 K. vii. 23, and, like that, emblematical of the *troubles and afflictions*, (comp. under βαπτίζω VI.) and of the *purification*, of believers. In Rev. xv. 2, the *sea* appears mingled with *fire*, that is, *wrath*; and believers are represented as standing on the edge of it, having now gone through their *fiery* trials, and singing the song of *Moses*, as the Israelites did after having passed through the Red Sea, Exod. xv. Comp. Ταλινος.

Θαλπω, from θαλλειν ποιω *to cause to flourish, or thrive*.

To cherish, fovere. occ. Eph. v. 29. 1 Theff. ii. 7.

* Observe that the *Alexandrian*, and eighteen later MSS, with several ancient versions and printed editions, here read ὡς, which reading is approved by Vitranga and Wetstein, and received into the text by Grigbach.

Θαμσεω, ω, and —εομαι, εμαι, Pass. from θαμσος.

To be astonished, amazed, astounded, either with wonder, or fear. occ. Mark i. 27. x. 24, 32. Acts ix. 6.

ΘΑΜΒΟΣ, εος, ες, το, from the Heb. חמב *to faint, fail in mind*, which verb *Aquila* renders by θαμσεομαι, Pf. xlvii. or xlviii. 6. *to be astonished*.

Astonishment, amazement. occ. Luke iv. 36. v. 9, (where *Campbell*, whom see, *Terror*.) Acts iii. 10.

In one of the *Hexaplar* versions, θαμσος answers to the Heb. חמב *astonishment*. Deut. xxviii. 28.

Θανασιμος, ε, ο, ἡ, from θανατος *death*, q. θανατιμος.

Deadly, mortal. occ. Mark xvi. 18. The profane writers in like manner apply this word to a *deadly poison*, either elliptically, without φαρμακον, or with that N. expressed. See *Wetstein*, *Kypke* and *Whitby* on ver. 17.

Θανατηφορος, ε, ο, ἡ, from θανατος *death*, and φερω *to bring*.

Deadly, q. d. death-bringing. occ. Jam. iii. 8; where *Erasm. Schmidius* suspected it to be a *poetical* word; but *Wetstein* and *Kypke* have produced many instances of its being used by the prose-writers.

Θανατος, ε, ο, δ, from θανων 2 aor. of θνησκω or θαινω, which see.

I. *Death, natural or temporal*. Mat. x. 21. xvi. 28. Luke ii. 26, & al. freq.

II. *Figuratively, imminent danger of death*. 2 Cor. i. 10. xi. 23. On the former of which texts comp. ver. 8. and see *Alberti*, *Wetstein* and *Macknight*; on the latter comp. Isa. liii. 9, in Heb. and see *Kypke* on 1 Cor. xv. 31.

III. *Death, spiritual*. John v. 24. 1 John iii. 14. As *spiritual life* consists in constant communication with the *divine light and spirit*, who are *life*, (see under Ζωη III.) so *spiritual death* is the being separated from their blessed influence. See *Suicer's Thesaur.* under Θανατος II. b.

IV. *Death, eternal*. Rom. vi. 21, 23. Jam. v. 20. 1 John v. 16, 17, which in respect to the *natural or temporal* is called the *second death*, Rev. ii. 11, (where see *Vitranga*.) xx. 6, 14, and implies *everlasting punishment*. Rev. xxi. 8.

V. By an *abstraism* it denotes the *plague* or *pestilence*.

pestilence. Grotius, on Mat. xxiv. 7, says, the Heb. מִדָּ is thus applied, Jer. ix. 21. xviii. 21. (Comp. Jer. xv. 2.) But however this be, the LXX do certainly often use *θανατος* for the Heb. דָּבַר *the plague* or *pestilence*, as Exod. v. 3. ix. 3, 16. 2 Sam. xxiv. 13, 14. Ezek. xiv. 19, 21, & al. freq. So in Eccles. xxxix. 29, or 35, *θανατος* is joined with λιμός *famine*, doubtless in the same sense. occ. Rev. vi. 8, with which compare Ezek. xiv. 21. Rev. ii. 23. xviii. 8.

Θανατος, *ω*, from *θανατος death.*

I. *To put to death.* occ. Mat. x. 21. xxvi. 59. xxvii. 1. Mark xiii. 12. xiv. 55. Luke xxi. 16. Rom. viii. 36. 2 Cor. vi. 9. 1 Pet. iii. 18. In Mat. x. 21, Mark xiii. 12, the word seems to allude to the Jewish law, Deut. xvii. 7, by which, when any person had been guilty of idolatrous worship, *the hands of the witnesses were to be first upon him to put him to death.* That the unbelieving Jews extended this law to the Christians is evident from the case of St. Stephen, Acts vii. 58, where we find the *witnesses stripping off their clothes*, doubtless to assist in his execution, as is expressed Acts xxii. 20. Comp. Deut. xiii. 6—9.

II. Θανατωθῆναι τῷ νόμῳ, *To be dead to the law*, is *to be free from it*, even as a dead man is. occ. Rom. vii. 4. Comp. ver. 1, and ver. 6, ἀποθανόντες, as the MSS in general, with the ancient versions and many printed editions, read. See Mill, Wetstein and Griesbach. Place ἀποθανόντες between two commas, and connect *εν ᾧ* with νόμος.

III. *To mortify*; i. e. *to subdue and kill*, as it were, the deeds of the body, or “those carnal inclinations from whence all criminal indulgences of the body arise.” Doddridge. occ. Rom. viii. 13.

ΘΑΠΤΩ, 2d aor. ἔθαπον, 2d aor. pass. ἔλαφην.

To bury. Θαπῶ or Ταφῶ may be derived either from ἔθω to *cover over*; dropping the harsh letter *τ*, as in Ἀπῆναι from ἔπει; or else perhaps from the N. * תָּבַח, in Regim. תָּבַח, *an ark or chest*, referring to that very ancient custom (see Gen. i. 26.) of *burying* dead bodies in a *chest* or *coffin*, which was certainly

* Whence the Greek θίς, by which the LXX render the Heb. word, Exod. ii. 3, &c.

sometimes used among the *old Greeks*, and was probably among them *prior* to the method of burning them †. Acts ii. 29. v. 6, 9, 10. In Mat. viii. 21, 22. xiv. 12. Luke ix. 59, 60. xvi. 22. 1 Cor. xv. 4, it seems to denote not only *to bury*, or *inter*, according to it's usual sense in the profane writers, but also to include the ἐνταφιασμόν, *funerationem*, or *preparation of the body for burial by washing, anointing, &c.* Thus in the LXX, Gen. i. 26, it is used for the Heb. קָנַח *to embalm*, though in all other passages of that version it answers to קָבַר *to bury, inter, put into the ground or tomb.*

The above cited are all the passages of the N. T. wherein the word occurs.

On Mat. viii. 21, comp. Tobit vi. 14, and see Kypke.

Θάρρῶ, *ω*, from θάρσῶ, *ω*, or immediately from θέρω *to be warm.* See under θάρσος.

I. *To be confident, courageous, of good courage.* occ. 2 Cor. v. 6, 8. Heb. xiii. 6.

II. *To be confident, have confidence in.* occ. 2 Cor. vii. 16.

III. *To be confident, bold, to use freedom and authority.* occ. 2 Cor. x. 1, 2.

Θάρσῶ, *ω*, from θάρσος.

To have confidence or courage, to take courage. Mat. ix. 2. xiv. 27. John xvi. 33, & al. On Mat. xiv. 27, Θάρσετε—μη φοβείσθε, Wetstein cites from Aristophanes, Plut. line 1092, ΘΑΡΨΕΙ, ΜΗ ΦΟΒΟΥ, and from Herodotus, lib. i. cap. 9, ΘΑΡΨΕΙ, ΓΥΓΗ, ΚΑΙ ΜΗ ΦΟΒΕΤ—

Θάρσος, εὖς, ἄς, το, from θέρω, the Æolic 1st Future of θέρω *to be warm* (whence also the Æolians use θέρσος instead of θάρσος); for persons of a *warm* temper are naturally *confident* and *courageous*. Οἱ γὰρ ΘΕΡΜΟΙ ΚΑΙ ΘΑΡΨΕΙΣ, says Scapula.

Courage. occ. Acts xxviii. 15, ἔλαβε θάρσος, *He took courage*; where Kypke shews that λαμβάνειν θάρσος is a pure Greek phrase used by Dionysius Halicarn. and Josephus.

ΘΑΥΜΑ, αὐτος, αὐτο, from the Heb. תָּמַח, or תָּמַחַ, *to be astonished, wonder*, for which the LXX use the V. θαυμάζω, Pf. ἐθαύμασα. Eccles. v. 7. Jer. iv. 9. Hab. i. 5.

† See Pester's Antiquities of Greece, book iv. ch. 6.

Wonder,

Wonder, astonishment, amazement. occ. Rev. xvii. 6; where *Vitringa* observes that the LXX use θαυμα for θαυμασία, Job xvii. 8. xviii. 20, and as to the phraseology refers to Mark iv. 41. Luke ii. 9.

Θαυμαζω, from θαυμα.

I. To wonder, marvel, to be struck with admiration or astonishment. Mat. viii. 10, 27. xxi. 20. xxvii. 14. John vii. 21, & al. freq. Θαυμαζομαι, Mid. The same. occ. Rev. xvii. 8. Θαυμασθηναι, To be admired, honoured. occ. 2 Thess. i. 10, where *Kypke* produces *Plutarch* and *Demosthenes* using θαυμαζειν for highly respecting, honouring, and θαυμαζεσθαι for being honoured. Θαυμαζειν οπισω—To wonder after, i. e. To follow with wonder or admiration. occ. Rev. xiii. 3, where see *Vitringa*, *Alberti* and *Wolffius*, and *Glassii* *Grammat.* lib. iii. cap. 3, can. 2.

II. Θαυμαζειν προσωπον, To admire, reverence, respect, a man's person, to have a man's person in admiration, to respect him with partial favour on account of his outward appearance. occ. Jude ver. 16. This is an *hellenistical* phrase used by the LXX in two senses.

1st. To respect a man's person with favour and kindness, for the Heb. נָשָׂא פָּנִים to lift up the face, occ. Gen. xix. 21. 2 K. v. 1. Comp. Job xxxiv. 19. Isa. ix. 15.

2d. (As by St. Jude) To respect a man's person with partial or undue favour, for the same Heb. נָשָׂא פָּנִים, Deut. x. 17. 2 Chron. xix. 7. Job xiii. 10. xxii. 8. Prov. xviii. 15; for כָּנָה to surname in flattery or compliment, Job xxxii. 22; and for הָדַר פָּנֵי to honour the person, Lev. xix. 15.

Isocrates to *Demonicus*, cap. 17, says, that "he who lives under a monarchy ought, —τον βασιλεα—ΘΑΥΜΑΖΕΙΝ, to respect or reverence the King."

Θαυμασιος, α, ον, from θαυμαζω.

Wonderful, marvellous. occ. Mat. xxi. 15.

Θαυμαστος, α, ον, from θαυμαζω.

To be admired, or wondered at, admirable, wonderful, marvellous. Mat. xxi. 42. (where see *Wolffius*.) John ix. 30. 2 Cor. xi. 14, & al.

Θεα, ας, η, from Θεος.

A Goddess, a female deity, or idol. occ. Acts xix. 27, 35, 37.

ΘΕΑΟΜΑΙ, ωμαι, from θεω to set, fix, the eyes namely, which from Heb. הָרָא infn. of הָרָא to place, set. In the passive form θεωμαι signifies both actively and passively, in the middle it has only an active signification.

I. To fix the eyes upon an object, to behold or view steadily or attentively, to contemplate, observe. Mat. xxii. 11. Luke xxiii. 55. John i. 14, 32. iv. 35. Acts xxi. 7. 1 John i. 1. Comp. Mat. vi. 1. xxiii. 5, in both which texts it is more than ὁραν to see.

II. To see. John viii. 10. Acts viii. 18: xxii. 9.

III. To see, implying to visit, invisere. occ. Rom. xv. 24.

Θεαριζω, from θεατρον.

To make a public spectacle, to expose, as it were, in a public theatre. Θεαριζομενοι, ὡς περ ἐν θεατρον παραδεισματοιζομενοι, as it were exposed in a theatre," says *Theophylact*. occ. Heb. x. 33, where the Apostle alludes to the * Roman custom of exposing malefactors in their theatres to be destroyed by wild beasts; by which it is well known the blessed *Ignatius*, first bishop of *Antioch* in Syria, suffered martyrdom. Comp. 1 Cor. iv. 9.

Θεατρον, ο, το, from θεωμαι to behold.

I. A theatre, a large building erected for the exhibition of public shows, games, &c. occ. Acts xix. 29, 31. On which texts we may remark, that among the Greeks their theatres served not only for the purposes just mentioned; but often for holding public assemblies on affairs of the greatest consequence: This *Wetstein* has shewn by many citations on Acts xix. 29. To what he has produced I add a similar instance or two from *Josephus*. De Bel. lib. ii. cap. 18, § 7, where, "when the Alexandrians were assembled (ἐκκλησιαζοντων) concerning the embassy which they were sending to Nero, συνεβρουσαν μὲν εἰς τὸ ἀμφιθεατρον ἅμα τοῖς Ἕλλησι συγγχοι Ἰουδαίων, many of the Jews crowded into the amphitheatre together with the Greeks. Solib. viii. cap. 3, § 3. And again cap. 5, § 2, we find the Antiochians holding an assembly upon public business in their theatre, ΘΕΑΤΡΟΝ.

* See *Kennet's* Roman Antiquities, book iii. ch. xx. p. 147.

Π. *A public show, or spectacle as if exhibited in a theatre.* occ. 1 Cor. iv. 9, where see *Kypke*.

ΘΕΙΝΩ, perhaps from the Heb. *נָּו* to prick, *stab*.

To smite, strike, beat. Thus it is often used in *Homer*, and is particularly applied to *striking*, or *pricking* with a spur, by *Euripides*, “*Κεντρω ΘΕΙΝΟΜΕΝΟΥΣ πωλες, The colts pricked with a spur.*” From *Θεινω* perhaps *Θνησκω* borrows it's 2d aor. *εθανον*, &c. which, though it occurs not in the N. T. is often used in the profane writers, and that only in the sense of *dying, being dead*, q. d. *being smitten*, to death namely. Thus *αλων* 2d aor. of *αλωμι* to take, infin. *αλωναι*, particip. *αλες*, are used only in a *passive* sense for *being taken*. The learned *Damm*, however, *Lexic.* col. 2440, deduces 2d fut. *θανω*, and by consequence *εθανον*, from the old V. *θανω*, the same as *τεινω* to extend, “for death extends the limbs of a dead body,” and *θανω* may be derived by transposition from Heb. *נָּו* to extend, stretch out. This V. is inserted on account of it's compounds and derivatives. Comp. *Αποθεινω*.

ΘΕΙΟΝ, ε, το, from *Θειος* divine.

Sulphur, brimstone. Luke xvii. 29. Rev. ix. 18, & al. This was among the idolaters of various nations eminently applied in their religious purifications. One method of purifying a person among the Greeks was “by going round him three times, and sprinkling him as often with a laurel-bough, or with a torch of some resinous wood, first lighted at the altar, and then dipt in their holy water, which they consecrated with a mixture of salt and sulphur; for, as the solar fire, or a demon in the sun's orb, was their chief acting god, so they thought fire was of sovereign virtue to purify and make them holy: And therefore, to secure effectually it's said supposed virtue, they took care to have it in double and triple respects, as in a torch of some turpentine-tree, and that set on fire, with the addition of sulphur. Whence *Juvenal*, Sat. ii. lin. 157, 8, says of some of the ghosts in the infernal regions, and on certain occasions:

—*Cuperent lustrari, si qua darentur*

Sulphura cum tædis, & si foret humida lacrus.

Had they the implements, as bay-

branch dipt in holy water, with torch and sulphur, they would be lustrated (or purified). *Lucian* in his *Philopseudes* mentions the purifying of a place by going round it three times, *Θειω και θαδι*, with sulphur and a torch, and repeating out of a certain old book seven sacred names.—Hence they called *brimstone* eminently *Θειον* the divine thing, and the act of sprinkling or lustrating with *brimstone*, *πειθειν* to divinify; for which, among other reasons, God made it an instrument of his vengeance on the heathen and other delinquents, condemning them and their land to *brimstone and fire* for ever. See Job xviii. 15. Pf. xi. 6. Deut. xxix. 23. Isa. xxxiv. 9. and Jude ver. 7, on the overthrow of *Sodom and Gomorrah**.

The Eng. *brimstone*, by the way, is from *brenne* or *brin*, i. e. *burn*, and *stone*.

ΘΕΙΟΣ, α, ον, from *Θεος* God.

Divine. occ. 2 Pet. i. 3, 4. *Θειον, το, The Divine Being, the Deity.* occ. Acts xvii. 29. To *Θειον* is often thus used in the Greek writers. See *Wetstein*.

ΘΕΙΟΤΗΣ, τητος, η, from *Θειος*.

Godhead. occ. Rom. i. 20. Comp. *Wisd.* xiii. 1—7, and *Ellis's Knowledge of Divine Things*, &c. p. 219. 1st edit.

ΘΕΙΩΔΗΣ, εος, ας, δ, η, from *Θειω* *brimstone*.

Of brimstone, or rather of the colour of *brimstone*, yellow. occ. Rev. ix. 17. See *Daubuz* and *Wetstein*.

ΘΕΛΗΜΑ, ατος, το, from *Θελω* or *Θελεω* to will.

Will, pleasure, desire, inclination. See Mat. vi. 10. vii. 21. Luke xxiii. 25. John i. 13. Rom. i. 10. 1 Cor. vii. 37. xvi. 12. Eph. i. 5, 9, 11. *Θεληματα*, Plur. q. d. *Volitions*. It occurs Acts xiii. 22. Eph. ii. 3. This plural form seems *bellenistical*. It is used by the LXX, 2 Chron. ix. 12. Pf. xv. 2. cii. 7. cx. 2. Isa. xlv. 28, & al.

ΘΕΛΗΤΗΣ, ιος, att. *εως*, η, from *Θελω* or *Θελεω* to will.

Will, pleasure. occ. Heb. ii. 4.

ΘΕΛΩ, or ΘΕΛΕΩ, from *εθελω* or *εθελεω* the same (which see), dropping the ε.

I. To will. Mat. i. 19. viii. 3. xi. 14. Luke v. 13. John v. 21. It is sometimes fol-

* *Holloway's Originals*, vol. i. p. 175, 6. See also *Homer*, II. xvi. lin. 228, and *Ovid*, *Metam.* lib. vi. lin. 259—261.

I. *lowed by a V. in the Subjunctive mood, the Conjunction ἵνα that, to the end that, being understood.* Mat. xx. 32. xxvi. 17. xxvii. 17. Luke ix. 54. This construction of *ἔλω* is common in the Greek writers. On John iii. 8, comp. under *Κοπαῶ* II.

II. *To will, desire, wish.* Mat. xii. 38. xix. 17, 21. xx. 32. Mark vi. 25. x. 35. Luke xxiii. 20. John xvii. 24. 1 Cor. vii. 7. So used not only by the LXX, Pf. xxxiv. 12. xxxv. 27, & al. for the Heb. *רָצוּ*, but also by *Xenophon*. See *Raphe- lius*.

III. *To endeavour, attempt.* Mat. xvi. 25. Mark viii. 35. Luke ix. 24.

IV. With an Infinitive following, *To like, love, delight, affect.* Mark xii. 38. Luke xx. 46. It is thus used by the LXX, Esth. vi. 6, 8, 11, for the Heb. *רָצוּ*, or *רָצוּ*.

V. With an Accusative following, *To delight in, have a favour or affection to.* Mat. xxvii. 43. Comp. ch. ix. 13. xii. 7. This is an *bellenistical* sense of the verb, which is often thus applied by the LXX, for the Heb. *רָצוּ* to have intense delight in, as Deut. xxi. 14. Pf. xviii. 19. xxii. 8. xli. 11; or for *רָצוּ* simply, as Hof. vi. 6. Mal. iii. 1.

VI. *Θεῶν ἐν, To delight, take delight in, to be delighted with.* occ. Col. ii. 18. This phrase is also *bellenistical*, used by the LXX in the same sense, 1 Sam. xviii. 22. 2 Sam. xv. 26. 1 K. x. 8. 2 Chron. ix. 8. Pf. cxlvii. 10, for the Heb. *רָצוּ*. Comp. *British Critic* for March 1794, p. 273; and for August 1794, p. 196.

VII. *Τι ἂν θελοι τετο ειναι; What can this mean? or, What will this come to?* Acts ii. 12. So *Anacreon*, Ode xlv. lin. 6,

ΤΙ ΘΕΛΕΙΝ ὅτι οὐκ εἶναι;

See more in *Raphe- lius* and *Wetstein*. Comp. Acts xvii. 20.

Θεμελιον, ὁ, το, from *θεμελιον* the same, which from the obs. *θεω* to place.

A foundation. occ. Acts xvi. 26.

Θεμελιος, ὁ, δ, from the same as *θεμελιον*.

I. *A foundation*, properly of a building. Luke vi. 48, 49. xiv. 29. Comp. Heb. xi. 10. Hence applied to Christ, the real or substantial *foundation* of our faith, 1 Cor. iii. 10, 11, 12. Comp. Eph. ii. 20.

—to doctrines, or first principles, Heb. vi. 1. Comp. Rom. xv. 20.

II. *A foundation-stone.* occ. 2 Tim. ii. 19: Comp. Σφραγίς V.

III. *A deposit, a treasure laid up.* It seems to be used in this sense (which, it must be confessed, is a very unusual one) by St. Paul, 1 Tim. vi. 19, in which passage the Apostle appears to have had an eye on Tobit iv. 9, * ΘΕΜΑ γὰρ ΑΓΑΘΟΝ ΘΗΣΑΥΡΙΖΕΙΣ ΣΕΑΥΤΩΙ ΕΙΣ ΗΜΕΡΑΝ ΑΝΑΓΚΗΣ. *For thou layest up for thyself a good deposit, or treasure, against the day of necessity.* Θεμελιον in the Apostle seems to answer to *θεμα* in this passage. Comp. Mat. vi. 20. Luke xii. 33.

Θεμελιω, ω, from *θεμελιος*.

I. *To found, lay a foundation, of a building.* occ. Mat. vii. 25. Luke vi. 48, in which passages observe *τεθεμελιωτο* is the 3d perf. sing. pluperf. pass. for *ερεθεμελιωτο*, the ε being dropped according to the Ionic dialect.

II. It is applied to the earth, Heb. i. 10, which is a citation of Pf. cii. 25, or 26; where the same word *θεμελιωσας* is used by the LXX, for the Heb. *יָסַד*, which refers to the wondrous formation of the arch, or spherical shell, of earth between the two spheres of water on the second day from the creation, Gen. i. 6, 7, and does indeed imply the firmness or stability of the parts whereof the shell of earth consists, but by no means necessarily imports the immobility of the whole orb. See what Jehovah says to Job on this subject, Job xxxviii. 4—6. Comp. Pf. xxiv. 2. civ. 3, and *Heb. and Eng. Lexicon* in יָסַד.

III. *To found, settle, or establish on a foundation, in a spiritual sense.* occ. Eph. iii. 17. Col. i. 23. 1 Pet. v. 10.

Θεοδιδασκος, ὁ, δ, ἡ, from *Θεος* God, and *διδασκος* taught.

Taught by God. occ. 1 Theff. iv. 9. Comp. Isa. ii. 3, 4. liv. 13, where we have in the LXX the phrase *διδασκας Θεο*.

Θεολογος, ὁ, δ, ἡ, from *Θεος* God, and *λογος* a word.

A theologian, a divine. St. John the Evangelist was so styled by the Fathers

* See *Patrum Apostol. Opera genuina*, edit. *Rus- sel*, vol. ii. p. 68. Note on *θεμα*.

in an eminent and peculiar sense, because he handled the sublimest truths of christian *theology*, and particularly asserted τον τὸ ΘΕΟΤ ΛΟΓΟΝ the DIVINE WORD, and proved him to be God. Thus he is called by *Athanasius*, Orat. contra Gentes, tom. i. p. 46. ΘΕΟΛΟΓΟΣ ἀνθρ; by *Cyrril. Alexandr.* lib. ii. in John ch. i. p. 130, Τῆς ΘΕΟΛΟΓΙΑΣ ὁ συγγραφεύς, The writer of *Theology*; and by *Theophylact*, not only ΘΕΟΛΟΓΟΣ, but by a superlative term, ΘΕΟΛΟΓΙΚΩΤΑΤΟΣ. See *Wolfius*, *Mintert*, and *Suicer* Thesaur. on the word. In the N. T. Θεολογος occurs only in the title of the Revelation, which seems not to have been prefixed to that book till long after the time of St. John. *Wolfius* says that *Eusebius*, who lived in the fourth century, is the first who gave St. John this title, calling him in his *Preparat. Evangel. Ἑβραίων ΘΕΟΛΟΓΟΝ*, the *Theologian* of the Hebrews."

Θεομαχεω, ω, from Θεος God, and μαχομαι to fight.

To fight against God. occ. Acts xxiii. 9. This verb is used 2 Mac. vii. 19, and frequently in the Greek writers. See the instances produced by *Rapbelius* and *Kypke* on the text, and by *Witstein* on Acts v. 39; to which I add from *Josephus*, Cont. Apion. lib. i. § 26, μέλλειν ΘΕΟΜΑΧΕΙΝ νομισας, thinking that he should fight against God;" and from *Lucian* De Saltat. tom. i. p. 922, μονοναχι ΘΕΟΜΑΧΩΝ, almost fighting against God."

Θεομαχος, ς, ὁ, ἡ, from Θεομαχεω.

A fighter against God. occ. Acts v. 39.

Θεοπνευστος, ς, ὁ, ἡ, from Θεος God, and πνευσαι, 3d pers. sing. perf. pass. of πνεω, fut. πνευσω, to breathe.

Breathed or inspired by God, divinely inspired, given by divine inspiration. occ. 2 Tim. iii. 16.

Θεος, ς, ὁ.

GOD. A name reclaimed from the heathen, and used by the writers of the N. T. for the true God. Various are the derivations proposed of this word; The most probable seems to be that which deduces it from the V. θεω to place (which see under τῆθημι). *Phurnutus*, the Stoic, who in the reign of Nero wrote a * Philo-

* Published by *Thomas Gale* under the title of

philosophical Explanation of the Heathen Worship and Ceremonies, in which he plainly refers them all to the different parts of material nature; as, for instance, to the heavens, air, ether, sun, moon, stars, &c.—This Philosopher, in his chapter Περὶ Οὐρανοῦ, Concerning Heaven, says, "It is probable that Θεοί, the Gods, were so called from θεσις position, or placing; for the ancients took those for Gods whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe: These then are Gods (Θεοί) which are the disposers (θετῆς) and formers of all things." And long before *Phurnutus*, *Herodotus* had written, lib. ii. cap. 52, that the *Pelasgi*, the ancient inhabitants of Greece, ΘΕΟΤΣ προσωνομασαν σθεας απο τε τοις τε, ὅτι κοσμοῦ ΘΕΝΤΕΣ τα παντα πρηματα, και πασας νομας ειχον, called the Gods ΘΕΟΤΣ, for this reason, because they had disposed or placed in order all things and all countries." And in this view the word Θεος or Θεοί (for the ancient Greeks used it both in the singular and in the plural to express their God, the heavens) will have much the same radical meaning as the Heb. עֲלֵיוֹת the heavens, derived in like manner from the V. עָוַה to place.

† And that the heavens, under different attributes corresponding to their different conditions and operations, were the grand objects of divine worship throughout the heathen world, is certain not only from the ancient names of their Gods, but also from many plain declarations of Scripture (see inter al. Deut. iv. 19. xvii. 3. Job xxxi. 26, 27. 2 K. xvii. 16. xxi. 3, 5. xxiii. 4, 5. 2 Chron. xxxiii. 3, 5. Jer. viii. 2. xix. 3. Zeph. i. 5. Acts vii. 42, 3.), and from numerous and express testimonies of the heathen writers themselves. Thus, for instance, *Plato* in *Cratylus*, φαίνονται μοι ὅτι πρῶτοι των ανθρωπων των περι την Ἑλλάδα, τετες μονες ΘΕΟΤΣ ἦσεισθαι,

ΦΩΡΝΟΥΤΟΥ Θεωρία περὶ Θεων φύσεως, *Phurnutus's* Commentary on the Nature of the Gods, among the *Opuscula Mythologica, Ethica, & Physica*.

† Comp. Heb. and Eng. Lexicon under עָוַה XI. (3d edit.) and see above under Δαίμων I. and Δαιμόνιον I.

ἑσπερ νυν πολλοὶ τῶν βαρβαρῶν, ἥλιον, καὶ σελήνην, καὶ γῆν, καὶ ἀστὲρα, καὶ ἀράν—The first inhabitants of Greece seem to me to have thought, as many of the barbarians still do, that the *only* Gods were *the Sun, and the Moon, and the Earth, and the Stars, and Heaven**. The ancient hymns, which are ascribed to *Orpheus*, and are still extant, likewise prove that the old Greeks were as deeply immersed in *materialism* as their neighbours; and that the *only* Gods they worshipped were the various parts of *created nature*, and especially the *heavens*, or some *demons*, or *intelligences*, which they supposed resident therein. Thus the author of these hymns calls almost all their Gods *Demons*, Δαιμονας, q. d. Δαημονας, *Intelligences*. And one would almost think that he was designedly opposing the *first* and *second* commandments, when, in his Introductory Prayer, lin. 31, 2, he directs his pupil *Musæus* religiously to invoke

Δαιμονας ουρανιους τε καὶ περικυβους, καὶ ἐνδρους,
καὶ χθονιους, καὶ ὑποχθονιους—

*The demons who in heaven reside, in air,
in water, or in earth, or underneath
The earth—*

Comp. under Δαιμονιον 1.

The LXX have constantly (very few passages excepted) translated the plural name אלהים, when used for the *true God*, by the singular Θεός, never by the plural Θεοί. In so doing one may at first sight think them blameable: But let it be considered, that at the time the LXX translation was made, the Greek idolatry was the fashionable superstition, especially in † *Egypt* under the *Ptolemys*, and that according to this their Gods were regarded as *demons*, i. e. *intelligent beings totally separate and distinct* from each other; and that, consequently, had the Greek translators rendered the name of the *true God* אלהים, by the plural Θεοί, they would thereby have given the Grecizing heathen an idea of *Him*, inconsistent with the *Unity* of the divine essence, and conformable to their own *polytheistic*

* See *Leland's Advantage and Necessity of the Christian Revelation*, part I. chap. 3.

† This is evident from the Hymns of *Callimachus*, who lived in the court of *Ptolemy Philadelphus*, in whose reign the LXX version of the Pentateuch was probably made.

notions †; whereas by translating it Θεός in the singular, they inculcated the *grand point* (with the *beaten*, I mean) of *God's unity*, and at the same time did not deny a *plurality* of *agents* or *persons* in the Divine Nature; since the Greeks (as is above observed), called the *whole substance* of their God, *the heavens*, Θεός, in the singular, as well as Θεοί, in the plural.

- I. In the N. T. as in the LXX, Θεός most generally answers to the plural אלהים, and so denotes *God, the ever-blessed Trinity*. See Mat. iv. 7. (comp. Deut. vi. 16. Heb. and LXX.) Mat. iv. 10. (comp. Deut. vi. 13.) Mat. xxii. 32. (comp. Exod. iii. 6.) Mat. xxii. 37. (comp. Deut. vi. 5.) Mark i. 14, 15. (comp. Dan. ii. 44.) Mark xii. 29. comp. Deut. vi. 4, 5.) John i. 12. (comp. Gen. vi. 2.) Acts iv. 24. (comp. Gen. i. 1. Eccles. xii. 1, in the Heb.) Acts x. 34. (comp. Deut. x. 17.) Both the N. T. and LXX frequently also use Θεός for יהוה, comp. Mat. iv. 4, with Deut. viii. 3, Heb. and LXX; Rom. iv. 3. James ii. 23, with Gen. xv. 6; Heb. ii. 13, with Isa. viii. 18.

In Mark xii. 32, Θεός is omitted in very many MSS (among which the *Alexandrian* and three other ancient ones), in several ancient versions, particularly the first Syriac, and in several printed editions, and is accordingly marked by *Wetstein* as a word that ought to be expunged; and indeed in the Scribe's reply we should naturally have expected to have found, not Θεός, but Κυριος, as in our Lord's quotation at ver. 29. And if Θεός be omitted, the latter part of the reply will be—*There is ONE (Jehovah namely, which is the word used Deut. vi. 4, but for which the Greek language supplied no equivalent term), and there is none other but he*. Comp. Deut. iv. 13. Isa. xlv. 6.

“† The Talmudists themselves were so persuaded of a *plurality* expressed in the word *Elohim* [אלהים], as to teach in title *Megilla*, c. i. fol. 11, that the LXX interpreters did purposely change the notion of *plurality* couched in the Hebrew plural, into a Greek singular [Θεός for Θεοί];—lest *Ptolemy Philadelphus* should conclude that the Jews, as well as himself, had a belief in *Polytheism*. This was taken notice of by St. *Jerome* in his Preface to the book *De Quæst. Heb.*” *Allix*, Judgement, p. 124.

II. Θεός

II. Θεός is applied personally,

3. But very rarely, to the Father. See however John xiii. 3. xvi. 27, 30. (Comp. ver. 28, 29.) Acts ii. 33. 2 Cor. xiii. 14. Phil. ii. 6.

2. To the Son. Mat. i. 23. John i. i. xx. 28. Acts xx. 28. Rom. ix. 5. 1 Tim. iii. 16. Tit. ii. 13. 1 John v. 20. 2 Pet. i. i, & al. "In comparing two different readings, says *Michaelis* (Introduct. to N. T. vol. i. p. 336, edit. *Marfb*), we must always examine which of the two could most easily arise from a mistake or correction of the transcriber; readings of this kind being generally spurious, whereas those which give occasion to the mistake or correction are commonly genuine. Of the following different readings, Acts xx. 28, Θεσ, Κυρις, Χρισς, Κυρις Θεσ, Θεσ και Κυρις, Κυρις και Θεσ, the first is probably the true reading, and all the rest are scholia, because Θεσ might easily give occasion to any of these, whereas none could so easily give occasion to Θεσ. If St. Luke wrote Θεσ, the origin of Κυρις and Χρισς may be explained either as corrections of the text, or as marginal notes, because the Blood of God is a very extraordinary expression; but if he had written Κυρις, it is inconceivable how any one should alter it into Θεσ, and on this latter supposition the great number of different readings is inexplicable. It seems as if different transcribers had found a difficulty in the passage, and that each had corrected according to his own judgement." Comp. however *Griesbach's* Note on Acts xx. 28. As to the reading Θεός in 1 Tim. iii. 16, besides *Mill*, *Wetstein*, *Bowyer*, and *Griesbach*, see by all means the learned *Woide*, Præfat. in Cod. Alexandr. § 87.

3. To the Holy Spirit. See Luke i. 35. Acts v. 3, 4. Comp. 1 Cor. iii. 16, 17, with 1 Cor. vi. 19, and 2 Cor. vi. 16. Comp. also 1 Cor. xii. 6, with ver. 4, 11. And further comp. Acts iv. 24, 25, with Acts i. 16, and 2 Pet. i. 21, and see under Δεσποτης I.

III. It denotes the Heathen Gods, or idols. Acts xiv. 11. 1 Cor. viii. 5.

IV. It is spoken of Magistrates. John x. 34, 35. Comp. Pf. lxxxii. 6, and Heb. and Eng. Lexicon (3d edit.) under מלך II. 5.

V. It is applied catechrestically—to Satan: 2 Cor. iv. 4. comp. John xii. 31. xiv. 30. —to the belly, which some men make their god, or in which they place their supreme happiness. Phil. iii. 19.

Θεοσεβεια, ας, η, from Θεοσεβης.

A worshipping of God, piety towards God, godliness, devotion. occ. 1 Tim. ii. 10.

The LXX use this N. for the Heb. יראת אלהים, fear of the Aleim, Gen. xx. 11; and for יראת דני, fear of the Lord, Job xxviii. 28.

Θεοσεβης, εος, ες, δ, η, from Θεός God, and σεβειναι to worship, venerate.

A worshipper of God, godly, devout. occ. John ix. 31. How similar to which is the sentiment expressed by *Homer*, Il. i. lin. 218,

Οσσε θεων επιπειθεται, μαλα τ' ελκυον αυτω.

Him, who obeys the Gods, the Gods will bear.

The LXX use Θεοσεβης for the Heb. ירא אלהים, fearing the Aleim, Exod. xviii. 21. Job i. i, 8. ii. 3.

Θεοσυσης, εος, ες, δ, η, from Θεός God, and συσσειν to hate, abhor.

A biter of God. occ. Rom. i. 30, where see *Wolfius*, and *Kypke*, and *Suicer* Thesaur. on this word.

Θεοτης, τητος, η, from Θεός God.

Deity, godhead, divine nature. occ. Col. ii. 9. Comp. John xiv. 10.

Θεραπεια, ας, η, from θεραπευνω to heal, serve, which see.

I. A healing, cure: occ. Luke ix. 11. Rev. xxii. 2.

II. A family of servants, a family, household. So the Latin familia from famulus a servant. occ. Mat. xxiv. 45. Luke xii. 42. The word is used in this latter sense by *Herodotus*, *Dionysius Halicarn.* *Plutarch*, and other Greek writers. See *Wetstein* on Mat. xxiv. 45.

ΘΕΡΑΠΕΥΩΝ. *Mintert* deduces it from the Heb. תרפא, plur. תרפאים Theraphim, which is a derivative from the V. תרפה to be still, as from awe or reverence, and denotes * the representative images of the objects of religious awe and veneration. These Theraphim appear to been like the Cherubim in form, but for more private

* See more in Heb. and Eng. Lexicon (3d edit.) under תרפה XV.

purposes, as the *Penates* (פני) or Household-Gods of particular families among the Romans. They were in use both among believers (see Gen. xxxi. Jud. xvii. and xviii. 1 Sam. xix. 13, 16.) and unbelievers (see 2 K. xxiii. 24. Ezek. xxi. 21. Zech. x. 2. Comp. 1 Sam. xv. 23. Hof. iii. 4.) And because these idols, faith *Avenarius* in ארת, were among the Gentiles consulted for the recovery of health, hence the verb *θεραπεύω* signifies to heal.

I. To heal, cure, whether miraculously, as Mat. iv. 23, 24. x. 1, 8. Acts iv. 14, & al. freq.—or not, as Luke viii. 43.

II. To serve, as God. occ. Acts xvii. 25. The Greek writers apply the V. in the same sense, as for instance *Hesiod*, Op. & Dies, lin. 134, 5,

—'Οὐδ' ἀθανάτους ΘΕΡΑΠΕΥΕΙΝ
ἠθέλον, ἢδ' ἐρδεῖν μακαρῶν ἱερούς ἐπὶ βωμοῖς.

—Nor would they serve th' immortal Gods,
Nor on the holy altars sacrifice.

In this sense also *Avenarius* derives *θεραπεύω* from תרפין *Teraphim*, the objects of religious service or worship.

Θεραπῶν, ὄνλος, ὁ. See under Θεραπεύω.

A servant. This word in it's primary meaning seems to denote a servant in a religious sense. So *Pindar*, Olymp. iii. lin. 29, Ἀπολλωνος ΘΕΡΑΠΟΝΤΑ, *serv-ing or worshipping Apollo*. *Homer*, Odyss. xi. lin. 2, calls Kings ΘΕΡΑΠΟΝΤΕΣ Διός, *servants or ministers of Jove* (comp. Rom. xiii. 2. 4.), and valiant warriors ΘΕΡΑΠΟΝΤΕΣ Ἀρης, *servants of Mars*, Il. ii. line 110. Il. vi. line 67, & al. And generally in this Poet *θεραπων*, when spoken of one man in reference to another, denotes * a faithful friend to a superiour, one who solicitously regards his interest, or looks after his affairs, not a common or domestic servant: But in the latter Greek writers it means a servant or minister in general. occ. Heb. iii. 4. Comp. Exod. iv. 10. Num. xii. 7, 8. Josh. i. 2. viii. 31, in all which passages the LXX use *θεραπων* for the Heb. עבד a servant. But from Num. xii. 7, 8, it appears that Moses was a servant of a superiour kind.

Θερίζω, from θερος summer, harvest, which see.

* See *Dammi Lexic.* in Θεραπων, col. 1033.

I. To reap, or gather, as corn. Mat. vi. 26. Luke xii. 24. Jam. v. 4.

II. To reap or gather, in a figurative sense, Mat. xxv. 24, 26.—as the souls of men by the ministry of the gospel, John iv. 36.—as the recompense whether of good works, 1 Cor. ix. 11. 2 Cor. ix. 6. Gal. vi. 8, 9;—or of evil, Gal. vi. 8. Comp. ver. 7.

III. The judgements of God upon the earth are expressed by it's being reaped. Rev. xiv. 15, 16. where see *Vitranga*, and comp. Joel iii. 13.

Θερισμός, ὁ, from θερίζω, perf. past. of θερίζω.

I. Harvest. occ. Mark iv. 29. John iv. 35.

II. Harvest, in a spiritual sense, whether of persons to be gathered into Christ's church, occ. Mat. ix. 37, 38. Luke x. 2: John iv. 35; or as denoting the time appointed by God for finally punishing the wicked, and rewarding the good. occ. Mat. xiii. 30, 39; or for inflicting particular judgements on the earth. occ. Rev. xiv. 15.

Θεριστής, ὁ, from θερίζω.

A reaper. occ. Mat. xiii. 30, 39.

Θερμαίνω, from θερμη, which see.

To beat, warm. Θερμαίνωμαι, mid. To warm oneself. occ. Mat. xiv. 54, 67.

John xviii. 18, 25. Θερμαίνωμαι, pass.

To be warm or warmed. occ. Jam. ii. 16.

Θερμη, ἡ, from θερμαίνω, perf. pass. of the V. θερω to beat, which from θερος summer.

Heat. occ. Acts xxviii. 3.

ΘΕΡΟΣ, εὐς, ἄς, ῥο, either from the Heb. תר to be hot, with the formative ת prefixed, or from תרע to cut, as denoting the time of cutting corn and fruits; for so θερος is often used for the harvest. Comp. θερίζω.

Summer, in German Sommer, which is * derived from the German Sonne the sun, and mehr to increase (whence mehr more), because the sun has then more influence. So the Latin æstas summer, is related to æstus heat.

The Greek θερος, like the Heb. קץ (to which it generally answers in the LXX), and the German Sommer, includes both the spring and summer. "Germani annum vulgo dividimus in Winter & Sommer,

* See *Martinil Lexic.* Etymol. in Æstas.

W.

"We Germans commonly divide the year into winter and summer," says Martinus, Lexic. Etymol. in *Hiems*. occ. Mat. xxiv. 32. Mark xiii. 28. Luke xxi. 30.

Θεωρεω, ω, from θεωρος *a. spectator, beholder*, which from θεωμαι *to behold*, compounded perhaps with ὁραω *to see*.

I. *To behold, view with attention*. Mat. xxvii. 55. xxviii. 1. Mark xii. 41. xv. 40, 47. Luke xxi. 6. John vi. 40. Acts iii. 16.

II. *To see, perceive*. John iv. 19. xii. 19. Acts iv. 13. Heb. vii. 4.

III. *To see, experience*. John viii. 51, where the phrase θεωρεῖν θάνατον, *to see death*, seems an *Hebraism*, corresponding to the Heb. מות מות, Pf. lxxxix. 48. Comp. Luke ii. 26, and under Εἶδω III.

Θεωρία, ας, ἡ, from θεωρεω.

A sight, spectacle. occ. Luke xxiii. 48.

Θηκη, ης, ἡ, from θηκα, 1 aor. of τίθημι *to place, put*.

I. *A chest, case, or the like, wherein any thing is put, theca*.

II. *A sheath, scabbard for a sword*. occ. John xviii. 11.

Θηλαΐω, from θηλη, ης, ἡ, *the nipple or pap of a woman's breast*, which Plato in *Cratylus* deduces from θαλλειν *to thrive*, because it hath this effect on the child. But may it not be better derived from the Heb. הני *to elevate, raise*, as being prominent beyond the breast itself? So the Lexicons explain it by "uberis apex."

I. *To give the breast, give suck, suckle*. occ. Mat. xxiv. 19. Mark xiii. 17. Luke xxiii. 29, in which last passage the V. is applied to the breast itself.

II. *To suck the breast*. occ. Mat. xxi. 16. Luke xi. 27.

It is used in both these senses by the best Greek writers, as may be seen in *Wetstein* on Mat. xxi. 16.

Θηλυς, εια, υ, from θηλη, which see under θηλαζω.

Female, a woman. It occurs in the feminine, Rom. i. 26, 27; in the neuter, Mat. xix. 4. Mark x. 6. Gal. iii. 28, Γενος *sex* being understood. Comp. under Αρσην.

Θηρεω, ας, ἡ, from θηρ, which see under θηριον.

I. *A hunting, or catching, of wild beasts*. Thus it is used by the profane writers, and in the LXX, Gen. xxvii. 30.

II. *A snare or trap, properly, to catch wild beasts in*. occ. Rom. xi. 9. It is used in this sense by the LXX, Pf. xxxv. 8; for the Heb. רשת *a net*; and Hof. v. 2, for the Heb. שחטו *slaughter*, which perhaps those translators mistook for שחורו, as if formed from חתו *a snare*. See Heb. and Eng. Lexicon in חתו.

Θηρεω, from θηρ. See Θηριον.

I. Properly, *To hunt wild beasts*. Thus applied in the profane writers.

II. *To take or catch wild beasts in hunting*. It is thus used by the LXX. See Gen. xxvii. 4, 5, 33. Eccles. ix. 12.

III. In a figurative sense. *To catch or lay bold on, as a word or expression*. occ. Luke xi. 54. See *Wetstein* on the place, who shews that Plato has several times applied the verb in the same view.

Θηριομαχεω, ω, from θηριον *a wild beast*, and μαχομαι *to fight*.

To fight with wild beasts. occ. 1 Cor. xiv. 32; where Theophylact's remark is, Θηριομαχίαν καλεῖ, τὴν πρὸς λέοντας καὶ δειματοκτονίαν τοῦ ἀνθρώπου μαχίαν. Τι γὰρ ἔτοι θηρίων διεφέρον; He calls his contest with the Jews, and with Demetrius the silversmith, *fighting with wild beasts*; for how did these differ from *wild beasts*?

Comp. Θηριον IV. and see Boswyer's Conject. Several Commentators, however, both ancient and modern, have explained θηριομαχίαν in this passage, as if St. Paul had literally *fought with, or been exposed to, wild beasts*.

But Doddridge thought he had decisively proved in his note, that the word must be understood in a figurative sense, as it is also applied by Ignatius, in his Epistles to the Romans, § 5, edit. Russel: "Ἀπο Συρίας μέχρι Ῥώμης ΘΗΡΙΟΜΑΧΩΝ, δια γῆς καὶ θαλάσσης, νυκτὸς καὶ ἡμέρας, δεδμενός δέκα λεοπαρδαίς, ὅ ἐστι, στρατιωτῶν τάγμα. From Syria even unto Rome I fight with [wild] beasts, both by sea and land, both night and day, being bound to ten leopards, that is to say, to such a band of soldiers." Wake. Lucian in like manner, speaking of the Philosophers, Reviv. tom. i. p. 397. Οὐ γὰρ τοὺς τυχοῦσι ΘΗΡΙΟΙΣ ΠΡΟΣΠΟΛΕΜΗΣΑΙ δεήσει μοι, ἀλλ' ἀλαζοῖν ἀνθρώποις, καὶ δυστελεσίδοις. For I am not to fight with ordinary wild beasts, but with men insolent, and hard to be convinced."

Comp;

Comp. Θηριον IV. Ignatius uses the word in it's proper sense concerning his approaching sufferings, Epist. to the Ephes. § 1, to the Trallians, § 10. And it may be worth adding, that in his Epistle to the Smyrnæans, § 4, he reasons in a manner very similar to that of St. Paul in 1 Cor. xv. 32. And it must be further observed that the late very able commentator, Dr. Macknight, whom see, understands the V. εθριομαχῆσα literally.

Θηριον, ε, το, the same as * θηρ, which, according to the Greek Etymologists, is from θειν to run, or θειν ῥαον running easily, or q. φθειρ, from φθειρω to corrupt, spoil, whence θηριον is peculiarly applied to venomous animals. But may not θηρ be derived from the Heb. or oriental קרע to cut, divide, TEAR? Or may we not rather with † Vossius derive the more common Greek θηρ from the Æolic φηρ, and this from the Heb. פרה to run wild, a wild ass, whence also Lat. Fera, ferus, ferox.

I. A wild beast. Mark i. 13. Acts x. 12. xi. 6. Rev. vi. 8. Comp. Rev. xiii. 1, 2. In Acts x. 12, the words και τα θηρια, are not found in five MSS, three of which ancient, nor expressed in the Vulg. or Syriac versions. They seem unnecessary, as being implied in the preceding τετραποδα, and are marked by Griesbach as probably to be omitted.

II. It denotes particularly a venomous animal, and is applied to a viper. Acts xxviii. 4, 5. The word is used in this sense not only in Eccles. xii. 17 or 13, but also by the profane writers, as by Dioscorides, lib. i. speaking of the plant called vitex, or agnus castus, Τα φυλλα υποθυμωμενα τε και υποσρωννυμενα ΘΗΡΙΑ διωκει, which words are thus translated by Pliny, Nat. Hist. lib. xxiv. cap. 9. Suffitu quoque (folia) aut substratu fugant venenata—The leaves also being set on fire, or strewed under one as a bed, drive away venomous animals." See more to this purpose in Bochart, vol. iii. 371, or in Suicer Thesaur. under Θηριον I. And observe that Lucian, Philopseud. tom. ii. p. 472, (cited by Wolfius) does, like St. Luke, use θηριον as equivalent

to εχιδνα, where he relates Μιδαν τῷ ἀμπελῆριον—ὑπο ΕΧΙΔΝΗΣ διχθέντα, κείσθαι ἤδη σσηπῶτα το σκελος· ἀναδεντι γὰρ αὐτῷ τὰ κλημάτα, καὶ ταῖς παραξὶ περιπλεκοντι προσερπυσαντο το ΘΗΡΙΟΝ δακνειν κατὰ τὸν μέλαν δακτυλόν—That Midas the vine-dresser—having been bitten by a viper, lay with his leg already putrefied; for that as he was binding up the vine-branches to the trellis, the beast crept to him and bit his great toe—

III. Any kind of beast, including the tame species. occ. Heb. xii. 20. The correspondent Heb. word in Exod. xix. 13, is בְּחֵמָה, which likewise implies any kind of beast, especially the tame.

Θηριον is used in like manner by Theodotion, Dan. ii. 38. iv. 12, 14, 15, 16, 21, 25, 32. v. 21, for the Chald. חַיָּה, or חִית.

IV. St. Paul applies to the Cretans the character of κακα θηρια, evil beasts, which the Poet Epimenides had formerly given them. Such epithets to wicked, cruel, or unreasonable men, are by no means unusual in the Greek and Roman writers, as the reader may see by consulting Suicer's Thesaur. under Θηριον II. See also Raphelius, Westlein, and Kypke in Tit. i. 12. To the passages they have produced I add, that in Josephus, De Bel. lib. i. cap. 30, § 3, Herod the Great is called ΘΗΡΙΟΤ, and φονικον ΘΗΡΙΟΝ a murderous wild beast. occ. Tit. i. 12.

Θησαυρίζω, from θησαυρος.

I. To lay, store, or treasure, up goods for future use. occ. Mat. vi. 19, 20. Luke xii. 21. 1 Cor. xvi. 2. 2 Cor. xii. 14. Jam. v. 3.

II. To treasure up wrath, or future punishment. occ. Rom. ii. 5. So θησαυρίζουσιν ἑαυτοῖς κακά, they treasure up evils to themselves, Prov. i. 18, in LXX. Comp. Amos iii. 10; and for instances from the Greek writers, of θησαυρίζω and θησαυρος being applied to evils, see Westlein and Kypke in Rom.

III. To treasure up, reserve. occ. 2 Pet. iii. 7.

ΘΗΣΑΥΡΟΣ, ε, ὁ, q. Θεσις εἰς αὐριον, Laying up for the morrow, lay some; but I leave the learned reader to determine whether it should not rather be deduced from the Heb. צָרָא to lay or treasure up, with

* See under Βελιον I.

† Etymolog. Latin, in Fera.

with the formative η prefixed, q. רָצָה. The Heb. נָצַח most commonly corresponds to the Greek θησαυρος in the LXX, as the V. רָצָה also doth in two passages to θησαυρίζω.

I. Properly, *A repository for treasure, a place, chest, box, or vessel, where treasure or stores are deposited.* occ. Mat. ii. 11. xiii. 52. Comp. Mat. xii. 35, (where see *Kypke*) Luke vi. 45. So in Mat. ii. 11, the Arabic version renders θησαυρος αυτων by *their vessels*; and in this sense the word is not only generally used by the LXX, as Deut. xxviii. 12. xxxii. 34. 1 K. vii. 51. Neh. xiii. 12, & al. freq. for the correspondent Heb. word נָצַח, which likewise properly signifies *a repository for treasure, a treasure-house or -chest*; but in the Greek writers also, namely, *Herodotus, Euripides, Josephus, and Herodian*, θησαυρος denotes *the place or vessel wherein treasures are kept*, as may be seen in *Wetstein* on Mat. ii. 11. I know not whether it may be worth adding, that in the profane writers we have expressions similar to those in Mat. xiii. 52. Thus *Isocrates* tells *Demonicus*, § 20, that he had given such and such rules for his conduct, "That he might not seek them from any one else, ἀλλ' ἐντεuben, ὡς περ ἐκ ταμειῶν προφερης, but might draw them from hence as from a store-house." And *Lucian*, *Rhetor*. Præcept. tom. ii. p. 453, ironically instructs his pupil carefully to read the modern writers, that he might be able occasionally to make use of them, καθάπερ ἐκ ταμειῶν προαιρων, drawing from them as from a store-house."

II. *The treasure itself.* Thus it is applied to earthly treasure, Heb. xi. 26. Comp. Mat. vi. 19.—to heavenly treasure, i. e. eternal life and glory, Mat. vi. 20. xix. 21. Mark x. 21. Luke xii. 33. xviii. 22.—to the gospel of Christ, 2 Cor. iv. 7. Comp. Mat. xiii. 44.—to the treasures of divine wisdom and knowledge, which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3.

Θ Η Γ. The learned *Damm*, *Lexic. Nov. Græc.* col. 919, derives it from ἵκω to come near, approach, by changing the aspirate breathing into θ, and κ into γ. But may it not be as probably deduced from

the Heb. עָקַח to strike, or clap hands? See Job xvii. 3. Prov. vi. 1. Pl. xlvii. 2. Nah. iii. 19, and Heb. and Eng. Lexicon in עָקַח IV. V. 3d edit.

I. To touch, properly with the hand. occ. Col. ii. 21. Comp. under ἄπτομαι IV.

II. With a Genitive, To touch, come to. occ. Heb. xii. 20. The same word is used by the LXX, on the same subject, for the Heb. נָגַח, Exod. xix. 12.

III. To touch, hurt. occ. Heb. xi. 28.

Θ λ ι ε ω, from θλαω to break, compounded perhaps with βαω to come. And θλαω may be considered either as a word formed from the sound, like *thwack, crash*, in Eng. or derived from the oriental חָלַק to split, cleave.

I. To press, squeeze, throng, crowd. occ. Mark iii. 9.

II. Θ λ ι ε σ μ α ι, Pass. To be straitened, compressed, or pressed together, as it were, whence Τεθλιμμενη ὁδος, A strait, narrow way. occ. Mat. vii. 14. *Cebes*, in his *Picture*, describes the way to true instruction in nearly the same manner as our Blessed Saviour here does that which leads to life, p. 24. edit. *Simpson*: "Do you not see, says the old man, a little door, (θύραν τινα μικράν), and beyond the door, a way which is not much crowded, but very few (πανυ ὀλιγοί) are going along it, as seeming difficult of ascent, rough, and stony? Yes, answers the stranger. And does there not seem, subjoins the old man, to be a high hill, and the road up it very narrow (ἀναβάσεις στενή πανυ), with precipices on each side?—This is the way leading to true instruction."

III. To oppress, afflict. occ. 2 Theff. i. 6.

Θ λ ι ε σ μ α ι, pass. To be oppressed, afflicted. 2 Cor. i. 6. 2 Theff. i. 7, & al.

Θ λ ι ψ ι ς, ι ο ς, att. εως, η, from θλιεω.

Grievous affliction or distress. See Mat. xiii. 21. xxiv. 21. John xvi. 21. Acts vii. 10. xi. 19. xiv. 22. Rom. ii. 9. 1 Cor. vii. 28. Jam. i. 27. On Mark xiii. 19. Εσθλαι γαρ ΑΙ ΗΜΕΡΑΙ ΕΚΕΙΝΑΙ ΘΑΙΨΙΣ, *Kypke* cites from *Arrian*, *Epictet*. lib. ii. cap. 1, the similar phraseology, Τι γαρ ες ΠΑΙΔΙΟΝ; αγνοια. Τι ες ΠΑΙΔΙΟΝ; αμαθια: For what is a child? Ignorance. What is a child? Want of learning."

Θ η σ κ ω. This verb, according to the Grammarians,

marians, forms it's 1st fut. a&t. in *θνηξω*, it's perf. in *τεθνηκα*, and 1st fut. mid. in *θνηξομαι*. These tenses plainly point to the obsolete V. *θνηκα*, (as *διδαξω*, *εδιδαξα*, to *διδακνω*, or *διδαχω*, see under *διδασκω*) which may be very naturally deduced from the Syriac V. *ܬܢܝܢ* in Hiith. *to fail*.

I. *To die*, a natural death. Mat. ii. 20. Mark xv. 44. Luke viii. 49.

II. *To die*, a spiritual death. occ. 1 Tim. v. 6. Comp. *Θαντος* III.

Θνητος, η, ον, from *θνησκω* *to die*.

Mortal, liable or subject to death. occ. Rom. vi. 12. viii. 11. 1 Cor. xv. 53, 54. 2 Cor. iv. 11. *Θνητον*, το, *Mortality*. 2 Cor. v. 4.

Θρουσω, ω, from *θρουσος*.

I. *To disturb, throw into a tumult, set in an uproar*. occ. Acts xvii. 5.

II. *Θρουσεομαι*, εμαι, Mid. *To make a noise or disturbance*. It is in the N. T. particularly applied to the noise made in lamenting the dead. occ. Mat. ix. 23. Mark v. 39. Acts xx. 10.

Θρουσος, ο, δ, from *θρουος* the noise of a tumult, (which from *θρευω* to utter a confused cry, see under *θρηγος*), and *βουη* a voice, sound; or else perhaps from the Heb. *רבה* to be many, to multiply, q. *רבה* a multitude, tumult, Lat. *turba*. Comp. *Τυρβαζω*.

I. *A tumult or uproar*. Mat. xxvi. 5. xxvii. 24. Acts xx. 1, & al. In this view both the N. *θρουσος* and the V. *θρουσω* are often used in the Greek writers.

II. *A tumultuous assembly or company*. occ. Mark v. 38. Such noisy tumultuous assemblies at the place where any one lies dead are still usual in the East. See Harmer's Observations, vol. ii. p. 135.

©ΠΑΥΩ. It may either be considered as a word formed from the *sound*, or derived from the Heb. or Oriental *חפר* to split, cleave.

To break, bruise. occ. Luke iv. 18, in which passage *τυφλοις αναβλεψιν*, *recovering of sight to the blind*, is taken from the LXX, who in Isa. lxi. 1, have substituted these words for the Heb. *לִאֲסוּרִים פָּקַח עֵינֵיהֶם*, *the opening of the prison to them that are bound*, either because prisoners frequently had their eyes put out, as Jud. xvi. 21. 2 K. xxv. 7; or rather because they were shut up in dark prisons.

The same Hebrew expressions St. Luke further explains by *ἀποσειλαι-τεθράνσμενας ἐν ἀρᾷ*, *to set at liberty them that are bruised*, namely, with the fetters or stocks in which they were confined. This last expression occurs in the LXX of Isa. lviii. 6, for the Heb. *וַיִּשְׁלַח בְּיָדָם*. It seems very evident from this passage of St. Luke, that the inspired penmen of the N. T. in their citations of the Old, did not intend either literally to translate the Hebrew, or to stamp their authority on the LXX translation, but only to refer us to the ORIGINAL SCRIPTURES.

Θρεμμα, ατος, το, from *τεθραμμαι*, perf. pass. of *τρεφω* to nourish.

Cattle which are kept and nourished by their owners. occ. John iv. 12, where see Wolfius and Wetstein, but comp. *Kypke*.

Θρησω, ω, from *θρηγος*.

To wail, lament in an audible manner. It is used either absolutely. occ. Mat. xi. 17. Luke vii. 32. John xvi. 20; or construed with an accusative. occ. Luke xliii. 27.

Θρηγος, εος, ες, το, from *θρευω* to utter a tumultuous or confused cry, which seems a word formed from the sound, like *sbriek*, *scream*, &c. in Eng. The V. *θρευω* is particularly applied in the Greek writers to lamentation, as in *παθεα θρεομενης*, *bewailing her misfortunes*, and *θρεομενη σεαυτη κακα*, *bewailing her miseries to herself*. Hesychius accordingly explains *θρεειν* by *θρηγειν*, and *θρεομενον* by *ολοφρομενον* *deploring*. See *Scapula*. *A wailing, lamentation*. occ. Mat. ii. 18.

Θρησκεια, ας, η, from *θρησκεω* to worship God, and this from *θρησκος*, which see.

I. *Religion, religious service of God, or divine worship*. occ. Acts xvi. 5. James i. 26, 27.

II. *Religious worship, or service, of angels*. occ. Col. ii. 18. *Josephus*, De Bel. lib. ii. cap. 8. § 7, informs us, that those who were admitted into the society of the *Essenes* swore, *συνήρησιν ὁμοίως τα τε της αἰρεσεως αὐτων βιβλια, και τα των ΑΓΓΕΛΩΝ ονοματα*, that they would equally guard the books of their sect, and the names of the angels." And it may seem from the Canon of the Council of *Laodicea* on the river *Lycus*, which was held about the year 367, and condemned the

naming of angels as idolatry, and from the testimony of *Theodoret* (both cited by *Wetstein*, whom see), that such a superstitious leaven had infected the church of Colosse, which was in the neighbourhood of that of *Laodicea*, Comp. Col. ii. 18. "What was meant by *guarding the names of the angels*, may be conjectured from the notion which commonly prevailed in the East, and in Egypt, concerning the power of demons or angels over the affairs of this world. It is probable that the *Essenes* having adopted the visionary fancies of their pagan neighbours concerning these superior natures, imagined themselves able by the magical use of the names of angels, to perform supernatural wonders; and that the due observance of these mystical rites was the charge, which they bound themselves by oath to take, of the sacred names of the angels." Thus *Enfield*, (from *Brucker*), *Hist. of Philos.* vol. ii. p. 185. It may however be doubted whether the Colossians derived their religious regard for angels from the *Essenes*, or immediately from the principles of the eastern or *Platonic* philosophy. Most probably from the latter. See under Στοιχειον III. and *Mac-knight's* Preface to Colossians, Sect. II. *Wolfius* however on Col. ii. 18. observes, that Θρησκεία is never in the N. T. construed with a genitive, denoting the *object of worship*, any more than Ευσεβεία is; but that in James i. 26, it is joined with a genitive, signifying the *subject or person worshipping*; and he accordingly understands the Θρησκεία των Αγγέλων of a pretended *angelic worship*, far purer than that of other christians, and such as was paid by the holy *spiritual* angels. But the former interpretation seems preferable, as best agreeing with the context, and with the state of the Colossian church at the time; and though Θρησκεία is not in the N. T. construed with a genitive of the OBJECT, yet it is so used in Wisdom xiv. 27, five or six times by *Josephus*, quoted by *Krebsius*, and by *Herodian*, cited by *Wetstein*. See some curious remarks on this subject in *The British Critic* for March 1794, p. 274, and for August, p. 198.

Θρησκός, ὁ.

Religious, devout; a worshipper of God.

occ. Jam. i. 26. Some derive it from Θραξ, in the Ionic dialect Θρηξ, a *Thracian*, so called from Τίρας *Tiras*, the seventh son of *Japhet*, Gen. x. 2. Thus *Suidas*, ΘΡΗΣΚΕΤΕΙ· θεοσεβεί, ὑπηρελεῖ τοῖς θεοῖς· λέγεται γὰρ ὡς Ὀφρεὺς, ΘΡΑΞ, πρῶτος ἐλεχνολογήσε τα Ἑλληνων μυσηρία, καὶ τὸ τιμᾶν θεὸν ΘΡΗΣΚΕΤΕΙΝ ἐκάλεσεν, ὡς ΘΡΑΚΙΑΣ ὁσῆς τῆς εὐρησεως· Θρησκεινὲι means, *he worships or serves God*: For it is reported that *Orpheus*, a *Thracian*, instituted the religious mysteries of the Greeks, and called the worshipping of God *Θρησκειν*, as being a *Thracian* invention." But after all we may perhaps, with *Pafor*, best deduce *Θρησκός* and it's derivatives from the Heb. שָׁרַר *to seek*, i. e. God; a phrase often used in the O. T. to express religion. See I Chron. xxviii. 9. 2 Chron. xv. 2. xvii. 4. Ps. ix. 11, & al. in the Heb.

Θριαμβεω, from θριαμβός a *triumph*, which *Mintert* and others deduce from θρίων a *fig-leaf*, and ἀμβή a *brow* (properly of a rock), because the victor's brows were anciently crowned with *fig-leaves*; but I should rather think this word, as well as the Latin *triumphus*, a derivative from the Heb. מְרַעַר with the formative ה prefixed, on account of the noise and shouting which attended their *triumphal processions*. By a passage in *Polybius* it should seem, that the Greek θριαμβός was formed from the Latin *triumphus*: For speaking of the Romans he mentions τὰς προσαγορευομένους παρ' αὐτοῖς, *what are called by them*, ΘΡΙΑΜΒΟΤΕ; and I know not that θριαμβός or it's derivatives ever occur in any Greek writer till the times of the Roman conquests. See *Raphelius* on 2 Cor. ii. 14.

With an Accusative following, *To triumph over, lead in triumph*. occ. Col. ii. 15. (Thus *Plutarch* in *Romul.* tom. i. p. 38. D. Εθριαμβευσσε βασιλεις, *He led kings in triumph*.) 2 Cor. ii. 14. To explain which latter passage we must observe, that in the ancient triumphs it was customary for the victors not only to lead about their conquered enemies, but also to be accompanied in their triumphal cars by their children and relations. In both these views St. Paul might say, that God, πάντοτε θριαμβεῖοντι ἡμᾶς, *was always*

always leading us, i. e. himself, in triumph: For he was an eminent trophy of Christ's long-suffering, and converting grace, (comp. 1 Tim. i. 16.) and was from a persecutor now become a friend, and joined with his Blessed Master in the triumph of the gospel. See more in *Wolffius*, who shews that *Theodoret*, *Æcumenius*, and *Chrysostom* explain the expression in like manner. See also *Wetstein*.

⊙ΠΙΞ, τριχος, ἡ, dat. plur. Τριξι. It seems a corrupt derivative from the Heb. ערש the hair of the head, (to which this word almost constantly answers in the LXX,) w being changed into θ or τ after the Chaldean manner.

I. An hair, as of the head. occ. Mat. v. 36. Luke xxi. 18. Acts xxvii. 34. Comp. Mat. x. 30. Luke xii. 7. 2 Sam. xiv. 11. 1 K. i. 52, and see *Wolffius* in Acts. Τριχες, αἱ, The hair of the head. occ. Luke vii. 38, 44. John xi. 2. xii. 3. 1 Pet. iii. 3. Rev. i. 14. ix. 8. *Doddridge* in Luke vii. 38, renders Τριξι by tresses of her hair, and observes, that the Eng. word might be derived from the Greek. And so indeed it might, but we seem to have it immediately from the French tresse a wreath of hair; and this may be from the Italian treccia the same.

II. Hair, as of a camel. occ. Mat. iii. 4. Mark i. 6.

Θρᾶω, ω, from θροος the cry or noise of a tumultuous multitude, which from the perf. mid. τερροα of the V. θρεω to utter a tumultuous cry. Comp. under Θρηγος.

I. To utter a confused tumultuous cry.

II. To put into a tumult or confusion, to disturb, terrify; whence θροεσμαι, εμαι, pass. to be put into confusion, disturbed, or terrified. occ. Mat. xxiv. 6. Mark xiii. 7. 2 Theff. ii. 2.

⊙ΠΟΜΒΟΣ, ο, ὁ. Perhaps from the Heb. דרם to be elevated, with the formative ת prefixed. So *Hesychius* explains θρομβος by Αἷμα παχυν, παπηγος ως βενοι, thick blood, coagulated like lumps or billocks; and the Scholiast on *Sophocles* by ογκον a tumour, swelling. The learned *Damm*, however, in his *Lexicon Nov. Græc.* col. 2376, derives θρομβος from τρεφω, fut. θρεψω, perf. pass. τετραμμαί, to coagulate, as milk for cheese, in which sense

Homer uses this word, *Odyss.* ix. line 246,

Αυτῆκα θήμιστο μιν ΘΡΕΨΑΣ ΛΕΥΚΟΙΟ ΓΑΛΑΚΤΟΣ—
Coagulating, then, with brisk dispatch,
The half of his new milk—

COWPER.

From τρεφω in this view is also derived τρυφαλις a cheese, and τρεφω itself may be deduced from τρεπω to turn, which *Englisch V.* we apply to the coagulation of milk. See Τρεπω.

A clot, a coagulated mass, particularly of blood, as the word is used by *Plato*, *Dioscorides*, *Æschylus*, *Galen*, whom see in *Wetstein*. occ. Luke xxii. 44, where see *Bp. Pearce's* Note. *Herodotus*, lib. i. cap. 179, uses ⊙ΠΟΜΒΟΥΣ ασφαλτες for clots, or concreted lumps, of bitumen.

⊙ΠΟΝΟΣ, ο, ὁ, so called according to the Greek Etymologists, q. θπος (ν being inserted) which, from τερροα, perf. mid. of θραω to sit, which V. may be derived from the Heb. שד denoting regular disposition: But may not θπος be better deduced from the Heb. or Chald. דרן to fix, settle? whence also θρηγος a footstool.

I. A throne, a royal or judicial seat. See Mat. xix. 28. Luke i. 32, 52. xxii. 30. Acts vii. 49. Rev. i. 4. ii. 13.

II. An order of angels, or celestial spirits. occ. Col. i. 16.

Θυγατηρ, τερος, by syncope τρος, ἡ. Some of the *Lexicon* writers deduce it from θυω to move impetuously, and γαω to be born, or γαστηρ the belly or womb, because, say they, females move sooner in the womb than males. The reader, I suppose, is but little entertained or satisfied with such derivations; but it is certainly worthy of remark, that we find this word θυγατηρ used, with little variation, not only by the *Goths, Saxons, Almans, Cimbrians, Danes, Dutch, and English, but even by the † Persians. I would, therefore, submit it to the learned reader whether it may not more probably be derived from the Heb. דק, or דקה, thin, slender, and דמה form, on ac-

* "DAUGHTER, filia; Goth. dauter; Ang. Sax. dohter. dohtor. dohtun. Al. dohter, tobter, thobter; Cim. dotter; Dan. daatter; Belg. dochter." *Junii* Etymol. Anglican.

† דחת, Dochter. See *Castell*, Lexic. Perfic. col. 59, and *Walton's* Proleg. in *Polyglott.* XVI. p. 101.

count of the *slender make* of the *female* sex in comparison of the male; if indeed *της* in *θυγατηρ* be not merely a termination as in the Greek *μητηρ*, *πατηρ*, and, as we are informed by Bp. Chandler *, *ter* usually is of substantives in the old Persic, and we may add, as *ter* seems to be in the Eng. *sister*, and *iber* in *father*, *brother*, *mother*, which four last Eng. words are also nearly the same as the Persic *fuster*, *pader*, *mader*, *brader*.

I. *A daughter*, whether an immediate, Mat. ix. 18. x. 35, 37, & al.—or a remote descendant, Luke i. 5. xiii. 16.

II. In the vocative it is used as a *compellation of affection and kindness*. Mat. ix. 22. Mark v. 34. Luke viii. 48. xxiii. 28. Comp. *ΤΕΚΝΟΝ* IV.

III. It denotes a *city with it's inhabitants*. Mat. xxi. 5. John xii. 15; as *בָּת* frequently does in the Heb. S. S. See Pl. xlv. 13. cxxxviii. 8. Isa. xxii. 4. And thus *cities* or *countries* are commonly represented by † *women* in *sculptures* and *coins*. So, for instance, on the reverse of † some medals of *Vespasian* and *Titus*, *Judea* is exhibited as a *woman* sitting sorrowful on the ground (comp. Isa. iii. 26. Lam. i. 1. ii. 10.) under a palm-tree, with this inscription, *JUDÆA CAPTA*.

"Beneath her palm here sad *Judea* weeps."
Pope's Epist. to Addison.

Θυγατριον, ε, το, A diminutive of *θυγατηρ*. A little daughter. occ. Mark v. 23. vii. 25.

Θυελλα, ης, η, from *θυω* to move, or *rust* impetuously, and *αελλα* a storm, whirlwind, which from *αειω* to blow, and *ειλειν* to roll round, or *whirl*. So *Hesiod*,

* See his *Vindication of the Defence of Christianity*, book i. p. 55, and Heb. and Eng. Lexicon in *בְּתוּרָה*.

† "But who are the *ladies* we are next to examine? These are, says *Philander*, so many *cities*, *nations*, and *provinces*, that present themselves to you under the shape of *women*. What you take for a fine lady at first sight, when you come to look into her, will prove a *town*, a *country*, or one of the four parts of the world: In short you have now *Africa*, *Spain*, *France*, *Italy*, and several other nations of the earth before you." Addison's 2d Dialogue on Ancient Medals.

‡ See Univ. Hist. vol. x. p. 691, Note. The reader may find a print of two of these medals in Addison's Dialogues, Series iii. No. 13, 14.

speaking of the winds, Theogon. line 874, says,

—Κακη ΘΥΟΥΣΙΝ ΑΕΑΛΗ.

In horrid storms they rust.

An impetuous or furious storm, a tempest, a whirlwind, turbo. Thus *Hesychius* explains *Θυελλα* by *ανεμος συσροφη και ὀρμη η καταιγης*, a whirlwind, or storm of wind; and in *Homer*, Odyss. v. line 317, we have

Δεινὴ ΜΙΣΓΟΜΕΝΩΝ ἀνέμων ἐλθούσα ΘΥΕΛΛΑ,
A horrid storm of fierce conflicting winds.

occ. Heb. xii. 18. The Hebrew word in Deut. iv. 11. v. 22, or 19, corresponding to *Θυελλα* of the LXX, and of the Apostle, is *עָרָב* thick darkness. Violent whirlwinds and tempests are always accompanied with thick dark clouds, and no doubt the *עָרָב* mentioned in Deut. was in violent motion (comp. Exod. xix. 16, 18.), whence the like appearance is called *עָרָב חוּר* a whirlwind, Ezek. i. 4, and *עָרָב*, Job xxxviii. 1. xl. 6. Comp. Nah. i. 3.

Θυϊνος, η, ον.

Thyine, made of the *θυον*, *θυα*, or *thya* tree, so called from *θυω* to cense, burn as incense, on account of the sweet smell of it's wood, especially in burning. This is observed by *Homer*, Odyss. v. lin. 59, 60,

—Τηλοῖσι δ' ὀδραν
Κεδρε τ' ευκεαλοιο, ΘΥΟΥ τ' ἀνα νησον ὀδωδαι,
Δαιόμενον.

—And fires of scented wood,
Cedar, and *Thyon* far perfum'd the ile.

Theophrastus, Hist. Plant. V. 5, says, that "the *thyon* or *thya* tree grows near the temple of *Jupiter Ammon*, παρ' Ἀμμωνί (in Africa), and in the Cyrenaica, that it is like the cypress in it's boughs, leaves, stalk, and fruit, and that it's wood never rots." It was in high esteem among the heathen, who often made the doors of their temples, and the images of their gods, of this wood. See more in *Wetstein*, and comp. *Pliny's Nat. Hist. lib. xiii. cap. 16. occ. Rev. xviii. 12.*

Θυμιαμα, αλος, το, from *τεθυμιαμαι* perf. pass. of *θυμιαω*.

I. In-

- I. *Incense*, “* perfumes exhaled by fire.” occ. Rev. v. 8. viii. 3, 4. xviii. 13. On Rev. v. 8, observe that not the *incense*, but the *φισαλαι*, or *bowls*, are the prayers of the saints, to which the incense of Christ’s merits was added, Rev. viii. 3. Comp. Pl. cxli. 2, and Exod. xxx. 34—38.

- II. *The act of censuring, or fuming incense*. occ. Luke i. 10. Comp. ver. 11.

Θυμιατήριον, *ε*, τὸ, from θυμιαω.

A vessel, or instrument, for burning incense. occ. Heb. ix. 4, where I think it means the *censer* mentioned Lev. xvi. 12, in which the High Priest on the great day of atonement took coals of fire from off the brazen altar, and burnt incense, in the Holy of Holies, which is therefore in the text of Hebrews said *εχρσα* to have this *censer*, for use namely. True indeed, it is not expressly said in the O. T. that the *censer* employed on that occasion was *golden*, but neither is any thing said to the contrary; and as all the other furniture of the Holy of Holies was either solid gold, or overlaid with that metal, analogy would lead one to conclude, that the *censer* in which Aaron offered the incense on that solemn day was *golden* also. Accordingly the Jews have a tradition, cited by Whitby and Weststein on Heb. ix. 4, and by Ainsworth on Lev. xvi. 12, that “on every (other) day he who was to burn incense took coals from off the (brazen) altar in a *censer* of silver, but this day the High Priest in a *censer* of gold.” Comp. Rev. v. 8. viii. 3, and see Josephus De Bel. lib. i. cap. 7. § 6.

I am well aware, that some learned men have explained χρυσεν θυμιατήριον, Heb. ix. 4, to mean the *golden altar of incense*: But how can the Holy of Holies be said to have this, since it certainly always stood without the veil, in the Holy Place? See Exod. xxx. 6. xl. 26. Besides, in the only two passages of the LXX where θυμιατήριον occurs, namely 2 Chron. xxvi. 19. Ezek. viii. 11, it answers to the Heb. מקטרת a *censer*; and lastly in the N. T. another word, namely θυσιαστήριον, is used for the *altar of incense*, Luke i. 11. Comp. Rev. viii. 3. ix. 13. 1 Mac. i. 21.

* Johnson.

θυμιαω, *ω*, from † θυμα, *alos*, τὸ, *incense*, which from θυω.

To burn or fume incense, cause it to exhale its odour by fire. occ. Luke i. 9.

Θυμομαχεω, *ω*, from θυμος the mind, and μαχομαι to fight.

To be of an hostile mind against another, to be highly displeased, incensed, or offended at, infenso esse animo erga; or according to Raphelius, To be obstinately bent on war, either after receiving a defeat, or without prospect of success. occ. Acts xii. 20, where however Κυπρε, in opposition to the excellent Commentator just mentioned, prefers the former sense, in which he shews that the V. is used by Dionysius Halicarn. Polybius and Plutarch, and observes, that Raphelius’s interpretation cannot be admitted, because Josephus says not a word of this war of Herod with the Tyrians and Sidonians, who were under the formidable protection of the Roman Empire. Comp. Weststein.

Θυμος, *ε*, *δ*, from θυω to move impetuously, particularly as the air or wind. See θυω I.

- I. It seems to be sometimes used in *H* for the animal soul or breath, as speaking of Sarpedon, who had fainted with a wound, he says, II. v. line 697,

Αἷλος δ’ ἀμηνυμένη περὶ δὲ πνοῇ Βορέας
Ζωοῖσι πνέεισα καλὸς κεκαφθόλα ΘΥΜΟΝ.

But he reviv’d, for Boreas’ cheering blast
Breathing around refresh’d his panting soul.

Comp. II. iv. lin. 472, 524. II. xvi. lin. 743. II. xiii. lin. 671.

- II. *The soul, or mind*, considered as comprehending both the appetites and passions. In both these views the word is frequently applied in the profane writers.
- III. *A violent motion or passion of the mind, anger, wrath*. It is ascribed to God, Rev. xiv. 10, 19. (Comp. Isa. li. 17.) Rev. xv. 1, 7. xix. 15. Comp. Rom. ii. 8.—to man, Luke iv. 28. Acts xix. 28, & al.—to the devil, Rev. xii. 12. Θυμος and οργη are often joined in the profane, as they are in the sacred writers. This Ellsner and Weststein have shewn on Rom. ii. 8. Ammonius, whom Weststein there cites, defines θυμος to be προσκα-

+ “Apud Hippocratem θυματα, Galenus exponit θυμαματα suffimenta.” Scapula.

εἰς a temporary, but αἰγι, πολυχρόνιος μνησικακία a lasting resentment.

- IV. It denotes poison, or more strictly *inflaming*, or *inflammatory*, *poison*. occ. Rev. xiv. 10. Comp. Job xxi. 20. Pf. lx. 3. lxxv. 8. Isa. li. 17. Jer. xxv. 15. This is an *hellenistical* sense of the word, which is thus used by the LXX, Deut. xxxii. 24, 33, (where it is joined with οἶνος wine) Pf. lvi. or lvii. 4, in conformity with the correspondent Heb. חמץ, which signifies both *wrath*, and an *inflammatory acrid poison*, such as serpents emit when *enraged*. Comp. Job xx. 16, in LXX. Wisd. xvi. 5, and *Arnald* there. But in Rev. xiv. 8. xviii. 3, it seems to denote *inflammatory philtres*, or *love-potions*, such as whores used to give their lovers. So the learned *Jos. Mede* interprets it in his Comment. Apocalyp. p. 517, 518. fol. See also *Vitringa* in Rev.

Θυμω, ω, from θυμός anger, *wrath*.

To provoke to anger. θυμομαι, εμαι, pass. To be provoked to anger, to be incensed, *wroth*. occ. Mat. ii. 16.

ΘΥΡΑ, ας, ῆ, from the Chald. ܬܪܐ the same, to which this word answers in *Theodotion's* version of Dan. iii. 26, and which is a corruption of the Heb. שער a gate, by transposing the *ν*, and changing *γ* into *τ*, as usual.

- I. A door—of an house, Mark i. 33. ii. 2. xi. 4.—of a chamber, Mat. vi. 6.—of a prison, Acts v. 19, 23.—of the temple, Acts iii. 2.—of a sepulchre, Mat. xxvii. 60. xxviii. 2. To be at the doors is a proverbial expression for *being near at hand*. See Mat. xxiv. 33. Mark xiii. 29. Jam. v. 9. Comp. Rev. iii. 20. It is used also in the same view by the profane writers. See *Raphelius* and *Wetstein* on Mat. xxiv. 33.

- II. It is applied figuratively to Christ, who is the door, by which we must enter into his church, and into eternal life, John x. 9.—to an opportunity of receiving the gospel, Acts xiv. 27.—or of preaching it, 1 Cor. xvi. 9. 2 Cor. ii. 12. Col. iv. 3. Rev. iii. 8, where see *Vitringa*.

ΘΥΡΕΟΣ, ε, ο, from θυρά a door.

- I. *Homer* (Odys. ix. lin. 240, 313, 340, comp. lin. 243,) uses this word for a great stone, which served as a door to the mouth of a cave. Comp. Mat. xxvii. 60. John xi. 38, 39.

- II. In the latter Greek writers, cited by *Alberti*, *Elfner* and *Wetstein*, and particularly by *Kypke*, whom see, it denotes a large oblong shield like a door, whereas ασπίς means a round one. occ. Eph. vi. 16.

Θυρίς, ιδος, ῆ. A diminutive of θυρά.

- I. A little door. Thus sometimes used in the profane writers. See *Scapula*, and *Wetstein* on 2 Cor. xi. 33.

- II. A window. occ. Acts xx. 9. 2 Cor. xi. 33. As to the former passage "Sir John Chardin's MS tells us, the eastern windows are very large, and even with the floor. It is no wonder (then) that Eutychus might fall out, if the lattice was not well fastened, or if it was decayed; when, sunk into a deep sleep, he leaned with all his weight against it." *Harmer's Observations*, vol. i. p. 164. St. Paul's escape from Damascus, 2 Cor. xi. 33, nearly resembles that of the spies from Jericho, Josh. ii. 15, and probably was, like that, effected out of a kiosk or bow-window which projected beyond the wall of the city. Comp. Heb. and Eng. Lexic. in קרר IV.

Θυρωρός, ε, δ, ῆ, from θυρά a door, and ὁρῶ a keeper, which from ὁρᾶω to see, observe. A door-keeper, a porter. occ. Mark xiii. 34. John x. 3. xviii. 16, 17.

Θυσια, ας, ῆ, from θυω to sacrifice.

- I. A sacrifice, or victim. Luke ii. 24. xiii. 1. Acts vii. 41. Heb. v. 1. vii. 27. Comp. Eph. v. 2. Heb. ix. 26. x. 12.
- II. It is spoken of the bodies of Christians, Rom. xii. 1.—of their religious services, 1 Pet. ii. 5.—particularly of their praises of God, and works of charity to men, Heb. xiii. 15, 16.—especially to the preachers of the gospel, Phil. iv. 18.

Θυσιαστήριον, ε, το, from θυσιαζω to sacrifice, which from θυσια.

- I. An altar, whether of burnt-offerings, Mat. xxiii. 18, 19, 35. Luke xi. 51. 1 Cor. ix. 13. x. 18. Comp. Jam. ii. 21. Rev. vi. 9.—or of incense, Luke i. 11. Comp. Rev. viii. 3. ix. 13.

The LXX use it in the latter, as well as in the former sense, for the Heb. מזבח.

- II. The Christian Altar, that is, The Table of the Lord, considered as furnished with the memorials of the sacrifice of his death, of which memorials Christians are to partake or eat (comp. 1 Cor. x. 21, and ver.

ver. 18,) but of which they have no right to eat, who serve the tabernacle. occ. Heb. xiii. 10. The most ancient and satisfactory illustration of the word in this text may perhaps be taken from Ignatius, who plainly uses it for the Lord's Table, Ad Philadelph. § 4, *Σπεδαζέει ἐν μιᾷ Εὐχαριστίᾳ χρῆσθαι· Μία γὰρ σὰρξ τῆς Κυρίας ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἐν πόλῳ-ριον εἰς ἐνώσιν τῆς ἀμαρτίας αὐτῆς· Ἐν ΘΥΣΙΑΣΤΗΡΙΟΝ, ὡς εἰς ἐπισκοπὸς, ἀματῶν πρεσβυτέρων καὶ διακόνων τοῖς συνδουλοῖς μὲν, ἵνα ὁ εἰς παρὰ στήθε, κατὰ Θεοῦ παρὰ στήθε. Wherefore let it be your endeavour to partake all of the same holy Eucharist: For there is but one flesh of our Lord Jesus Christ, and one cup unto the unity of his blood; one ALTAR; as also there is one bishop, together with his presbytery, and the deacons, my fellow servants: That so whatsoever ye do, ye may do it according to the will of God." WAKE. And in a similar view the Blessed Martyr applies it, Ad Trall. § 7, and Ad Ephes. § 5. edit. Russel.*

Θυω, from *θεω* or *θευω* to run violently, approach hastily, "curro vehementer, festinanter accedo." Thus the learned Damm, Lexic. who deduces this V. from *θεω* or *θευω* from the sound made by the breath of persons running. But may it not as well be derived from the Heb. *תָּוַח* to come, approach, come speedily?

I. To move or rush impetuously, to rage. Thus it often signifies in Homer, and is applied to winds, Odyss. xii. lin. 400, 408, 426.—to a river, Il. xxi. lin. 234, and 324.—to the sea, Il. xxiii. lin. 230.—to a person, Il. i. lin. 342. Il. xi. lin. 180.

II. In Homer, To cast a little of the victuals and wine into the fire, as an offering to the gods at the beginning or end of a meal or feast. Thus at the beginning of the entertainment which Achilles was going to give Ulysses, and the other princes sent to him by Agamemnon, Il. ix. lin. 219, 220,

—Θεοῖσι δὲ ΘΥΣΑΙ ἀναγῆι
Πάτροκλον ὃν εἰλαρον· ὃ δ' ἐν πυρὶ βάλλε ΘΥΗΑΣ.

The first oblations to th' immortals due
Amid the flames his friend Patroclus threw.

So Odyss. xiv. line 446, Eumæus before he began to eat,

—Ἀργυράα ΘΥΣΕ θεοῖς αἰγιόχοις
Σπείσας δ' αἰδοπα οἶνον—

Th' initial off'rings to th' immortals burnt :
And having pour'd the consecrated wine—

Hence

III. In the latter Greek writers, To sacrifice, slay in sacrifice. occ. Aëts xiv. 13, 18. 1 Cor. x. 20. Comp. Mark xiv. 12. Luke xxii. 7. 1 Cor. v. 7. See Exod. xii. 27. xxiii. 18. xxxiv. 25.

IV. To slay for food. occ. Mat. xxii. 4. Luke xv. 23, 27. Aëts x. 13. xi. 7. Comp. John x. 10.

In the LXX it is used for the Heb. *זָבַח*, generally in the sense of slaying in sacrifice, but sometimes for food, as 1 Sam. xxviii. 24. 1 K. xix. 21; in which latter application it answers to the Heb. *זָבַח*, 1 Sam. xxv. 11. Comp. Jer. xi. 19.

ΘΩΡΑΞ, ακος, ὁ.

Properly, A breast-plate, cuirass, or defensive armour for the breast.

Thus Homer, Il. xi. line 19,

Δευτερον αὖ ΘΩΡΗΚΑ περὶ ΣΤΗΘΕΣΣΙΝ ἔδυσε.

The beaming cuirass next adorns his breast.

POP E.

And in this sense only is the Ionic *Θωρηξ* used in Homer, which therefore seems the primitive meaning of the word; whence also we have in the same most ancient Poet, *αιολοθωρηξ*, Il. iv. line 489; *λινοθωρηξ*, Il. ii. line 529; *χαλκεοθωρηξ*, Il. iv. line 448; the V. *θωρησσω* to arm, put on armour, very frequently used; and the N. *θωρηκτής* defensively armed, Il. xv. line 689, 739. But in the latter Greek writers *θώραξ* sometimes denotes the fore-part of the human body, and particularly the breast; and hence some Etymologists have been induced to derive it from *θωρεω* to leap, on account of the leaping or pulsation of the heart, therein contained; but this is only a secondary sense of the N. taken from the resemblance of the human thorax to a breast-plate, on account of it's bones and cartilages, which defend the noble parts it comprises. I would therefore

X 4

rather

rather deduce *Σωπαξ* from the Heb. חֲבֵרָה, either a *habergeon*, or a *close mantle*, a *vest*. In the N. T. though several times applied figuratively, it signifies only a

breast-plate. occ. Eph. vi. 14. 1 Theff. v. 8. Rev. ix. 9, 17. The LXX use *Σωπαξ* for Heb. סָרִיס a *brigandine* or *coat of mail*, Jer. xli. 4, and frequently for שָׂרִיס of the same import.

I.

Ι Α Σ

Ι Δ Ε

I, ι, Iota. The ninth of the more modern Greek Letters, but the tenth of the ancient, whence, as a numeral character, the small *ι* is still used for *ten*. In the ancient or Cadméan alphabet it answered to the Hebrew or Phenician *Jod* or *Yod* in name, order, and power, but in it's form *ι* it approaches much nearer to the Hebrew than to the Phenician Letter. Comp. *Iwra*.

Ιαμα, *aros*, *το*, from *ιαμαι* perf. pass. of *ιαμααι*.

An healing. occ. 1 Cor. xii. 9, 28, 30.

ΙΑΟΜΑΙ, *ωμαι*, from the uncommon N. *ια* *life*, *strength*, or immediately from the Heb. חָיָה *to cause to live*, *to revive*, *recover from illness*, to which *ιαομαι* answers in the LXX of Neh. iv. 2, or iii. 34.

I. Mid. *To heal*, *restore to bodily health*. Luke v. 17. vi. 19. xxii. 51, & al. Pass. *To be thus healed*. Mat. viii. 8, 13. xv. 28. Mark v. 29, & al. Comp. Jam. v. 16.

II. Both in Mid. and Pass. it is applied to the curing of demoniacal or diabolical possessions. Mat. xv. 28. Luke ix. 42. Acts x. 38.

III. Mid. *To heal spiritually*, *restore to spiritual health*. Mat. xiii. 15. Luke iv. 18. John xii. 40. Pass. *To be spiritually healed*. 1 Pet. ii. 24. Comp. Heb. xii. 13.

Ιασις, *ιος*, att. *εως*, *η*, from *ιαομαι*.

A cure, *healing*. occ. Luke xiii. 32. Acts iv. 22, 30.

ΙΑΣΗΝΕΣ, *ιδος*, *η*, from Heb. יָשָׁה the same.

The jasper, a kind of precious stone: They are found of various colours; green, azure, sea-green, purple, blue, and some of them are white, approaching to a *crystal*, (as Rev. xxi. 11.) So *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, "*Similiter candida est, quæ vocatur astrios, crysillo propinquans.*" See more in *Pliny*, lib. xxxvii. cap. 8, and 9, *New and Complete Dictionary of Arts*, and the *Encyclopædia Britannica*, in **JASPER**. occ. Rev. iv. 3. xxi. 11, 18, 19.

Ιατρος, *ς*, *δ*, from *ιαομαι*.

A physician, q. d. *a healer*. Mat. ix. 12. Mark ii. 17. Luke iv. 23, (where see *Wolffius* and *Wetstein*.) Col. iv. 14. & al. It is well known that the ancient Greek and Roman *Ιατρος* not only prescribed, but made up their own medicines, and also practised surgery.

Ιδε.

See, *behold*, *lo*, *observe*. The Grammarians say it is used adverbially; but it is, properly speaking, the 2d perf. imperat. 2 aor. act. of the V. *ειδω* *to see*. When followed by a nominative case, not succeeded by another verb, there is an ellipsis, which may be supplied by *here* or *this is*, *here* or *these are*. See Mark xvi. 6. John i. 29, 36. xix. 5, 14. Mark iii. 34. In Rom. ii. 17, eleven MSS, two of which ancient, for *ιδε* have *ει δε*; and this reading, which also agrees with the Syriac, Vulg. and several other old versions, is by *Griesbach* received into the text.

Ιδεα,

Ιδεα, ας, η, from ιδον, 2 aor. of ειδω to see.

Countenance, aspect, as of an angel. occ. Mat. xxviii. 3, where it must denote the countenance, as opposed to the rest of his form concealed by his raiment. It is applied in like manner to the human countenance, not only by Theodotion, for the Heb. מראה, Dan. i. 13, 15, but also, as Alberti has shewn, by Arrian, Aristophanes, and Pindar. See also Wetstein, Kypke, and Blackwall's Sacred Classics, vol. ii. p. 32, 33.

Ιδια, from ιδιος.

Separately, severally. It is properly the dative fem. of ιδιος, used elliptically and adverbially for εν ιδια χωρα, in a separate place. See Bos Ellips. under χωρα, and comp. Δημοσιος II. occ. 1 Cor. xii. 11. So Xenophon Cyropæd. lib. vii. p. 344. edit. Hutchinso[n], 8vo. Ταυτα γαρ και ΙΔΙΑ χρησιμα ενασιν—For these things are most advantageous to every one severally—

ΙΔΙΟΣ, α, ον. It seems a plain derivative from the Heb. י the band, according to that common Heb. phrase whereby what one has in his possession or power is said to be בידו in his band. See Gen. ix. 2. xvi. 6. xxiv. 10. Eccles. v. 13, or 14, & al. freq.

I. *One's own, proper, suus, proprius*. It denotes property, appropriation, or peculiar relation. See Mark xv. 20. Luke ii. 3. vi. 41, 44. John i. 11, 41. v. 18, 43. Acts i. 19. iv. 32. xx. 28. xxiv. 23, (where see Wetstein.) Rom. viii. 32. xiv. 4. 1 Cor. vii. 2. Heb. ix. 12. xiii. 12. Eis ta ιδια (οικηματα namely), To one's own house. John xvi. 32. xix. 27. See Rabbelius. So in Josephus, De Bel. lib. iv. cap. 9. § 6, we have προς TA ΙΔΙΑ in the same sense. Comp. John i. 11, where it seems to refer to the land of Canaan, the city of Jerusalem, and especially to the temple. Comp. 2 Sam. vii. 23. Ps. xlviii. 2, 9. Mat. xxi. 13. Mal. iii. 1, and see Wolfius and Kypke on John i. 11.

II. *Private, separate*. Thus used in the expression κατ' ιδιαν, χωραν place being understood, in a private place, privately, apart. Mat. xiv. 13, 23. xvii. 1, 19. Mark iv. 34, & al. So Josephus De Bel. lib. x. cap. 10. § 5, αθροισας δε τας δυνατας KAT' ΙΔΙΑΝ, having assembled the leading men privately."

III. *Joined with καιρος, Proper, convenient*. Gal. vi. 9. 1 Tim. ii. 6. vi. 15, where. Chrysostom explains ιδιοις by προσηκουσιν fit, convenient. Rabbelius shews that Polybius applies ιδιος in the same manner.

Ιδιωτης, ε, ο, from ιδιος.

In general, *A common man*, as opposed either to a man of power, or of education and learning. See Wetstein on 1 Cor. xiv. 16.

I. *A person in a private station, a private or common man, a plebeian*. Thus it is used by the LXX, Prov. vi. 8, where, however, there is nothing in the Heb. to answer it. And in this sense some understand it, Acts iv. 13, where see Doddridge.

II. *Uninstructed, unskilful, unlearned*. occ. 1 Cor. xiv. 16, 23, 24. Ιδιωτης is often used in this sense by the Greek writers. See Wetstein. Comp. 2 Cor. xi. 6.

III. *Unskilful, unpolished, unadorned, plain in speech*, i. e. speaking like an ordinary or common man. occ. 2 Cor. xi. 6. Considering that ιδιωτης in this text refers both to λογω and γνωσει, I know not how it could have been better rendered into English, than as it is in our translation by the word *rude* *. Rabbelius produces a remarkable passage from Xenophon, De Venat. where that elegant and mellifluous writer, referring to his own easy and natural language, as opposed to the obscure and affected style of the Sophists, calls himself Ιδιωτης, ἁ plain or ordinary man, Εγω δε ΙΔΙΩΤΗΣ μιν εἰμι, says he; and the celebrated Longinus, De Sublim. sect. xxxi, gives it as his opinion, that εἰν ἀρ' ὃ ΙΔΙΩΤΙΣΜΟΣ ἐνίοτε τὰ κοινὰ παραπολυ ἐμφανιστικώτερον, a common expression is sometimes much more significant than a pompous one: "And after producing some instances of this from the Greek writers, he adds, Ταυτα γαρ εἰς γυς παραξυει τον ΙΔΙΩΤΗΝ, ἀλλ' ἐν ιδιωτευει τῷ σημαντικῷ, These approach near to the vulgar in expression, but are by no means vulgar in significance and energy." A remark which, I am persuaded, may with the greatest truth be applied to many passages in St. Paul's

* "Rude am I in my speech,"

Shakespeare's Othello, act i. scen. 3. writings.

writings. See also *Wolfius* on 1 Cor. xi. 6.

Our Eng. word *Idiot* is indeed derived from *ιδιωτης*, but has a very different meaning. I cannot find that *ιδιωτης* is ever used by any Greek writer, for a person deficient in natural capacity or understanding*.

Ιδου.

See, behold, observe, lo. See Mat. i. 23. ii. 9. xii. 46. Luke i. 38. Gal. i. 20. The Grammarians call it an adverb: However it differs from the 2d perf. sing. 2 aor. imperat. mid. of the V. *ειδω* only by an accent.

Ίδρω, ωτος, δ, from *ιδος* the same, compounded with *ῥεω* to flow. And *ιδος* may be derived either from the Heb. *עָרַ* sweat, (as the Eng. word is from a N. of the same root *עָרַ*, in regim. *עָרַ* sweat) by changing *י* into *δ*, or from *אֵיד* or *אֵיד* a vapour.

Sweat. occ. Luke xxii. 44.

The LXX have once used it, Gen. iii. 19, for the Heb. *עָרַ*.

Ίερεια, ας, η, from *ιεραειν*.

A priesthood, office, or function of a priest. occ. Luke i. 9. Heb. vii. 5.

Ίεραειν, αλος, το, from *ιεραειν*.

A priesthood, an assembly or society of priests. occ. 1 Pet. ii. 5, 9. In the parallel place, Exod. xix. 6, it answers in the LXX to the Heb. *כהנים* priests in the plural.

Ίεραειν, from *ιεραομαι* the same, and this from *Ίερευς*.

To perform the priest's office, to officiate as a priest. occ. Luke i. 8.

Ίερευς, εος, δ, from *ιερος* sacred.

A Priest, a person consecrated to God for the performance of sacred offices. See Heb. v. 1. It is spoken of *Melchisedec*, a Patriarchal Priest, Heb. vii. 1.—of the Levitical Priests of the true God, Mat. viii. 4. xii. 4, 5. Luke i. 5, & al. freq.—of a Heathen Priest of *Jupiter*, Acts xiv. 13.—of the Jewish High Priest, Acts v. 24. Comp. 1 Mac. xv. 1, and see *Wolfius*.—of Christ, the true and great High Priest after the order of *Melchisedec*, see Heb. vii.—of believers, who are an holy priesthood, and offer spiritual sacrifices acceptable to God through Jesus

Christ, Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

Ίερον, ε, το, from *ιερος* sacred.

A temple, whether of the true God, Mat. xii. 5, 6, & al. freq.—or of an idol, Acts xix. 27. It often includes not only the building, but the courts, and all the sacred ground or inclosure. The word is properly an adjective, *χωριον* a place namely being understood.

Ίερονετης, εος, ες, δ, η, και το—ες, from *ιερος* holy, and *ωρετω* to suit, become.

Such as becometh holy persons, venerable. occ. Tit. ii. 3. *Josephus* uses the word in nearly the same sense, Ant. lib. xi. cap. 8, § 5, where he calls the High Priest *Jaddua's* solemn procession to meet *Alexander the Great*, ΊΕΡΟΠΡΕΠΗ και των αλλων εθων διαφερεσαν—υπαντησιν, a manner of meeting him venerable, and different from that of other nations." See also *Wetstein* on the place.

ΊΕΡΟΣ, α, ον, from the Heb. *יָרַ* to fear, reverence, venerate, which in the Heb. scriptures often denotes religious fear or awe.

Sacred, holy. occ. 2 Tim. iii. 15. Comp. 1 Cor. ix. 13, where *ιερα* may mean the holy things, i. e. the tithes, which were consecrated to God.

ΊΕΡΟΣΟΑΤΜΑ, ων, τα, and

ΊΕΡΟΣΟΑΤΜΑ, ης, η, Mat. ii. 3. †

The city of Jerusalem. These are only variations of the Heb. *ירושלם*, *Ιερουσαλημ* (which see), in order to make the name more agreeable to the genius of the Greek language. In this view it is remarkable that *Aristotle* in *Clearchus* (cited by *Josephus*, Cont. Apion, lib. i. § 22, p. 1347, and by *Eusebius*, Præp. Evang. lib. ix. cap. 5.) says, Το δε της πολεως αυτων ονομα πανυ σχολιον εστιν, ΊΕΡΟΣΑΛΗΜ γαρ αυτην καλεσιν. But the name of their (i. e. the Jews) city is very uncount: For they call it Jerusalem." Mat. ii. 1. xv. 1, & al. freq.

† But *Markland*, Appendix to *Bowyer's* Conject. makes *πασα* here agree with *πολις* city understood; because *Matthew*, elsewhere, always uses *Ιερουσολυμα* in the plural number and neuter gender. *Josephus* however has *Ιερουσολυμα* as a N. sing. De Bel. lib. vi. cap. 10. (misprinted 4 in *Hudson's* edit.) ΕΑΛΩ μεν υτως ΊΕΡΟΣΟΑΤΜΑ—Thus Jerusalem was taken—ΑΛΟΥΣΑ δε και προτερον πεντακις, τωτο δευτερον ΗΡΕΜΩΘΗ. And having been taken before five times, it was now a second time desolated." See *Kypke* on Mat. ii. 3.

* See, however, the learned Bp. *Horsley's* Tracts in Controversy, p. 430.

*Ἱεροσολυμίτης, ε, δ, from Ἱεροσόλυμα *Jerusalem*.

An inhabitant of Jerusalem. occ. Mark i. 5. John vii. 25.

This N. is used by *Josephus*, Ant. lib. xii. cap. 5. § 3. and lib. xiv. cap. 16. § 4.

*Ἱεροσυλεω, ω, from Ἱεροσυλος.

To commit sacrilege, take to one's own private use what is consecrated to God. occ. Rom. ii. 22.

*Ἱεροσυλεω, ε, δ, ἥ, from ἱερον a sacred place or thing, and συλαω to rob, spoil.

A robber of a temple, a sacrilegious person. occ. Acts xix. 37.

*Ἱερῶν, ω, from ἱερον sacred, and ἐρῶν a work.

To perform, or be employed in, a sacred office. occ. Rom. xv. 16, ἱερῶν ἐν τῷ εὐαγγελίῳ, being employed in the sacred business of (preaching or administering) the gospel. This word is frequently used by *Herodian*, lib. v. for performing sacred offices. See *Wetstein*, and comp. *Vitringa* on Isa. lxi. 6. lxvi. 20.

*ἹΕΡΟΥΣΑΛΗΜ, ἥ, Heb. Undeclined.

I. *Jerusalem*, Heb. ירושלים, from ירש to possess, inherit, and שלום peace. A famous city, the capital of Judea, situated partly in the tribe of Benjamin, and partly in that of Judah. (See *Josh.* xv. 63. xviii. 28. *Jud.* i. 8, 21, and *Clark's* Notes.) Mat. xxiii. 37, & al. freq. It was anciently called *Jebus* or *Jebusi*, *Josh.* xviii. 28. *Jud.* xix. 10. 1 *Chron.* xi. 4, and was not completely reduced by the Israelites till the reign of David, 2 *Sam.* v. 6—9. The name *Jerusalem*, i. e. the possession or inheritance of peace, seems to have been given it by the Israelites, in allusion not only to the natural strength of its situation, and to the Lord's protecting of it from its outward or political enemies (see *Pf.* cxxv. 2. cxxii. 6, 8. cxlvii. 14.), but also with especial reference to the prophecy of Abraham, *Gen.* xxii. 14, and to the Prince of Peace (*Isa.* ix. 6.), who should there accomplish (John xix. 30.) the great work of peace (*Hag.* ii. 9.) between God and man (*Isa.* liii. 5. *Rom.* v. 1. 2 *Cor.* v. 19.), between Jew and Gentile (*Eph.* ii. 14, &c.), and between men and their own consciences (*John* xiv. 27. *Rom.* xiv. 17. 2 *Thess.* iii. 16.), by offering himself a

sacrifice and peace-offering for the sins of all. (See *Heb.* ix. 25—28.)

II. As *Jerusalem* was the centre of the true worship (see *Pf.* cxxii. 4.), and the place where God did in a peculiar manner dwell, first in the Tabernacle, 2 *Sam.* vi. 12, 17. 1 *Chron.* xv. 1. xvi. 1. *Pf.* cxxxii. 13. cxxxv. 21, and afterwards in the Temple, 1 *K.* vi. 13; so it is used figuratively to denote the Church, or "that celestial society to which all that believe, both Jews and Gentiles, are come, and are united." *Doddridge.* *Gal.* iv. 26. *Heb.* xii. 22. *Comp. Rev.* iii. 12. xxi. 2, 10.

*Ἱερῶν, ἥ, from ἱερος sacred.

Priesthood, priestly function or office. occ. *Heb.* vii. 11, 12, 14, 24.

*Ἱημι, from ἱεω, or the obsolete ἔω the same, which may, I think, be deduced from the Heb. יהיה (Hiph. of היה) to cause to be, namely in a place or state.

To send, in whatever manner. This simple V. occurs not in the N. T. but is inserted on account of its compounds and derivatives.

ἸΗΣΟΥΣ, ε, δ, Heb.

JESUS, Heb. יהושע, i. e. *Jehoshua*, or *Joshua*, which the LXX and Apocryphal books constantly express by the Greek Ἰησους, as St. Stephen also does, *Acts* vii. 45, and St. Paul, *Heb.* iv. 8. The Heb. name יהושע is a compound of יה *Jah*, or יהוה *Jehovah*, and שוע *save*, a saviour, so imports *Jehovah the Saviour*. It was first given by Moses to his minister *Joshua*, who was before called יהושע *Hoshea*, *Num.* xiii. 16. This *Joshua* was an eminent type of Christ, as being Moses' minister (see *Rom.* xv. 8.) and successor, who, according to his name, was made great for the saving of the Elect of God, *Ecclus.* xlv. 1; who actually did save the people from their enemies the Canaanites, led them on conquering and to conquer, and put them in possession of the promised land. Thus of our Blessed Lord it is said, *Mat.* i. 21, Thou shalt call his name *Jesus*, Ἰησὺν, *Jehovah the Saviour* (see *Isa.* xxv. 9. xlv. 17, 21, 22,—25. *Jer.* xxiii. 6.) For *HE** ΑΤΤΟΣ (הוא) shall save, σωσει,

* "—It is not barely said, that He, but as the original raiseth it, He himself shall save. *Josuah* saved Israel, not by his own power, not of himself, but

his people from their sins. Comp. Luke ii. 11. Acts xiii. 23. Luke ix. 56. xix. 10. John iii. 17. xii. 47. 1 Tim. i. 15. And by His being named JESUS was fulfilled the prophecy which said He should be called *Emmanuel*, which, being interpreted, is *GOD with us*, Mat. i. 23. See Bp. Pearson on the Creed, Art. II. and comp. Εμμανηλ. "No doubt can be made, says *Michaelis* (Introduct. to N. T. vol. i. p. 316, edit. *Marsh*), that the original reading in Mat. xxvii. 16, 17, was Ἰησὺν Βαραββαν. *Origen* expressly declares it *—and Ἰησὺν is found in the Armenian †, and in a Syriac translation which *Adler* discovered in Rome;" to which we may add from Mr. *Marsh*'s Note 23, that *Griesbach* found it in two Greek MSS, and Professor *Birch* in one of the Vatican library. Several Greek Scholia also declare this to be the reading of the most ancient MSS. "The relation of St. Matthew seems to be imperfect without it."—See more in *Michaelis*, &c. as above, and comp. Bp. *Pearce*'s Note.

Ἰκανός, η, ον, either from ἰκανω to reach, attain, namely the desired end (which from ἰκω to come, see under Ἰκετηρία), or rather from the Heb. כַּף to fit, adapt, with ה emphatic prefixed. Ἰκανον answers to the Heb. כַּף in the LXX of Jer. xlviii. 30.

I. Sufficient, fit. 2 Cor. ii. 16. iii. 5. 2 Tim. ii. 2. In 2 Cor. ii. 16, we have the phrase ἰκανός ὡς—sufficient for, which *Raphelius* shews to be used in the same sense by *Polybius* and *Arrian*.

II. Fit, worthy. Mat. iii. 11. viii. 8. Mark i. 7. (Comp. John i. 27.) 1 Cor. xv. 9.

III. Sufficient, adequate, enough. 2 Cor. ii. 6. Luke xxii. 38. So *Simplicius* on Epictet. p. 142, cited by *Wetstein*, Εἰ δὲ καὶ δοκεῖν (ἀσάθος) θελῇς, σαυτῷ φαίνα, καὶ ἸΚΑΝΟΝ ΕΣΤΙ. But if you desire to ap-

pear good, appear so to yourself, and it is enough." but God by him; neither saved he his own people, but the people of God: whereas Jesus himself, by his own power, the power of God, shall save his own people, the people of God. † *Pearson* On the Creed, Art. II. p. 79, fol. edit. 1662.

* See the passage in *Wetstein*'s Note, and more fully in *Michaelis*.

† See *Monf. La Croze*'s Letter in Bp. *Watson*'s Tracts, vol. iii. p. 302, or in the Cambridge edition of *Beaufobre* and *L'Enfant*'s Introduction, 1779, 8vo.

pear good, appear so to yourself, and it is enough."

To ἰκανον ποιεῖν τινι, To satisfy any one, satisfacere alicui, q. d. to do enough for him. occ. Mark xv. 15.

Λαβεῖν το ἰκανον παρὰ, To take sufficient security of, satis accipere ab. occ. Acts xvii. 9.

Grotius observes, that both these phrases are agreeable to the Latin idiom, and were, like many others, received into the Greek language after Greece and the eastern countries became subject to the Roman power. On both the last cited texts see *Wetstein*, who on Mark xv. 15, cites *Polybius*, *Diogenes Laert.* and *Appian* using the same phrase. Notwithstanding which, † *Michaelis* says "it is a Latinism," adding, "It is no argument against its Latin origin that it is used by *Polybius*, who lived in Rome, or by the latter Greeks, who wrote during the time of the Roman empire; and the passage of *Appian*, which is quoted in support of the contrary opinion, is a manifest Latinism. The Latin answer, which the Roman senate had given to the Carthaginian ambassadors, is literally translated on account of its severity and doubtful meaning, Εἰ το ἸΚΑΝΟΝ ΠΟΙΗΣΕΤΕ Ῥωμαίοις, On which the ambassadors demanded, τί εἴη το ἰκανον; what conditions do the Romans understand by satis?" Thus *Michaelis*, rightly I apprehend; and I do not think that the very obscure text, which Mr. *Marsh*, in his Note 11, on this passage, quotes from the LXX of Jer. xlviii. 30, sufficient to confute him.

IV. Sufficiently many, or great. It denotes many, much, a considerable number or quantity. Mat. xxviii. 12. Mark x. 46. Luke vii. 11, 12. viii. 32. xxiii. 9. Acts v. 37. ix. 23, 43. xx. 37, & al. Joined with the word χρόνος time it may be rendered long; Luke viii. 27. xx. 9. Acts viii. 11. xiv. 3. xxvii. 9. Εἰ ἰκανα, χρόνος being understood, Of, or for, a long or considerable time. Luke xxiii. 8.

Ἰκανότης, τητός, ἡ, from ἰκανός.

Sufficiency, fitness. occ. 2 Cor. iii. 5.

Ἰκανω, ω, from ἰκανός.

To make sufficient or fit, to qualify. occ. 2 Cor. iii. 6. Col. i. 12.

† Introduct. to N. T. vol. i. p. 165, edit. *Marsh*. Ἰκετηρία,

Ἰκετήρια, αἱ, ἡ, from ἰκετής *a suppliant*, which from ἰκομαι *to come, approach*, particularly as a *suppliant*, from the active ἰκω *to come*, and this from the Chald. 777 the same, which from the Heb. 777. *A supplication, humble and earnest prayer.* occ. Heb. v. 7. So *Isocrates*, cited by *Wetstein*, ἸΚΕΤΗΡΙΑΣ πολλὰς καὶ ΔΕΗΣΕΙΣ ποιεμενοι, *making many supplications and prayers.*

Ἰκμας, αἶδος, ἡ, from ἰκω *to come*. See Ἰκετήρια.

I. Humour, or moisture, coming or flowing from something. So the word is applied by *Homer*, II. xviii. lin. 392,

— Αφ' αὐτῆς ἸΚΜΑΣ ἔβη —
The moisture straight flows out —

II. Moisture in general. occ. Luke viii. 6. Ἰλαομαι. See Ἰλασκομαι.

Ἰλαρος, α, ον. The Lexicons in general derive it from ἰλαω *to be propitious*: But perhaps, after comparing the following passages, Num. vi. 25. Ps. iv. 6. xxi. 6. xxxi. 17. xlv. 3. lxvii. 1. civ. 15. Job xxix. 24. Prov. xvi. 15. Eccles. viii. 1, especially in the Heb. the reader may be rather inclined to deduce it from the Heb. 777 *to shine*, and 777 *the light*. The LXX in Ps. civ. 15, render the Heb. 777 *to cause to shine*, by the V. ἰλαρυναί. Cheerful, one whose countenance shineth, as it were, with joy and satisfaction. occ. 2 Cor. ix. 7.

Ἰλαροτης, τητος, ἡ, from ἰλαρος. Cheerfulness, hilarity, which, by the way, is from the Latin *hilaris cheerful*, a plain derivative from the Greek ἰλαρος. occ. Rom. xii. 8.

Ἰλασκομαι, or ἰλαομαι, from ἰλαω *to be propitious*, which may be deduced either from ελεος *pity, mercy*, or immediately from the Heb. 777 *to pierce, penetrate*. See under Ελεος.

I. Ἰλασκομαι, Mid. with an accusative of the thing, *To make atonement for*. occ. Heb. ii. 17. In *Theodotion's* version the compound V. ἐξίλασκομαι is used in a similar construction, Dan. ix. 24, ἐξίλασθαι ἀδικίας, *to expiate iniquities*. So in *Ecclus.* iii. 3, 29. xx. 28. xxviii. 5. In all which passages the expression is elliptical, and the accusative is governed by the preposition δια, or επι, *for, on account of*, understood. Thus likewise in *Ecclus.* xxxiv. 19, ἀμαρτίας after the

passive verb ἐξίλασκεται may be the accusative plural; Οὐδὲ ἐν πληθει θυσιῶν ἐξίλασκεται ἀμαρτίας. *Neither is he pacified (δια) for sins by the multitude of sacrifices.*

II. Ἰλασκομαι, or Ἰλαομαι, Pass. with a dative following, *To be propitious or merciful to*. occ. Luke xviii. 13.

Ἰλασμος, σ, ὁ, from ἰλαομαι.

A propitiation, or rather *a propitiatory victim or sacrifice for sin*, as the word is plainly used by the LXX for the Heb. 777, Ezek. xlv. 27. occ. 1 John ii. 2. iv. 10.

Ἰλασηριον, σ, το, from ἰλαομαι.

A mercy-seat, propitiatory. This word is properly an adjective, agreeing with επιθεμα *a lid* understood, which is expressed by the LXX, Exod. xxv. 17, and in that version ἰλασηριον generally answers to the Heb. כפרת (from the V. כפר *to cover, expiate*), which was the *lid* or *covering* of the ark of the covenant, made of pure gold, on and before which the High Priest was to sprinkle the blood of the *expiatory sacrifices* on the great day of *atonement*, and where *Jehovah* promised to meet his people. See Exod. xxv. 17. Lev. xvi. 14, 15. Exod. xxv. 22. xxix. 42. xxx. 36. Lev. xvi. 2. St. Paul, by applying this name to *Christ*, Rom. iii. 25, assures us that HE was the *true mercy-seat*, the reality of what the כפרת represented to the ancient believers. occ. Rom. iii. 25. Heb. ix. 5. See more in *Locke*, *Whitby*, *Wolfius*, and *Wetstein* in *Rom.* and in *Vitringa De Synag. Vet.* vol. i. p. 179, &c.

Ἰλεως, ω, ὁ, ἡ, Attic for ἰλαος; from ἰλαω *to be propitious*. See under Ἰλαομαι. *Propitious, favourable, merciful*. occ. Mat. xvi. 22. Heb. viii. 12. In the former passage, ἰλεως σοι, Κυrie, is elliptical for ἰλεως σοι εἰη ὁ Θεος, Κυrie. literally, *God be merciful to thee, O Lord!* In the LXX of 1 Chron. xi. 19, Θεος is expressed, Ἰλεως μοι, ὁ Θεος, &c. In these and such like phrases the word ἰλεως implies an invocation of *God's mercy* for the averting of evil, q. d. *God forbid!* Thus ἰλεως is used not only by the LXX (1 Sam. xiv. 45, or 46. 2 Sam. xx. 20. xxiii. 17. 1 Chron. xi. 19.) but also by *Symmachus* (1 Sam. xx. 2. xxii. 15.) for the Heb. 777, which expresses *abhorrence* or *detestation*, *Far be it, God forbid!*
Comp.

Comp. 1 Mac. ii. 21, and see *Wetstein* and *Kypke* on Mat. In Heb. viii. 12, we read *ἰλεως εσομαι ταις αδικιαις αυτων*, *I will be merciful or placable to their iniquities.* We have the same phrase in the LXX of the correspondent passage, Jer. xxxi. 34, for the Heb. *אסלח לעון אדם*, *I will pardon their iniquity.*" So in Jer. xxxvi. 3.

IMAS, *αἰλος*, *δ*, perhaps from the Heb. *אסא* to be strong.

In general, *A string or strap.*

I. *A thong, or strap, of leather, with which the ancient sandals (comp. υποδήμα) were tied to the foot.* occ. Mark i. 7. Luke iii. 16. John i. 27. So in the LXX of Isa. v. 27, it answers to the Heb. *חַרְטוּם* the same; and *Wetstein* on Mark i. 7, cites from *Plutarch*, τῶν ὙΠΟΔΗΜΑΤΩΝ τὰς ἸΜΑΝΤΑΣ.

II. *A thong or strap of leather, such as they used to scourge criminals, and especially slaves, with.* So the Scholiast on *Aristophanes*, *Acharn.* lin. 724, explains *ἰμανίας* by *φραξέλλια*, *whips, scourges.* occ. Acts xxii. 25. Comp. Προτείνω.

Ἰμανίζω, from ἱμανιον.

To clothe. occ. Mark v. 15, Luke viii. 35.

Ἰμανιον, *ς*, το, from ἱμα, *ατος*, το, which is used by the poets in the same sense, and is derived from ἱμαί perf. pass. of ἔω to put on, which may be from Heb. *הניח* to cause to be, upon namely. Though ἱμανιον be a diminutive in form, it is by no means so in sense. See under Βιβλιον I.

I. *A garment, especially an outer garment, a mantle, a byke*.* See Mat. v. 40. ix. 20. xxi. 7, 8. xxiii. 5. xxvi. 65. xxvii. 35. John xix. 2, 5, 23, 24. So in the LXX it usually answers (particularly in Pf. xxii. 19.) to the Heb. *בגד*, which in like manner properly signifies an outer garment. See *Campbell's Prelim. Dissertat.* p. 359, &c.

To explain Mat. xxiv. 18, *Elshner* and *Wetstein* shew from *Hesiod* and *Virgil*, that in the warm countries husbandmen not only reaped, but ploughed and sowed, without their ἱματια or outer garments.

II. Figuratively, *White garments denote christian righteousness* (comp. *Δικαιοσύνη* III. IV. and Gal. iii. 27.) Rev. iii. 18, (comp. ch. iv. 4-), and those robes of glory, with which the Saints shall be hereafter clothed, Rev. iii. 4, 5. Comp.

* See *Shaw's Travels*, p. 224.

Dan. vii. 9. Mat. xvii. 2, and see *Vitrin's* ga on the several passages in Rev.

Ἰματισμος, *ς*, *δ*, from ἱμανίζω.

Raiment, apparel. occ. Mat. xxvii. 35. Luke ix. 29. John xix. 24. (equivalent to *χιτων*, ver. 23.) Acts xx. 33. 1 Tim. ii. 9.

Ἰμειρω, *ομαι*, either from *ἱεμαι* to desire, and *ερω* to love, or from *ἱμω* to send, and *εως* love.

To be affectionately desirous of, or, q. d. To tend towards in love and affection. occ. 1 Theff. ii. 8, where twenty-five MSS, six of which ancient, read *ἀμειρομενοι*, a word of the same import, which reading is marked by *Griesbach*, as perhaps preferable to the other. See *Wolfius*, *Wetstein* Var. Lect. and Note, *Griesbach* and *Kypke*.

INA. A conjunction plainly derived from the Heb. *ענה* denoting relation, answering, correspondency; whence also the Heb. particles *כִּי* because, *לִמְעַן* because that, to the end that, which latter is often rendered by *iva* in the LXX. It is most commonly construed with the Subjunctive mood, but in 1 Cor. iv. 6. (latter part) Gal. iv. 17, with an Indicative. So *Xenophon*, *Cyropæd.* lib. i. p. 73, edit. *Hutchinson*, 8vo. *iva*—*εὖεδν*. See other instances in *Kypke*, and comp. *Vigerus De Idiotism.* cap. viii. sect. x. reg. i.

1. It denotes the final cause, *That, to the end that.* John xvi. 1. Mat. xix. 13. xxvi. 16, & al. freq.

2. It is used exegetically, John xvii. 3, *This is eternal life, iva γινωσκωσι, that they know thee the only true God, and Jesus Christ whom thou hast sent, i. e. Eternal life consists in, or is procured by, this, that they know, &c.* So John vi. 29. xv. 8. 1 John iii. 1, 23.

3. It denotes the event, and may be rendered in English by *so that, so as.* Luke ix. 45. xi. 50. John v. 20. ix. 39. xii. 38. Rom. xi. 11. 1 Cor. i. 15, 31. 2 Cor. i. 17, vii. 9. Rev. xiii. 13.

4. It imports a consequence, or condition. *That, if.* Mat. v. 29, 30. x. 25. xviii. 6. (comp. Luke xvii. 2.) John xi. 50. xv. 8, 13. xvi. 7, & al.

5. In commanding, or beseeching, *That.* Mat. iv. 3. xiv. 36. Mark v. 23. 2 Cor. viii. 7. Eph. v. 33. 1 Tim. i. 3. In which three last passages the verb *see, take heed,*

or the like may be supplied, *Rapbelius* on 2 Cor. viii. 7. Eph. v. 33, produces instances of similar ellipses from *Herodotus* and *Xenophon*.

6. Following words of time, it may be rendered, *When, that*. John xii. 23. xiii. 1. xvi. 2, 32; in both which last passages our Eng. translators render it *that*, which, like the Greek *iva*, often denotes *time*. Comp. 3 John ver. 4. *Anacreon* uses it for *when* or *whilst*, Ode li. line last.
7. *Iva μη, That not, lest*. Mat. vii. 1. xvii. 27. xxiv. 42. xxvi. 5, & al. freq.
8. With *τι what?* following, *Iva τι; To what end? wherefore? why?* Mat. ix. 4. 1 Cor. x. 29. The expression is elliptical, and the Verb *γενοιτο* may be understood, q. d. *that what may be done?* See *Bos Ellips.*

Ivaτι, the same as *iva τι*. See *Iva* 8.

To what end? wherefore? why? Mat. xxvii. 46. Luke xiii. 7. Acts iv. 25. It is used in the same sense by the best Greek writers (see *Wetstein* on Luke xiii. 7.), and in the LXX frequently answers to the Heb. *למה* for *what? why?*

ios, s, o, from iosu to send or dart forth.

- I. *Poison*, properly such as venomous serpents eject from their fangs. (Comp. under *Χειλος* I.) So *Plutarch* cited by *Wetstein* on Rom. iii. 13—*ταῖς ἐχιδναῖς τον ION, ὅταν δακνῶσι, to serpents poison, when they bite.* And *Ælian*, *IOS μεν ὁ των ἐρπετων δεινος ἐστιν, και ὁ γε της ΑΣΠΙΔΟΣ ἐτι μαλλον.* The *poison* of serpents in general is dreadful, but that of the *asp* still more so." See more in *Wetstein*. occ. Rom. iii. 13. James iii. 8. where see *Kypke*.

- II. *Rust*, properly of *brass* or *copper*, so called because of it's * *poisonous* quality; hence spoken of other metals. occ. Jam. v. 3. Or, since *gold* is not naturally capable of *rust*, may we not rather with Mr. *Arnald* on Eccclus. xxxi. 1, understand *ios*, "by a metonymy, to signify a carking solicitous care of heaping up riches, and which is described in James as in Eccclus. to consume or eat the flesh. And thus, he observes, *Ærugo, Rust*, is used by *Horace* De Art. Poet. lin. 350,

—hæc animos ærugo, & cura peculî
Quum semel imbuerit—

* Comp. Heb. and Eng. Lexicon, 3d edit. under *חָרָה* IV. VI.

But when the *rust* of wealth pollutes the soul,
And money'd cares the genius thus controul—
FRANCIS.

And so *Plutarch*, De Superstit. Ὑπολαμβάνει τις τον πλατον ἀσθον ειναι μελison; τετο το ψευδος ION εχει, νεμεται την ψυχην. Does any one suppose that riches are the greatest good? This falsity contains in it *rust*, it *corrodes* the soul." In *Baruch*, however, ch. vi. 12, 24, *ios* is used for the *foulness* contracted by *gold*; and *Kypke* thinks that both *ios* and *κατιωται*, when applied to *gold*, should be understood in a natural sense, as denoting, not indeed the *rust*, but the *foulness* which it may contract. Comp. ver. 2, and see more in *Kypke* himself.

Ioudaia, as, η, from Iudaios.

A Jewess. occ. Acts xvi. 1. xxiv. 24.

Ioudaῖω, from *Iudaios*.

To judaize, conform to, or live according to, the Jewish religion, customs, or manner. occ. Gal. ii. 14. *Plutarch* has this V. in Cicerone, p. 864. C. Comp. *Ignat.* Epist. ad Magnes. § 10.

The LXX use this verb, Esth. viii. 17, for the Heb. *יהיה* becoming, or became *Jews*.

Ioudaῖκος, η, ον, from Iudaios.

Jewish. occ. Tit. i. 14.

Ioudaῖως, Adv. from *Iudaios*.

Jewishly, after the manner of the Jews. occ. Gal. ii. 14.

IOΥΔΑΙΟΣ, s, ο, from Heb. *יהודי*.

A Jew. All the posterity of *Jacob* were anciently called *Israel*, or *Children of Israel*, from the surname of that Patriarch, 'till the time of King *Rehoboam*, when ten tribes revolting from this Prince, and adhering to *Jeroboam*, were thenceforth denominated the *House of Israel*, whilst the two Tribes of *Judah* and *Benjamin*, who remained faithful to the family of *David*, were styled the *House of Judah*: Hence, after the defection of the ten Tribes, *יהודים*, LXX *Iudaios*, *Jews*, signify *subjects of the Kingdom of Judah*, as 2 K. xvi. 6. xxv. 25. Jer. xxxii. 12. xxxiv. 9. xxxviii. 19. xl. 11. But after the Babylonish captivity the name *יהודים*, *Iudaios*, or *Jews*, was extended to all the descendants of *Israel* who retained the * *Jewish religion*,

* So it is said, Esth. viii. 17, *Many of the people of the land יהודים*, LXX *ιουδαῖοι*, became *Jews*, i. e.

whether they belonged to the two or to the ten Tribes, whether they returned to *Judea* (as no doubt * some of the ten as well as of the two Tribes did) or not. "For, as Bp. *Newton* has well observed, it appears from the book of *Esther*, that there were great numbers of *Jews* (יהודים, *Iedaisoi*) in all the hundred twenty and seven provinces of the kingdom of *Abasuerus*, or *Artaxerxes Longimanus*, king of *Persia*, and they could not all be of the two Tribes of *Judah* and *Benjamin*, who had refused to return to *Jerusalem* with their brethren, they must many of them have been the descendants of the ten Tribes, whom the kings of *Assyria* had carried away captive; but yet they are all spoken of as one and the same people, and without distinction are denominated *Jews*." (יהודים *Iedaisoi*.) See *Esth.* iii. 6, 13. iv. 3. viii. 5, 9, 11, 17. ix. 2, and following verses. And in this extensive sense the word is applied in the N. T. See *Acts* ii. 5, 8,—11. *Comp.* *Acts* xxvi. 7. *Jam.* i. 1, where see *Macknight*.

Further, the name of the patriarch *Judah*, from which the *Jews* were called יהודים and *Iedaisoi*, means a † confessor of *Jehovah*. Hence the Apostle distinguishes, *Rom.* ii. 28, 29, between him who is a *Jew outwardly*, and him who is a *Jew inwardly*: By the former he means a person descended from *Abraham*, *Isaac*, and *Jacob*, according to the flesh, and observing the outward ordinances of the *Mosaic law*, but destitute of the faith of *Abraham*, and not believing in his seed, *Christ*; by him who is a *Jew inwardly*, he intends one who, whether *Jew* or *Gentile* by natural descent, is a child of *Abraham* by a lively faith in *Christ* the promised seed (see *Rom.* iv. 16. *Gal.* iii. 7, 29.), and consequently is a true confessor of *Jehovah*. In like manner *Christ* himself speaks of some who say they are *Jews*, *Iedaisoi*, יהודים, i. e. the true confessors or worshippers of *God*, but are not. *Rev.* ii. 9.

i. e. as to religion. *Comp.* *Witsl* Δωδεκαφυλον, cap. vii. § 8.

* See *Witsl* Δεκαφυλον, cap. v. *Prideaux*, *Connect.* pt. 1, book 3, towards the beginning, *Whitby* on *Jam.* i. 1, and Bp. *Newton*'s 8th Dissertation on the Prophecies, vol. i. p. 212, 8vo.

† See *Heb.* and *Eng.* Lexicon under יה IV.

iii. 9. It appears indeed from the *Martyrdom of Polycarp*, § 12, 13, 17, 18, that there were many unbelieving *Jews*, properly so called, at *Smyrna*; and from *Ignatius*'s Epistle to the *Philadelphians*, § 6, that there were some of them at *Philadelphia*. *Vitringa*, however, in both the above texts of *Rev.* interprets the term *Iedaisos*, in a mystical sense, of certain nominal Christians who pretended to be confessors of a purer faith than other believers, and in consequence separated from the apostolical churches, and set up meetings of their own. *St. Luke* makes a similar allusion to the import of the traitor's name, *Luke* xxii. 47, *He that was called Judas, Iedais, יהודה, a confessor of Jehovah*; but was far from deserving that glorious appellation.

Iedaismos, α, ὁ, from *Iedaisō*, which see:

Judaism, the Jewish religion. occ. *Gal.* i. 13, 14, where however it evidently means *Judaism*, not as delivered in it's purity by *Moses* and the Prophets, but as it was corrupted by the *Pharisaical* traditions of the Elders. The word occurs also 2 *Mac.* viii. 1. xiv. 38, and frequently in *Ignatius*'s Epistles.

Ἱππεύς, εὐς, ὁ, from *ἵππος*.

A horse-soldier, a horse-man. occ. *Acts* xxiii. 23, 32.

Ἱππικόν, α, το (τάγμα, military force, namely), from *ἵππος*.

Cavalry, horse. occ. *Rev.* ix. 16. So *Xenophon*, *Cyropæd.* lib. i. p. 56, edit. *Hutchinson*, 8vo. *IIIPIKON* δε σοι, ὁ περ κρατίζον, των Μηδων συμμαχον εσαι. And the Median cavalry, which is of all the best, will join you in the war."

Ἰππος, α, ὁ, either from *Heb.* עף, or עפף to move swiftly, or, as others, from † ἵστασθαι ποσι, flying with his feet, on account of his || swiftness.

A horse. *Jam.* iii. 3. *Rev.* vi. 2, 4, & al.

ἸΡΙΣ, ιδος, ἡ, from the *Heb.* ירה to teach, shew, inform.

An iris or rainbow. occ. *Rev.* iv. 3. x. 1. After the universal deluge the rainbow was appointed by *God* as a token of the *ברית*, or purifier whom he would raise up, and was given as a sign to *Noah* and his descendants, that *God* would no more

‡ From *ἵππεα*, which see.

|| *Comp.* *Heb.* and *Eng.* Lexicon under סס I.

cut

cut off all flesh, nor destroy the earth by the waters of a flood. See Gen. ix. 11,—17. The whole race of mankind then being so deeply interested in this divine declaration, it might be expected that some tradition of the *mystical* signification of such an important emblem would be long preserved even among the idolatrous descendants of *Noah*; nor need we be surprized to find *Homer*, with remarkable conformity to the scripture account, Gen. ix. 13, speaking of the *rainbow* which Jove bath set in the cloud a sign to men,

— Ἄς τε Κρονίων

ΕΝ ΝΕΦΕΪ ΣΤΗΡΙΞΕ, ΤΕΡΑΣ μετεωρον ανθρωπων.
Il. xi. lin. 27, 28.

The ancient Greeks, who preceded that poet, seem plainly to have aimed at it's emblematical designation, when they called it *IPIΣ*, an easy derivative, as above observed, from the Heb. ירה *to teach*, *show*; or if with *Euseb. iust.* on Il. iii. we derive *Iris* from the Greek Verb *ειρω* *to tell*, *carry a message*, it's ideal meaning will still be the same. In some passages *Homer*, as well as the succeeding poets, both Greek and Latin, makes *Iris* a goddess, and the messenger of *Jupiter*, or *Juno*: A fancy this, which seems to have sprung partly from the radical signification of the word, partly from a confused tradition of the sacred emblematic import of the *rainbow*, and partly from an allegorical manner of expressing, that it intimates to us the state or condition of the *air*, and the changes of the weather. Comp. Il. xvii. lin. 548, 9.

Iris, or the *rainbow*, was worshipped not only by the *Greeks* and *Romans*, but also by the * *Peruvians* in *South America*, when the *Spaniards* came thither. But to return to the Scriptures—As the *bow*, or *light in the cloud*, † wonderfully refracted into all it's variety of colours, was in it's original institution a token of *God's mercy in Christ*, or, more strictly

* “ Ils (les Peruvians) rendoient de grands honneurs à l'Arc-en-ciel, tant pour la beauté de ses couleurs, que parcequ' elles venoient du soleil, & ce fut pour cette raison, que les Incas la prirent pour leur devise.” L'Abbé Lambert, tom. xiii.

† The fanciful Greeks said, that *Iris* was the daughter of *Thaumas*, δια το θαυμασαι ταυτην (της ανθρωπου), because men admired or wondered at her.” *Plutarch* De Plac. Philos. lib. iii. cap. 5.

speaking, of *Christ*, the real purifier and true light, we see with what propriety the throne of *God*, in Ezek. i. 28, and in Rev. iv. 3, is surrounded with the *rainbow*; and also how properly one of the divine persons is represented with a *rainbow upon his head*, Rev. x. 1. See *Vitranga* on both texts in Rev.

ἰσαγγελος, ε, δ, from ἰσος equal, and αγγελος an angel.

Equal, or like, to the angels. occ. Luke xx. 36. Comp. Mat. xxii. 30. Mark xii. 25.

ἰσημι, from εἰσω, 1st fut. of εἶδω *to know*.

To confirm which derivation it may be remarked, that the Dorics for the 1st perf. plur. pres. act. of ἰσημι use ἰδμεν, and for the infin. ἰσαναι, ἰδμεν, or ἰδμεναι with a δ.

To know. occ. Acts xxvi. 4. Heb. xii. 17.

ἰσθι, 2d perf. sing. imperat. of εἶμι. *to be*, which see.

Be thou. Mat. ii. 13. v. 25, & al.

ΙΣΚΑΡΙΩΤΗΣ, ε, δ.

Iscaiot. The surname of the traitor *Judas*, who was probably so called from the town of קריית mentioned Josh. xv. 25. q. d. איש קריית, the man of *Carioth*; and he might be thus named to distinguish him from the other *Judas*, the brother of *James*. (See Luke vi. 16. John xiv. 22. Jude ver. 1.) Mat. x. 4, & al.

ΙΣΟΣ, η, ον, perhaps from the Heb. שוה *to make*, or *be equal*, q. d. השהו.

I. Equal, in quantity, quality, dignity, or &c. occ. Mat. xx. 12. Luke vi. 34. John v. 18. Acts xi. 17. Rev. xxi. 16.

II. Spoken of testimonies, Equal, sufficient, coming up to the purpose. occ. Mark xiv. 56, 59. The case was this: The High Priest and Council sought witnesses against *Jesus*, προς το θανατωσαι αυτον, *to put him to death*; but no false witness borne against him was, ισχυ, sufficient for this purpose, either because two or more did not agree in the same fact (comp. Deut. xvii. 6. xix. 15.), or because the fact charged upon him, as at ver. 58, was not capital. See *Grotius*, *Whitby* and *Campbell* on Mark.

So *Cotta* the Academic in *Cicero* De Nat. Deor. lib. iii. cap. 20, says of the *rainbow*, Ob causam, quia speciem habet admirabilem, Thaumante dicitur natus. See *Possinus* De Orig. et Progr. Idol. lib. iii. cap. 13, p. 789, quarto edit.

III. *Ισα*, neut. plur. used adverbially, *As*. occ. Phil. ii. 6, *Το ειναι ισα Θεω*, *To be as God*. "So *ισα Θεω* is most exactly rendered agreeable to the force of *ισα* in many places in the LXX, which *Whitby* has collected in his Note on this place. The proper Greek phrase for *equal to God* is *ισον τω Θεω*, which is used John v. 18." *Doddridge*. *Ισα* is also applied in the sense here assigned, by the Greek writers, as by *Homer*, speaking of *Peleus*, Il. v. lin. 70, 1,

Ὅς ἴα νοθὸς μὲν ἐνν, πῦκα δ' ἔλρεψε διὰ Θεάω

ΙΣΑ φίλοις τεκεσσι, χαρίζομεν ποσὲ ὦ.

"Whom, though a bastard, the generous Theano brought up carefully as her own children, to please her husband." Comp. Il. xiii. lin. 176, and Il. xv. lin. 439, 551. So *Telemachus*, speaking of *Eurymachus*, *Odyss.* xv. line 519,

Τὸν νῦν ΙΣΑ ΘΕΩΙ Ἰθακῆνοι εἰσποροῦσι.

Whom as a God the Ithacans regard.

And *Ulysses*, of *Castor* and *Pollux*, *Odyss.* xi. line 303,

Τίμην δὲ λελογχασιν ΙΣΑ ΘΕΟΙΣΙΝ.

And honour have obtained as the Gods.

line 483, of *Achilles*,

Πεῖν γὰρ σὲ ζῶνι ἔτιομεν ΙΣΑ ΘΕΟΙΣΙΝ.

We honour'd thee, when living, as the Gods.

Ισότης, *τηλός*, ἢ, from *ισος*.

I. *Equality*, i. e. *mutual*, or *equitable assistance*. occ. 2 Cor. viii. 13, 14.

II. *Equity*. occ. Col. iv. 1, where see *Weststein*.

Ισότημος, ε, ὁ, ἢ, from *ισος* *equal*, and *τιμη* *price*.

Equally precious or valuable. occ. 2 Pet. i. 1, where *Schmidius* in *Wolfius* observes, that *ἡμιν* is governed of *ισος*.

Ισοψυχος, ε, ὁ, from *ισος* *equal*, and *ψυχη* *soul*, *mind*.

Like-minded, of an equal or like disposition. So *Coryssotom* explains it by ὁμοίως ἐμοὶ κηδομενον ὑμῶν καὶ φρονίζοντα, who, like myself, has a care and concern for you." occ. Phil. ii. 20.

Ισραηλῆτης, ε, ὁ, from *Ισραηλ*, Heb. *יִשְׂרָאֵל*, *Israel*.

I. An *Israelite*, one descended from *Israel*, or *Jacob*. Acts ii. 22. Rom. xi. 1. 2 Cor. xi. 22.

II. An *Israelite* indeed, John i. 47, or 48, means one who is not only a natural descendant from *Israel*, but also imitates the faith and piety (comp. Gen. xxxii. 28, with John i. 48, and *Doddridge's* Note) of that Patriarch. Comp. John viii. 39. Rom. ix. 6. Gal. vi. 16, and *Ισδαιος*.

Ἰσταω, ω, from *ῥαω*. See *ισημι*.

Το ἐσθλίσθ. occ. Rom. iii. 31. Comp. *Ἰσημι* VI.

Ἰστημι, from the obs. verb *ῥαω* the same, which from the Heb. *רָצוּ* to place, appoint, set. Observe *ἐστήκεσαν*, Rev. vii. 11, is the 3d perf. plur. pluperf. indicat. of *ισημι*, Attic for *ἐστηκεισαν*; *ἐσθαι*, Acts xii. 14, is the infin. perf. act. by syncope for *ἐσθαιεναι*; *ἐσως*, Luke xviii. 13, the part. perf. act. masc. by syncope and contraction, (*ἐσθκως*, *ἐσθως*, *ἐσως*), and *ἐσωσα*, John viii. 9, the fem. Attic of *ἐσως*; so *ἐσως* neut. for *ἐσθως*, Mat. xxiv. 15, (where see *Wolfius* and *Kypke*) and *ἐσωσαι* fem. plur. Rev. xi. 4.

I. Transf. *To set, place*. Mat. iv. 5. xviii. 2. Mark ix. 36. Luke ix. 47. The learned *Duport* on *Theophrast.* Eth. Char. cap. ii. p. 221, remarks, that the 1st aor. of this verb is always used transitively, the 2d aor. always intransitively, and intimates the same of it's compounds.

II. Intransitively, *To stand*. Mat. xii. 46, 47. xiii. 2. xvi. 28, & al. freq. Comp. Rom. v. 2. xi. 20. Eph. vi. 11. In Luke v. 2, *ἐσῶτα*, applied to ships or barks, may mean either *at anchor*, or *aground*. See *Campbell*, comp. also *Weststein*.

III. *To remain, abide, continue*. John viii. 44. Acts xxvi. 22, where see *Bowyer* and *Kypke*.

IV. *To stand still, stop*. Acts viii. 38. Comp. Luke viii. 44.

V. Pass. *To be established, stand firm, stand*. Mat. xii. 25, 26. Mark iii. 24, 25, 26.

VI. Pass. *To be established, confirmed*. Mat. xviii. 16. 2 Cor. xiii. 1.

VII. Act. *To cause to stand, acquit, in judgement*. Rom. xiv. 4. Pass. *To be so acquitted*. Rom. xiv. 4. Comp. *Στηνω* III.

VIII. *To appoint*. Acts i. 23. xvii. 31; where *Kypke* cites from *Dionysius Halicarn.* lib. vi. p. 378, ἩΜΕΡΑΝ ἘΣΤΗΣΑΝ ἀρχαιρεσιῶν, They appointed a day for the election of magistrates."

IX. To appoint, agree, covenant. Mat. xxvi. 15. St. Mark in the parallel place, ch. xiv. 11, uses the word ἐπηγγείλαντο *they promised*, and St. Luke, ch. xxii. 5, συνέθεντο *they covenanted*; which seem to confirm the interpretation here given of ἐσησαν, Mat. xxvi. 15. Though *Rapheilius, Wolfius*, and others explain it in this passage by *they weighed*; (strictly *they placed* ἐν ζυγῳ, or σταθμῳ, on the balance, or *statera*, comp. Job xxxi. 6. Isa. xl. 12,) and certain indeed it is, that the ancients used in payments to *weigh* their money, as is the practice of many nations to this day*; and ἰσῆμι is in this view used for *weighing*, not only in the LXX (where it answers to the Heb. לָקַח, see Ezra viii. 25, 26, 29, 33. Jer. xxxii. 9, 10, and especially Zech. xi. 12.), but in the classical writers, particularly *Xenophon*. See *Rapheilius*, and *Hutchinson's* Note 1. on *Xenophon's* Cyropæd. p. 453, 8vo.) And that the traitor *Judas* actually had the thirty pieces of silver, appears from Mat. xxvii. 3, 5.

X. To impute, lay to one's charge. Acts vii. 60.

ἴστωρεω, ω, from ἴστωρ *knowing*, which from ἴσῆμι to *know*. Comp. Εἰσάμααι.

I. To know. Thus sometimes used in the profane writers.

II. To visit, so as to consider and observe attentively, and gain the knowledge of. Thus it is several times applied by *Plutarch*, particularly in his *Life of Cicero*, tom. i. p. 861, D. where he says, "The parents of *Cicero's* school-fellows used to come to the schools where he was taught, οἷσι τε βελομενους ἰδεῖν τὸν Κικερωνα, καὶ τὴν ὑμνεμένην αὐτὸς περὶ τὰς μαθησεις οὐκ ἐπὶ τῇ αἰσῇ καὶ συνεσιν ἸΣΤΟΡΗΣΑΙ, being desirous of seeing him with their own eyes, and observing his celebrated acuteness and abilities in learning." occ. Gal. i. 18; where, as *Rapheilius* has well remarked, it is evident, that St. Paul's stay at Jerusalem for fifteen days was not merely to get acquainted with St. Peter's person, but to acquire a thorough knowledge of his sentiments concerning the Christian doctrine. See more on this pas-

sage in *Elfsner, Rapheilius, Wolfius, Wetstein* and *Kypke*.

ἰσχυρος, α, ον, from ἰσχυω.

I. Strong, mighty. Mat. xii. 29. 1 Cor. i. 27. iv. 10. Comp. Heb. vi. 18.

ἰσχυρότερος, comparat. stronger, mightier. Mat. iii. 11. 1 Cor. x. 22, & al.

II. Mighty, valiant. Heb. xi. 34. Comp. 1 John ii. 14.

III. Strong, forcible, violent, vehement, grievous. Mat. xiv. 30. Luke xv. 14. 2 Cor. x. 10. Heb. v. 7. Rev. xix. 6.

IV. Strong, fortified, secure from attack. Rev. xviii. 10.

ΙΣΧΥΣ, υος, ἡ, from the Heb. כֹּחַ to be strong, and as a N. strength, to which this word and it's relatives ἰσχυω, ἰσχυρος, &c. often answer in the LXX.

Strength, might, power, ability. Mark xii. 30. Eph. i. 19. 2 Thess. i. 9. 1 Pet. iv. 11. Rev. xviii. 2, ἔκραξεν ἐν ἰσχυί, *He cried out with strength, mightily*, aloud. This seems an *hellenistical* expression. See *Theodotion* in Dan. iii. 4. iv. 11, or 14, where ἐν ἰσχυί answers to the Chald. בְּכֹחַ with strength.

ἰσχυω, from ἰσχυς strength.

I. To be strong, sound, whole, valere. Mat. ix. 12. Mark ii. 17.

II. To avail, be of use, or force. Mat. v. 13. Gal. v. 6. vi. 15. Jam. v. 16. Heb. ix. 17.

III. To be able, can. Mat. viii. 28. xxvi. 40. Mark v. 4. ix. 18. Luke vi. 48, & al. freq. Phil. iv. 13, Πάντα ἰσχυω for πάντα παύλα ἰσχυω, I am able or strong as to all things, i. e. I can do and bear all things.

ἰσως, Adv. from ἰσος equal.

I. Equally, equitably. Thus it is sometimes used in the profane writers.

II. Perhaps, peradventure, it may be. q. d. the chances are equal on both sides. And in this sense it is most commonly found in the profane writers; (see *Scapula* and *Wetstein*.) But in Luke xx. 13, the only text of the N. T. where it occurs, Bp. *Pearce* and *Campbell* render it *surely*, and remark, that it is evidently so applied by the LXX, 1 Sam. xxv. 21, to which we may add Jer. v. 4; in both which texts it answers to Heb. 78, and the Bishop further observes, that *Xenophon* and *Ælian* have used it in this latter sense. See *Xenophon* Cyri Exped. lib. iii. p. 191.

* Comp. Heb. and Eng. Lexic. in כָּחַ III. and כָּחַ II.

2d edit. *Hutchinson*, 8vo. and Notes. occ. Luke xx. 13.

Ιχθυδιον, ε, το. A diminutive from ιχθυς. A little or small fish, pisiculus. occ. Mat. xv. 34. Mark viii. 7. This diminutive is used both by *Plutarch* and *Athenæus*. See *Wetstein*.

Ιχθυς, υος, ο, from ικω to go, and δου to rush impetuously.

A fish, so called from their impetuous or swift motion. "The shape of most fish, says *Brookes* *, is much alike, sharp at either end, and swelling in the middle, by which they are thus able to traverse the fluid they inhabit with greater ease. That peculiar shape which nature has granted most fishes, we endeavour to imitate in such vessels as are designed to sail with the greatest swiftness: However, the progress of a machine moved forward in the water by human contrivance, is nothing to the rapidity of an animal destined to reside there. The shark overtakes a ship in full sail with ease, plays round it, and abandons it at plea-

* Natural Hist. vol. iii. Introduct. p. 12. Comp. Nature Displayed, vol. i. Dial. 13. p. 232. English edit. 12mo.

sure." Mat. vii. 10. xvii. 27. Luke v. 6, & al.

Ιχνος, εος, ες, το, from ικω to go, come; which see under Ικνηπια.

I. The sole of the foot, on which men and animals go. Comp. Βασις II.

II. A footstep, the impression left by the sole of the foot in walking. In the N. T. it is used only in a figurative sense, as it likewise often is in the profane writers. See *Wetstein*. occ. Rom. iv. 12. 2 Cor. xii. 18. 1 Pet. ii. 21.

ΙΩΤΑ, το. Undeclined.

An Iota, Jod, or Yod; for our Saviour, no doubt, used the name of the Hebrew letter: Though it may be observed, that ι (Iota) is the smallest letter in the Greek, as י (Jod,) whence it is taken, is in the Hebrew alphabet. Hence † *Irenæus* calls Iota an half letter, (dimidia); hence also the proverb, Ne Iota quidem, Not even an Iota. The Eng. word Jot, by which our translators render Ιωτα, is probably derived from the name either of the Greek or Hebrew letter. occ. Mat. v. 18.

† Advers. Hæres. lib. ii. cap. 41. edit. *Grabe*.

K.

K A Γ

K, κ, Kappa. The tenth of the more modern Greek letters, but the eleventh of the ancient; whence, as a numeral character, κ still denotes the second decad, or twenty. In the ancient or Cadméan alphabet K answered to the Hebrew or Phenician Kaph in name, order, and power, but it's form approaches nearer to the Phenician letter, and to this the small κ, as it is sometimes written or printed, has a manifest resemblance.

Καγω, for καίγω, by an Attic crasis.

K A Θ

And I, I also. Mat. ii. 8. x. 32. xi. 28, & al. freq.

It is frequently used in the LXX for the Heb. ואני, or ואנכי.

Καθα, Adv. from κατα according to, and α which things.

According as, q. d. according to those things which. occ. Mat. xxvii. 10.

In the LXX it generally answers to the Heb. כאשר, which is compounded in like manner of כ according to, and אשר which.

Καθαρεσις, ιος, Att. εως, η, from καθαίρειν. A de-

A demolishing, destruction. occ. 2 Cor. x. 4, 8. xiii. 10.

Καθαίρω, ω, from κατα down, and αἶρω to take.

I. To take down or away. occ. Mark xv. 36, 46. Luke xxiii. 53. Acts xiii. 29. Polybius in like manner, lib. i. p. 87, edit. fol. Paris 1616, applies the V. to taking down a body from the cross—ἐκείνον μὲν ΚΑΘΕΙΛΑΟΝ. So Josephus in his Life, § 75, speaks of certain prisoners who had been crucified, but whom Titus ἐκέλευσεν ΚΑΘΑΙΠΕΘΕΝΤΑΣ αὐτας θεραπείας ἐπιμελεσάτης τυχεῖν, ordered to be taken down, and that the best care should be taken of them for their recovery." Comp. Kypke in Mark xv. 46.

II. To cast or pull down, as princes or potentates. occ. Luke i. 52, where Wetstein shews, that the best Greek writers apply the V. in the same sense to kings and princes.

III. To take, pull down, demolish, as buildings. occ. Luke xii. 18.—reasonings. occ. 2 Cor. x. 5. Compare the preceding verse, and see Wetstein on the place, who cites several passages from the Greek writers, where they apply the word in a like view. See also Kypke.

IV. To destroy, as nations. occ. Acts xiii. 19.—grandeur or magnificence. occ. Acts xix. 27.

Καθαίρω, from κατα intens. and αἶρω to remove, take away.

I. To purge, cleanse. It seems most properly applicable to the filth or &c. taken away, and is thus used by Homer, Odyss. vi. line 93,

Αἷας ἐπεὶ πλυναν, ΚΑΘΗΡΑΝ τε ῥυπαρὰ πολλὰ.

But having wash'd and cleans'd away the spots.

(Comp. Il. xiv. lin. 171, and Il. xvi. lin. 667,) and by Athenæus, lib. vii. (as cited by Scapula) πάντα σπῖλον ΚΑΘΑΙΠΕΙΝ, to take away or purge every spot." So Arrian, Epictet. lib. ii. cap. 16, uses this V. transitively with an accus. of the thing taken away; speaking of Hercules, Περιγίγει ΚΑΘΑΙΡΩΝ ΔΔΙΚΙΑΝ καὶ ΑΝΟΜΙΑΝ. Ἀλλ' ἐκ εἰ Ἡρακλῆς, καὶ ἐδύνασαι ΚΑΘΑΙΠΕΙΝ ΤΑ ἈΛΛΟΤΡΙΑ ΚΑΚΑ, ὡς Θησεύς, ἵνα ΤΑ τῆς Ἀττικῆς ΚΑΘΑΡΗΣ· ΤΑ σαυτῆς ΚΑΘΑΡΟΝ. He went about extirpating injustice and lawless force. But you are not Hercules, nor able to extirpate the

evils of others, nor even Theseus to extirpate the evils of Attica: Extirpate your own then." E. CARTER. Comp. Kypke in Mat. viii. 3. But the V. is generally in the profane writers, as in the N. T. spoken of the thing or person purged or cleansed. occ. Heb. x. 2.

II. To clear, as the branch of a vine from useless twigs or shoots by pruning. occ. John xv. 2, where see Wetstein and Campbell, and comp. Ainsworth's Lat. Dict. in Reflex.

Καθαπερ, from καθα (which see), and περ truly.

As truly, as indeed, as. Rom. iv. 6. xii. 4. 2 Cor. iii. 13, & al.

Καθαπῖω, from κατα intens. and ἀπῖω to bind, which see under Ἀπῖωμαι.

To bind, wind, or twist. occ. Acts xxviii. 3, Καθῆψε τῆς χειρὸς αὐτοῦ. The expression is elliptical for καθῆψε ἐαυτὸν ἐπὶ τῆς χειρὸς αὐτοῦ, wound itself upon his hand. Most of the interpreters explain it, invaded or attacked his hand (so the Vulg. Erasmus, Casualio, and Beza), as if the word were καθήγαλο in the middle voice, and used in the same sense as the simple ἀπτεσθαι undoubtedly is. But it does not appear that the active καθαπῖω is ever applied in this signification; but that it denotes to bind, bind upon, or the like, Bochart has proved from Xenophon, &c. vol. iii. 369, 370. See also Wetstein, Wolfius, Scheuchzer Phys. Sacr. and Suicer Thesaur.

Καθαρίζω, 1st fut. καθαρίσω, att. καθαρίω, (Heb. ix. 14.) from καθαρός pure.

I. To cleanse, free from filth. Mat. xxiii. 25. Luke xi. 39. Comp. Mark vii. 19, where it is spoken of a privy, which "cleanses, as it were, and carries off the grosser dregs of all the food that a man eats." Thus Doddridge. And, no doubt, this interpretation, if the grammatical construction of the Greek would bear it, would be the most easy and natural. But how can the neut. particip. καθαρίζον be construed with the masc. N. ἀφεδρωγα? * Others therefore, though surely not without force, have referred καθαρίζον to παν, ver. 18. The truth seems to be, that the true reading, though not discovered in any Greek

* Martin's French Translation, Diodati's Italian, and Campbell's Translation and Note.

MS. hitherto collated, is καθαρίζοντα, according to *Markland's* conjecture in *Bowyer*. And this reading has been lately much confirmed by Mr. *Marsh* (in Note 35, p. 458 of the 1st vol. of his Translation of *Michaelis's* Introduction to the N. T.) from the evidence of the ancient Syriac version, where we find *ܡܫܬܪܝܢܐ*, *And is cast out into the privy, which purges all food*. And the same learned writer very probably accounts for the final *τα* in καθαρίζοντα being omitted in some early copy, and thence in many others, by remarking that the three following words all end in that same syllable *τα*.

II. To cleanse or make clean from the leprosy. Mat. viii. 2, 3. x. 8, & al. freq. The LXX often use it for legal cleansing from the leprosy, answering to the Heb. *טהר*, Lev. xiv.

III. To cleanse, purify, spoken of legal or ceremonial purification. occ. Heb. ix. 22, 23. Comp. Acts x. 15. xi. 9. In this sense it is very frequently applied in the LXX for the Heb. *טהר*.

IV. To cleanse, purify, in a spiritual sense, from the pollution and guilt of sin. occ. Acts xv. 9. 2 Cor. vii. 1. Eph. v. 26. Tit. ii. 14. Heb. ix. 14. 1 John i. 7, 9. Jam. iv. 8. Καθαρίσατε χείρας, ἀμαρτωλοί, Cleanse your hands, ye sinners. Comp. Isa. i. 16. So *Josephus* De Bel. lib. v. cap. 9. § 4. opposes ΧΕΡΣΙΝ ΚΑΘΑΡΑΙΣ, clean or pure hands, to the rapines, murders, &c. of the Jewish zealots; *Herodotus*, lib. i. cap. 35, calls a man who had undesignedly slain another, & ΚΑΘΑΡΟΣ ΧΕΙΡΑΣ, not clean in hands; and *Lucian*, tom. i. p. 357. De Sacrif. mentions Ὅστις μὴ ΚΑΘΑΡΟΣ εἴη ΤΑΣ ΧΕΙΡΑΣ.

Καθαρισμός, & ὁ, from καθαρίζομαι, perf. pass. of καθαρίζω.

I. A purifying, purification, by water, or baptism. occ. John ii. 6. (Comp. Mark vii. 3, 4.) John iii. 25. 2 Pet. i. 9. Comp. Eph. v. 26.—of a woman after child-birth. occ. Luke ii. 22.

II. A purification, or being cleansed, from the leprosy. occ. Mark i. 44. Luke v. 14. Comp. Lev. xiv. 3, 4, &c.

III. A cleansing, of sin. occ. Heb. i. 3.

Καθαρός, α, ον, from καθαίρω to cleanse.

1. Clean, pure, clear, in a natural sense. See

Mat. xxvii. 59. John xiii. 10. Heb. x. 22. Rev. xv. 6. xxii. 1.

II. Clean, lawful to be eaten or used. Luke xi. 41. Rom. xiv. 20. Tit. i. 15. In all which texts there is a plain reference to legal or ceremonial cleanness.

III. Clean, pure, in a spiritual sense, from the pollution and guilt of sin. See Mat. v. 8. John xiii. 10, 11. xv. 3. 1 Tim. i. 5. iii. 9. Jam. i. 27. In this view it is particularly applied (conformably to the Heb. phrase נָקִי מִדָּם, 2 Sam. iii. 28; comp. Num. xxxv. 33, and under Καθαρίζω IV.) to purity or cleanness from blood or blood-guiltiness. occ. Acts xviii. 6. xx. 26. In both which passages, however, it refers to the blood and death of souls. Comp. Ezek. xxxiii. 1,—9. Mat. xxvii. 24. To shew that ΚΑΘΑΡΟΣ ΑΠΟ is not a merely hebraical phrase, *Kypke* cites from *Josephus*, ΚΑΘΑΡΑΣ—ΤΑΣ χείρας ΑΠΟ τῶ φόνου, and τὴν διανοίαν ΚΑΘΑΡΑΝ ΑΠΟ πάσης—κακίας; and even from *Demosthenes*, ΚΑΘΑΡΑ ΑΠΟ—

Καθαρότης, τῆλος, ἡ, from καθαρός.

Purity, cleanness, legal or ceremonial. occ. Heb. ix. 13.

Καθεδρα, ας, ἡ, from καταδων, and ἐδρα a seat, or from καθέδμαι, 2 fut. of καθέζομαι.

A seat. occ. Mark xi. 15. Mat. xxi. 12. xxiii. 2, where the Scribes and Pharisees are said to sit (the usual posture of teachers among the Jews; see Mat. v. 1. xxvi. 55. Luke iv. 20. Acts xvi. 13,) in *Moses' seat*, as being the ordinary teachers of his law in the schools and synagogues.

Καθεζομαι, from καταδων, and ἐζομαι to sit, which from ἐζω to set, and this may be from Heb. יָשַׁב to settle.

To sit down, sit. occ. Mat. xxvi. 55. John iv. 6. xi. 20. xx. 12. Acts vi. 15. Luke ii. 46, where see *Doddridge's* Note, and *Vitringa* De Synagog. Vet. vol. i. p. 167, 8.

Καθ' εἰς. See under Εἰς VIII.

Καθελω, from καταδων, and obf. ἐλω to take.

To take down. An obsolete V. whence in the N. T. we have 2 aor. καθείλον, infin. καθελειν, particip. καθελων. See under Καθαίρειν.

Καθεξής, Adv. from κατά according to, and ἐξῆ order, which see.

I. *In order*, or rather, according to *Campbell*, whom see on Luke i. 3, "*Distinctly*, particularly, as opposed to *confusedly*, generally." occ. Luke i. 3. Acts xi. 4. xviii. 23.

II. With the article prefixed it assumes the signification of a N. and denotes *Following*, *succeeding*. occ. Luke viii. 1, *Και ἐγενετο ἐν τῷ καθεξῆς* (χρονῷ namely), *And it came to pass* in time following, i. e. afterwards. Acts iii. 24, *τῶν καθεξῆς* (γεγονότων namely), *who were*, or *came after*, succeeding.

Καθευδω, from *κατα* intensf. and *ευδω* or *ευδew* to *sleep*, which perhaps from *ευwell*, *pleasantly*, and *δεω* to *bind*. So *Penelope* in *Homer*, *Odyss.* xxiii. lin. 16, 17,

ἥδεος, ὅς μ' ἐπεδῆξε φίλα βλεφαρ' ἀμφικα-
λυφας.

—————Sweet sleep
Which bound my senses, and my eye-lids clos'd.

So *Pope*, *Homer's* II. xiv. line 415, mentions,

—————Somnus' pleasing ties.

And *Dryden*, *Troil.* and *Cress.*

—————Sleep, seal those eyes;
And tie thy senses in as soft a bond,
As infants void of thought. —————

I. *To sleep*, *be asleep*, *be fast asleep*. Mat. viii. 24. xxv. 5. xxvi. 43, 45.

II. *To sleep the sleep of death*. *Mat. ix. 24. Mark v. 39. Luke viii. 52. (Comp. John xi. 4, 11,—14.) 1 Theff. v. 10. See *Κοιμῶν*. It is used in the same sense by the LXX for the Heb. *נָּחַם* to *lie down*, Pf. lxxxviii. 5; and by *Theodotion* for *ἵπν* to *sleep*. Dan. xii. 2.

III. *To be spiritually asleep*, i. e. secure and unconcerned in sin, or indolent and careless in the performance of duty. Eph. v. 14. 1 Theff. v. 6. Comp. Mat. xxv. 5, 13. Rom. xiii. 11,—13. 1 Cor. xv. 34.

Καθηγήτης, *ο*, *ὁ*, from *καθηγεομαι* to *lead* or *guide in the way*, which from *κατα* intensf. and *ἡγεομαι* to *lead*.

A guide, properly in the way, so a *leader*, *director*, *teacher*. occ. Mat. xxiii. 8, 10. But observe, that in the former verse many Greek MSS read *διδασκαλος* (see

* See *Lardner's Vindication of Three Miracles*, p. 52, &c.

Wetstein), to which agrees the *Syriac* version; and this reading best corresponds with the preceding word *Παῖς*, as interpreted by *St. John*, ch. i. 39, and is accordingly embraced by *Origen*, *Chrysostom*, and many modern Critics. See *Bowyer* and *Campbell*.

Καθηκω, from *κατα* according, or *together with*, and *ἵκω* to *come*.

To be convenient, *fit*, *convenio*; whence imperf. *καθημι*, *it is convenient*, *fit*; and particip. neut. *καθηκον*, *ovlos*, *to*, *fit*, *fitting*, *convenient*. occ. Acts xxii. 22. Rom. i. 28. Comp. *Ἀνηκω* III.

Καθημαι, from *κατα* down, and *ἵμαι* to *sit*, which from *ἔω* to *place*, and this perhaps from the Heb. *יָחַד* (*Hiph.* of *יָחַד*) *To cause to be*, in a place namely.

I. *To sit down*, *fit*. Mat. ix. 9. xi. 16. xiii. 1, 2. xxii. 44, where observe *καθῆ* is 2 perf. sing. imperat. Attic for *καθησο*. So *καθη*, Acts xxiii. 3, is the 2 perf. sing. pres. indicat. Attic for *καθησαι*.

Καθημαι Βασιλισσα, I sit a *Queen*, i. e. on a throne, Rev. xviii. 7. *Virgil*, *Æn.* i. lin. 46, *Incedo Regina*, I move a *Queen*. *Sitting on the ground*, or *in the dust*, was also the posture of mourners; see *Job* ii. 13. *Isa.* iii. 26. *xlvi.* 1. *Lam.* i. 1. ii. 10; and is hence applied to the *repentant cities* of *Tyre* and *Sidon*, *Luke* x. 13; where *Kypke* shews that such was the custom also of other nations, and that *καθησθαι* and *κλαιων*, or the like, are often joined in the Greek writers.

II. *To be settled*, *dwelt*. *Luke* xxi. 35. Comp. Mat. iv. 16. *Luke* i. 79. It is often used in this sense by the LXX for the Heb. *נָּחַם* to *sit*, *settle*, *dwelt*. See *Gen.* xix. 30. xxiii. 10. *Jud.* iv. 5. 1 Sam. xxiii. 14, 18; not that this is a merely *bellenistical* use of the verb; for *Kypke* on Acts ii. 2, cites from *Demosthenes*, *ΚΑΘΗΜΕΘΑ ἐν Πελλῇ*, *We dwelt or stayed at Pella*; "ΚΑΘΗΝΤΟ ἐν Μακεδονίᾳ, *They dwelt in Macedonia*;" and other instances from *Diodorus Sic.* and *Xenophon*.

Καθημερινος, *η*, *ον*, from *καθ' ἡμεραν *daily*, *day by day*.*

Daily. occ. Acts vi. 1.

Καθίζω, from *κατα* down, and *ἵζω* to *set*, *cause to sit*, which from *ἔζω*, often used in *Homer*, to *set*, *place*, whence *ἐζομαι* to *sit*. See under *Εδρα*, and *Καθεζομαι*.

I. Transitivity, *To set down, set, cause to sit*, Eph. i. 20; particularly *in seats of judgment*, 1 Cor. vi. 4, on which passage *Elfsner, Wetstein* and *Kypke* shew, that the Greek writers in like manner use καθίζειν for *setting on seats of judgment*, that is, for *appointing or constituting judges*. Comp. John xix. 13. Acts xii. 21. xxv. 6, 17.

II. Intransitively, *Act. and Mid. To sit down, sit*. Mat. v. 1. xiii. 48. xix. 28. xxv. 31. Comp. Acts ii. 3.

III. *To remain, abide, dwell*. Luke xxiv. 49. Acts xviii. 11. Thus it is used by the LXX, Jud. ix. 41. xi. 17. xix. 4. xx. 47, & al. for the Heb. ישב *to sit, dwell, abide*.

Καθίημι, from κατα down, and ἵημι to send, let go.

To let down, demitto. occ. Luke v. 19. Acts ix. 25. x. 11. xi. 5.

Καθίσω, ω, from κατα intens. and ἵσω to set, place.

To place, i. e. to bring or conduct to a place, deduco, perduco. occ. Acts xvii. 15. See *Rapheilius, Wetstein*, and *Kypke*, who shew that several of the Greek writers use the V. καθίσημι in like manner for *conducting, bringing, or bringing safe to a place*.

Καθίσημι, from κατα intens. and ἵσημι to set, place.

I. *To constitute*, “* to give formal existence,” to make. Jam. iii. 6. iv. 4. 2 Pet. i. 8. *To be constituted sinners*, Rom. v. 19, is to be treated as such, by becoming subject to death; to be constituted righteous is to be admitted to a reward, as righteous.

II. *To constitute, appoint or ordain to an office*. Luke xii. 14. Acts vii. 10, 27, 35. Tit. i. 5. Heb. vii. 28.

III. With the Preposition ἐπὶ following, *To appoint or set over*. See Mat. xxiv. 45, (where see *Wetstein*.) 47. xxv. 21, 23. Acts vi. 3.

Καθὼ, Adv. from κατα according to, and ὅ that which.

1. *According to that which, according to what*. occ. 2 Cor. viii. 12.

2. *According as, in as much as, as*. occ. Rom. viii. 26. 1 Pet. iv. 13.

Καθόλου, Adv. from κατα of, concerning, and ὅλος all, whole.

* *Johnson's Dictionary.*

At all. occ. Acts iv. 18. Comp. under Ὅ XII. 4.

Καθοπλίζω, from κατα intens. and ἐπιλίζω to arm.

To arm well, or all over. occ. Luke xi. 21.

Καθοραω, ω, from κατα intens. or against, and ὁραω to see.

To see clearly, according to some, but simply *to see, behold*, according to *Elfsner* and *Rapheilius*, the latter of whom cites from *Herodotus*, lib. ii. cap. 138, in confirmation of this sense, Εὐν ἐν μεσῇ τῇ πόλει τὸ ἱερόν ΚΑΤΟΠΑΤΑΙ πανόθεν περιουσι. The temple, which is in the midst of the city, is seen by a person coming from any part.” *Plato*, however, uses the verb active for *seeing, or perceiving, clearly*, Phædon, § 11. edit. Forster, Ὡς ἐ μὴ δύνασθαι ὑπ’ αὐτῆς ΚΑΘΟΠΑΙΝ ἰ’ ἀληθές. So that we are disabled by it (the body) from clearly seeing the truth.” Καθοραὶν *Plato* expresses ἰσὺν after by καθαρώς εἰσεσθαι, and καθαρώς γινῶναι to know clearly. See also *Wetstein*. occ. Rom. i. 20.

Καθώς, Adv. from κατα according to, and ὡς as, when.

1. *According as, as*. Mat. xxi. 6. xxvi. 24. xxviii. 6, & al. freq.

2. *As, when*. Acts vii. 17. Comp. 1 Cor. i. 6.

ΚΑΙ. A Conjunction, which, according to its different applications, may be derived from the Heb. particle כ as, and when repeated, as well—as; from כִּי thus, so; or from כִּי because, for, therefore, though, but.

This particle καί, like the Heb. ו, is used in almost all sorts of connections, and serves for most of the different kinds of conjunctions.

1. And most generally, *And*. Mat. i. 17, 19, & al. freq.

2. *Also, likewise*. John xiii. 14. xv. 20. Mark xii. 22. Luke xii. 35. xix. 19, 1 John iii. 16.

3. *Even*. Mat. x. 30. xii. 8. Mark iii. 19. Luke ix. 5. xix. 42. 2 Cor. v. 3. Gal. ii. 16. iii. 4. Comp. Mat. xxiii. 14. Luke xiii. 7.

4. *And then, and*. Mat. vi. 33. ix. 7. John iv. 35. vii. 33. Καὶ τὴς—; *Who then, or in that case—?* Mark x. 26. Luke xviii. 26. 2 Cor. ii. 2. Καί, says *Blackwall*,

wall,

wall, citing the former of these passages, is often *interrogative*, and very aptly expresses a vehement concern, admiration, or surprize. So in *Demosthenes* and *Plato*, ΚΑΙ τί φησέτε, ὦ ἄνδρες δίκασαι; What will ye say, O judges? What fair and plausible excuse will you make? *Demosthen.* Mid. 300. lin. 2." Sacred Classics, vol. i. p. 147. See more instances in *Elfner* on-Mark x. 26, and in *Kypke* on Luke x. 29.

5. After ὡς as, when, *twilist*, or ὅτε when, in the preceding member of the sentence, it may be rendered *then*, as Mat. xxviii. 9. Luke ii. 15, 21. Acts i. 10. x. 17.

6. Moreover. 1 Cor. iii. 1. 2 Pet. i. 19.

7. Though, although. Luke xviii. 7. John xvii. 25. xxi. 23. Acts vii. 5. Rom. i. 13. Rev. i. 18.

8. But. Mat. i. 25. xi. 17, 19. xii. 39, 43. 1 John ii. 20, & al. Yet, nevertheless. Mat. vi. 26. x. 29. John i. 10. iii. 11. viii. 55. xvi. 32. Phil. iv. 10. And yet. John xx. 29.

9. Or. Mat. xii. 37. Luke xii. 38. Acts ix. 2. 2 Cor. xiii. 1. I shall produce one plain instance of this use of και from *Xenophon*, Memor. Socrat. lib. iii. cap. 12. § 2. Καὶ μὴν ἐκ ὀλίγοι μὲν διὰ τὴν τὰ σωμαλὸς καχεξίαν ἀποθνήσκουσιν τε ἐν τοῖς πολεμικοῖς κινδύνοις, ΚΑΙ αἰσχυρὸς σωζοῦνται. And indeed not a few, on account of their ill habit of body, either perish in the dangers of war, or escape with dishonour."

10. After a negative word or particle, *Nor*. Mat. x. 26. Luke xii. 2. John xii. 40. Rom. ii. 27. Gal. iii. 28. Thus it is frequently used in the LXX, answering to the Heb. ו. Comp. Isa. vi. 10. Exod. xx. 10.

11. And especially. Mark xvi. 7. Acts i. 14. xiii. 27. 1 Cor. ix. 5. Eph. vi. 19.

12. Namely. Mat. xxi. 5. John x. 12, 33. Rom. xv. 6.

13. Between two verbs, neither of which is in the infinitive, but which refer to different nouns, it may be rendered *who*, *which*, as Luke xi. 5. xv. 15. Acts vii. 10. Comp. Mat. xiii. 41. xx. 18. Acts vi. 6.

14. After the V. ἐγένητο it happened, came to pass, it may be rendered *that*. Mat. ix. 10. Luke v. 17. vi. 1. viii. 1. Comp.

Acts v. 7. This is an *bellesifical* phrase, usual in the LXX, and exactly answering to the Heb. וְיָמַדְתִּי. See inter-al. Deut. ii. 16, 17. Josh. xvii. 13. Jud. xiii. 20. 1 Sam. xiii. 22, in the LXX and Heb.

Sometimes after other verbs besides ἐγένητο it may in like manner be rendered *that*, as Luke iii. 20, καὶ κατεκλείσθη, *that he shut up*. Comp. Mat. xxv. 27. Luke xv. 23. xix. 23. This is also an *bellesifical* use, and thus και is applied in the LXX for the Heb. ו. Jud. xiv. 15. Ruth i. 11. 1 Sam. xi. 12, & al.

15. Καὶ repeated in the same sentence, και —και, both—and. Luke xxii. 33. John ix. 37. Acts xxvi. 29. Rom. xi. 33, & al.

16. In the latter part of a comparative sentence, *So also*, *so*. Mat. vi. 10. Luke xi. 2. John vi. 57. Acts vii. 51. This use is agreeable to the style of the Greek writers. Thus *Lucian*, De Syr. Dea. vol. ii. p. 893. Ὡς δὲ δι' ἐδοκεε, ΚΑΙ ἐποίηε ταύλα. But as this scheme pleased her, so she put it in execution."

17. Intensive or corrective, *Yea*. John iv. 23. v. 25. xvi. 32. Acts vii. 43. 2 Cor. viii. 3.

18. And that too, *idque*. Mat. xxiii. 14, where see *Raphelius* and *Wolffius*.

19. Therefore, *hence*, *so*. Luke xv. 20. xix. 35. John xv. 8. 1 Cor. v. 13. 2 Cor. ii. 3. Heb. iii. 19.

20. It is sometimes used by the sacred as by the profane writers in an Hendiadys (a figure so called from expressing ἐν δια δυοιν, *one thing by two*), so it may be omitted in translating, and the latter N. put in the genitive case. Thus Mat. iv. 16, ἐν χώρα καὶ σκία θανάτου, *in the land and shadow of death*, denotes *the land of the shadow of death*; so it is in the Heb. of Isa. ix. 1. בְּאֶרֶץ צְלִמּוֹת. Acts xxiii. 6, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν, *concerning the hope and resurrection of the dead*, means *concerning the hope of the resurrection of the dead*. Comp. Acts xxiv. 21. xxvi. 6,—8.

21. After words of time, *When*. Mark xv. 25, Ἦν δὲ ὥρα τρίτη ΚΑΙ ἐσταυρώσαν αὐτόν, *Now it was the third hour when they crucified him*, or *when it was the third hour they crucified him*. Comp. Mat. xxvi. 2, 45. Luke xix. 43. Acts

v. 7. Jam. i. 11. *Rapbelius* has shewn, that this use of *καί* is not merely in conformity to the *Hebrew* idiom, but agreeable to the style of the Greek writers, particularly of *Herodotus* and *Polybius*, to whom may be added *Xenophon*. Comp. *Kypke* on Luke xix. 43.

22. *That, to the end that.* Heb. xii. 9. *Καί* is thus also plainly applied by *Herodotus*. See *Rapbelius*.

23. *Καί γε, At least.* Luke xix. 42.

24. *Καί—δε, And moreover, yea also,* quin etiam, imo etiam. John viii. 16, 17. *Acts* iii. 24, where *Kypke* shews that these two particles with another word or words intervening, are used in the same sense by the Greek writers.

ΚΑΙΝΟΣ, η, ον, formed by a corruption from the Heb. כִּדְנִי *to bandel*, to which *εγκαινίζω, εγκαινία, εγκαινισμός*, compounds of *καινός*, generally answer in the LXX.

I. *New, fresh*, as opposed to *old*. See Mat. ix. 17. xxvii. 60. Mark i. 27. Luke v. 36. Mat. xxvi. 28. Mark xiv. 24. But in Mat. xxvi. 29. Mark xiv. 25, our Saviour calls the wine *new*, not in a natural but in a spiritual sense, i. e. sanctified to the use of man by His *actual* suffering and resurrection. Comp. Luke xxii. 16, 18. *Acts* x. 41.

The New Man, which Christians are instructed to put on, Eph. iv. 24, is the habit of holiness in principle, temper, and practice, called by St. Peter, 2 Ep. i. 4, *a divine nature*. Comp. Col. iii. 10. But *one new man*, Eph. ii. 15, means *one church* of believers renewed in holiness both of heart and life.

Καὶνὴ κτίσις, A new creature, or, *A new creation*, imports the renovation of the whole man, through the influence of the Holy Spirit, in principle, disposition, and practice, 2 Cor. v. 17. Gal. vi. 15. Comp. 1 Cor. vii. 19. Gal. v. 6. Eph. ii. 15. *New heavens and a new earth*, 2 Pet. iii. 13. Rev. xxi. 1, seem principally to respect the state of the Christian church on earth. Comp. Isa. lxx. 17. lxxvi. 22. Rev. xxi. 24.—26. And I would wish the intelligent and attentive reader to consider for himself, whether placing the 13th verse of 2 Pet. iii. in a parenthesis will not greatly clear that difficult passage.

On John xiii. 34, comp. John xv. 12, 13. 1 John iii. 16. Eph. v. 2. Phil. ii. 17.

II. *New, other, different from the former.*

Mark xvi. 17. Comp. *Acts* ii. 4.

Καινότερος, α, ον, Comparative of *καινός*.

More new, newer. *Καινότερον, το.* *A new thing, news.* occ. *Acts* xvii. 21. So in *Theophrastus* Eth. Char. 8. Μη λεγέσθαι ΤΙ ΚΑΙΝΟΤΕΡΟΝ; Is there any *news*?"

The word in this sense is very properly used in the comparative degree, as implying a comparison with some preceding occurrences, q. d. somewhat *newer* than the late accounts. *The comparative neut.* *Νεωτέρων, Somewhat newer*, is used in the same sense by *Demosthenes* cited by *Wetstein*, and by *Lucian* in *Kypke*, who also produces from *Plutarch* De Gen. Socrat. μη τι ΚΑΙΝΟΤΕΡΟΝ—προσπεπτωκεν; has any thing *new* happened?" How truly the Athenians answered the character given of them by St. Luke may be seen in *Casaubon* on the above passage of *Theophrastus* in *Wolfius*, and more fully in *Wetstein* on *Acts* xvii. 21.

Καινότης, τῆλος, ἡ, from *καινός* *new*.

Newness. occ. Rom. vi. 4. vii. 6.

Καίτερ, from *καί* *though*, and *περ* *truly*.

Though indeed, though, although. Phil. iii. 4. Heb. v. 8, & al.

ΚΑΙΡΟΣ, ο, ὁ, from the Heb. קָרָה *to meet*.

* *Severianus* thus distinguishes between *χρονος* and *καιρος*; *χρονος*, says he, denotes *μῆκος* the length or space of time, but *καιρος* signifies *εὐκαιρίαν*, due or proper time, opportunity.

I. *Time, season, opportunity.* See Mat. xxi. 34. xxiv. 45. xxvi. 18. Mark i. 15. *Acts* xiv. 17. Rom. xiii. 11, 1 Thess. v. i.

Mark xi. 13. *And seeing a fig-tree at a distance, having leaves* (which on the fig-tree do not appear till after the fruit) *he came if haply he might find* τι *any thing* (any fruit, though not ripe) *upon it—for it was not yet καιρος συνων* the time of figs being ripe or of gathering figs, as *καιρος καρπων* the time of gathering fruits, Mat. xxi. 34. See more in *Doddridge*, *Wetstein*, *Bowyer*, and *Campbell* on Mark, and in *Sbarro's Travels*, p. 342, 2d edit.

II. *Καιροι, ων, ὁι, Times*, Gal. iv. 10, mean

* See *Suicer* Thesaur. in *Καιρος*, and *Wetstein* on Mat. xvi. 3, and on 1 Thess. v. 1.

the

the solemn Jewish feasts, which are observed at certain times.

III. Καιρον εχειν, *To have time or opportunity.* Gal. vi. 10. This is a pure Greek phrase used by the best writers, as may be seen in *Wetstein* on the place.

IV. A prophetic year, consisting of 360 days, i. e. of so many years. Rev. xii. 14, where see Dr. *Bryce Johnston's* Commentary.

Καιτοι, either in one or two words, from και *though*, and τοι *truly*.

Though truly, though indeed. occ. Heb. iv. 3, *For we who believe now under the gospel, enter into his rest, as he said, As I have sworn in my wrath that they, the unbelievers, shall not enter into my rest; and thus the Lord speaks by his Prophet David, concerning his rest, και τοι, though indeed the works of creation, to which he refers, (comp. ver. 4) were finished from the foundation of the world: For, &c.* On the sense of και τοι see *Wetstein*.

Καιτοσε, from καιτοι, and γε *truly*.

Though truly, though indeed. occ. John iv. 2. Acts xiv. 17. xvii. 27.

ΚΑΙΩ, Plainly from the Heb. כִּי *to burn*, as fire, or from the N. כִּי *a burning*. It forms 1st fut. καυσω, 1st fut. mid. Doric καυσσμαι (see 2 Pet. iii. 10.) 1st fut. pass. subjunctive *καυθησμαι, 1 Cor. xiii. 3.

I. *To burn; hence Καίωμαι, pass. To be burnt.* occ. John xv. 6. 1 Cor. xiii. 3, where however observe that the *Alexandrian* and another MS read καυχησμαι. So Coptic and Ethiopic versions. See *Wetstein* and *Griesbach*. According to the common reading the text may allude to Dan. iii. 28. Also, *To burn*, in a neuter sense, ardere, as fire. occ. Heb. xii. 18.—as a lamp, Luke xii. 35. Rev. iv. 5. viii. 10. Comp. John v. 35, where see *Campbell*.—as a mountain, occ. Rev. viii. 8.—as a lake, Rev. xix. 20. xxi. 8. It is applied to the heart. occ. Luke xxiv. 32. Comp. Pf. xxxix. 3. Jer. xx. 9. xxiii. 29, and see *Wetstein* on Luke.

II. *To set on fire, to light*, as a lamp. occ. Mat. v. 15, where *Kypke* shews that the Greek writers in like manner use λυχνον *καieiν* for *lighting* a lamp. Comp. Luke xii. 35.

* See Note in Grammar on the subjunctive mood of τυπτω, sect. x. 11.

Και, for και εκει by an Attic crasis.

And there. Mat. v. 23. x. 11, & al.

Καιειθεν, for και εκειθεν by an Attic crasis.

1. Of place, *And thence*, or *from thence*.

Mark x. 1. Acts vii. 4, & al.

2. Of time, *And from that time.* Acts xiii. 21.

Καιεινος, η, ο, for και εκεινος by an Attic crasis.

And he, she, it; plur. And they, those.

Mat. xv. 18. xx. 4. Mark xii. 4, & al.

Κακια, ας, η, from κακος.

I. *Wickedness, evil* in general. See Acts viii. 22. 1 Pet. ii. 16; especially *malice, malignity, ill-will.* Eph. iv. 31. Col. iii. 8. Tit. iii. 3. 1 Pet. ii. 1. Comp. 1 Cor. xiv. 20. It does perhaps denote *lewdness* or *lasciviousness*, Rom. i. 29. Jam. i. 21, particularly in the latter passage, where περισσειαν κακιας, *superfluity of naughtiness*, seems an allusion to the Heb. עֲרֻרָה, which denotes the *superfluous foreskin* of the uncircumcised. Comp. Col. ii. 11, and see Heb. and Eng. Lexicon under ערל.

II. *Evil, affliction, calamity.* occ. Mat. vi. 34. This seems an *Hellenistical* application of the word; and thus the LXX use κακια for the Heb. רָעָה, Gen. xxxi. 52. 1 Sam. vi. 9. xxv. 17. 2 Sam. xv. 14, & al. The above cited are all the passages of the N. T. wherein the word occurs.

Κακοηθεια, ας, η, from κακος *evil*, and ηθος *custom*.

Evil manners or morals, "the inveteracy of evil habits," says *Doddridge*; but rather *malignity*, according to *Wetstein*, whom see, and who cites from *Aristotle*, Rhet. ii. Κακοηθεια, το επι το χειρον υπολαμβανειν απαντα. Κακοηθεια is the taking of every thing in the worst view." Comp. also *Kypke*. occ. Rom. i. 29.

Κακολοσειω, ω, from κακος *evil*, and λοσος *a word*.

I. With an accusative, *To speak evil of.* occ. Mark ix. 39. Acts xix. 9.

II. With an Accusative, *To speak evil against, revile, abuse.* occ. Mat. xv. 4. Mark vii. 10. See *Campbell* on Mat.

Κακοπαθεια, ας, η, from κακοπαθεω.

A suffering of evil, a bearing of affliction. occ. Jam. v. 10. See *Wetstein* on 2 Tim. i. 8.

Κακοπαθεω, ω, from κακος *evil*, and παθον, 2 aor. of the obsolete V. παθω *to suffer*.

I. To

I. *To suffer evil or afflictions, to be afflicted.* occ. 2 Tim. ii. 9. Jam. v. 13. *Josephus* uses the verb in the same sense, De Bel. lib. vi. cap. i. § 5, where are mentioned, Ἡ Ἰουδαίων μακροθυμία, καὶ τὸ καρτερικὸν ἐν οἷς ΚΑΚΟΠΙΑΘΟΥΣΙΝ, The patience of the Jews, and their constancy in the evils they suffer.* See many other instances from the best Greek writers in *Wetstein* on 2 Tim. i. 8.

II. *To endure, sustain afflictions.* occ. 2 Tim. ii. 3. iv. 5. *Berosus* in *Josephus* uses it for sustaining military labours or hardships. Ant. lib. x. cap. 11. § 1, Οὐ δυναμενος αὐτοῦ ἐπὶ ΚΑΚΟΠΙΑΘΕΙΝ, Being no longer able himself to sustain the (military) hardships." So *Josephus*, De Bel. lib. i. cap. 7. § 4.—Τῶν Ῥωμαίων πολλὰ ΚΑΚΟΠΙΑΘΟΥΝΤΩΝ. It is then with peculiar propriety applied to the christian soldier, 2 Tim. ii. 3.

Κακοποιεῖν, ω, from κακός evil, and ποιεῖν to do.

To do evil. occ. Mark iii. 4. Luke vi. 9. 1 Pet. iii. 17. 3 John ver. 11.

Κακοποιός, ο, ὁ, ἡ, from κακοποιεῖν.

An evil-doer, a malefactor. occ. John xviii. 30. 1 Pet. ii. 12, 14. iii. 16. iv. 15.

Κακός, η, ον, from χαλῶ or χαλῶμαι to give back, recede, retire, retreat in battle (as this verb is often used in *Homer*), which from the Heb. כָּדַשׁ to fail.

I. Cowardly, dastardly, faint-hearted, ignavus. This seems the primary and * proper sense of the word, and thus *Homer* frequently applies it. Comp. Εἰκακῆν.

II. Evil, wicked. Mat. xxi. 41. xxiv. 48. Mark vii. 21. Phil. iii. 2. Tit. i. 12, & al. Κακόν, το, neut. Evil, wickedness. Mat. xxvii. 23. John xviii. 23. Rom. ii. 9. vii. 21. 1 Pet. iii. 10.

III. Evil, afflictive, sore. Rev. xvi. 2. Κακόν, το, neut. Evil, affliction, adversity, Luke xvi. 25. Acts ix. 13. Harm, hurt, injury. Acts xvi. 28. xxviii. 5. Rom. xii. 21. Comp. Rom. xii. 17. 1 Thess. v. 15. 1 Pet. iii. 9.

Κακοῦργος, ο, ὁ, contracted from κακοῦρπος, which from κακός evil, and ῥπος a work. An evil-doer, a malefactor. occ. Luke xxiii. 32, 33, 39. 2 Tim. ii. 9. In this

* "Propriè dicitur de segni & meticulofo, qui pedem referat in certamine; παρὰ τὸ χαλῆν, à cedendo. *Eustath.*" *Leigh.*

sense the word is often applied in the best Greek writers, and joined with κλεπταί thieves, as may be seen in *Wetstein* on Luke xxiii. 32.

Κακουργῶ, ω, from κακός or κακόν ill, and εἶχω to have, treat.

To treat ill, maltreat, barafs, malè habere, malè vexare. occ. Heb. xi. 37. xiii. 3.

Kypke cites the V. aet. κακῶχειν from *Diodorus Sic.* and *Stobæus*, and the participle pass. κακῶ χεμενές from *Plutarch.*

Κακῶ, ω, from κακός evil.

I. To evil-intreat, treat ill, abuse, hurt. occ. Acts vii. 6, 19. xii. 1. xviii. 10. 1 Pet. iii. 13.

II. To disaffect, make disaffected, or ill-affected. occ. Acts xiv. 2, where see *Bozwyer.*

Κακῶς, Adv. from κακός.

I. Ill, evil, wickedly, wrongly, amiss. occ. John xviii. 23. Jam. iv. 3. Comp. Acts xxiii. 5.

II. Miserably, wretchedly, calamitously, Mat. xxi. 41. Κακῶς κακῶς ἀπολεσεῖ. "What, says *Rapheus*, can be more beautiful or significant than this expression? The word κακῶς shews the cause of their destruction, κακῶς the grievousness of it, and the repetition of almost the same word points out the correspondence of the punishment with the greatness of the offense. This manner of speaking is of the purest Greek, being used by the most elegant writers;" of which he gives several instances from *Demosthenes*, *Aristophanes*, &c. to which I shall add one from *Cebes's* Table, where the old man, speaking of the advice which the *Genius* gives to persons entering into life, says, Ὅστις τοιούτῳ παρ' αὐτὰ τί ποιεῖ ἡ παράκει, ΑΠΟΛΑΤΤΑΙ ΚΑΚΟΣ ΚΑΚΩΣ —Whoever does contrary to it, or neglects to observe it, that wicked wretch is wretchedly destroyed;" and another from *Josephus*, Ant. lib. xii. cap. 5. § 4. Καὶ ἑτοίς ΚΑΚΟΙ ΚΑΚΩΣ ΑΠΩΛΟΝΤΟ. See many more examples from the Greek Classics in *Wetstein* on Mat. xxi. 41.

III. Ill, in body or health. Mat. iv. 24. ix. 12. Comp. Εἰχω IX.

Κακῶσις, ιος, att. εως, ἡ, from κακῶ.

Ill treatment, vexation, affliction. occ. Acts vii. 34.

Καλαμῆ,

Καλαμη, ης, ἡ, from καλαμος.

The stalk of corn, straw, stubble, applied figuratively to persons. occ. I Cor. iii. 12. Comp. under Ξυλον I. and Πυρ V.

ΚΑΛΑΜΟΣ, ος, ὁ, from Heb. כַּלָּם to turn aside.

I. It appears to denote in general the flexible stalk or stem of vegetables; and by a comparison of Mat. xxvii. 48, and Mark xv. 36, with John xix. 29, seems to be used in the two former texts for the stalk of the byssop. Comp. under Τσσωπος.

II. A reed, which is easily turned aside or * shaken by the wind. occ. Mat. xi. 7. xii. 20. Luke vii. 24. See Wetstein on Mat. xi.

III. A pen, which was anciently made of a reed, calamus scriptorius. occ. 3 John ver. 13, where see Wetstein.

IV. A kind of a large reed or cane. occ. Mat. xxvii. 29, 30. Mark xv. 19. Comp. Rev. xi. i. xxi. 15, 16, and Ezek. xl. 3.

ΚΑΛΕΩ, ω, from Heb. קָרָא the voice.

I. To CALL, summon. See Mat. ii. 15. iv. 21. ix. 13. xx. 8. xxv. 14.

II. To call, invite. Mat. xxii. 3, 4, 8, 9. Luke vii. 39. Acts iv. 18. I Cor. x. 27.

III. To call, name. Mat. i. 21, 23, 25. ii. 23. xxvii. 8. Καλεῖν κατ' ὄνομα, To call by name. John x. 3, where Wetstein shews from Aristotle and Longus, that the ancient shepherds used to call their sheep and goats by names. See also Wolfius.

IV. To be called, signifies to be, or to be esteemed and treated agreeably to the appellation. See Mat. v. 9, 19. xxi. 13. (Comp. Luke xix. 46.) Luke i. 32, 35. ii. 23. I John iii. 1.

Thus the V. καλεῖσθαι is often used in the LXX for the Heb. קָרָא, Isa. i. 26. ix. 6. xxxv. 8. xlvii. 1, 5. xlviii. 8. lvi. 7, & al. Yet I would not assert, that this is a merely hebraical or hellenistical sense; for Homer applies it in the same manner, Il. v. lin. 342, where, speaking of the Gods, he says,

Οὐ γὰρ σίτον ἐδουσ', οὐ πίνουσ' αἰθέρα οἶνον,
Τινεν' ἀναιμοίε; εἰσι, καὶ ἀθανάτοι ΚΑΛΕΟΝΤΑΙ.
Not bread they eat, nor drink inflaming wine,
So have no blood, and are immortal call'd.

* So a reed is called by another name, δοναξ, from δονεω to shake, agitate; and our Eng. reed may perhaps be from the Heb. רָעַר to tremble, shake.

Thus also in Alcinous's speech to Ulysses, Odyss. vii. lin. 313,

Παῖδα τ' ἐμὴν ἐχέμεν, καὶ ἐμὸς γαμβρός ΚΑΛΕ-
ΕΣΘΑΙ.

Having my child be call'd my fon-in-law.

Comp. Il. iii. lin. 168. Il. iv. lin. 60, 1. And so even the Greek prose writers, as for instance Thucydides, lib. v. § 9, Λακεδαιμονίων ξυμμαχούς ΚΕΚΛΗΣΘΑΙ, To be called the allies of the Lacedæmonians" is really to be so, and to have the honour and benefit of that title.

Καλλιελαια, ας, ἡ, from καλλος, εὖς, ες, το, fairness, beauty (which from καλος good, fair, beautiful), and ελαια an olive-tree.

A good olive-tree, as opposed to a wild one. occ. Rom. xi. 24.

Καλλιων, ονος, ὁ καὶ ἡ, καὶ το—ον. Comparat. of καλος.

Better; hence Καλλιον, neut. used adverbially, Well enough, very well. occ. Acts xxv. 10. Comp. under Βελτιων.

Καλοδιδασκαλος, ος, ὁ, from καλον good, and διδασκαλος a teacher.

A teacher of what is good. occ. Tit. ii. 3.

Καλοποιεω, ω, from καλον good, and ποιεω to do.

To do well. occ. 2 Theff. iii. 13.

ΚΑΛΟΣ, η, ον, from the Heb. כָּלִי to complete, finish, perfect.

I. Good, in a natural sense. Mat. vii. 17, 18. (Comp. Mat. xii. 33.) Mat. xiii. 8, 23, 24, 48. John ii. 10.

II. Goodly, beautiful. Mat. xiii. 45. Luke xxi. 5.

III. Good, large, of measure. Luke vi. 38.

IV. Good, useful, profitable, convenient. Mat. xvii. 4. xviii. 8. xxvi. 24. Mark ix. 50. I Cor. vii. 8, 26.

V. Good, in a spiritual or moral sense. See Heb. vi. 5. 2 Tim. i. 14. John x. 11. Mat. v. 16. Rom. vii. 18, 21. 2 Cor. xiii. 7. Jam. iii. 13. Heb. xiii. 18, & al. freq. So Mat. xv. 26, Οὐκ ἐστὶ καλον, it is not good, right, becoming; an expression used in the best Greek authors, as may be seen in Alberti, Wetstein and Kypke.

Καλυμμα, ατος, το, from κεκαλυμμαι, perf. pass. of καλυπτω.

A covering, a veil. occ. 2 Cor. iii. 13, 14, 15, 16.

ΚΑΛΥΠΤΩ,

ΚΑΛΥΠΤΩ, from the Chald. N. חָפַר *a covering, as the bark, skin, shell, plaster of a house, &c.* See *Castell*, Hept. Lex. in חָפַר.

To cover, *bide*. occ. Mat. viii. 24. x. 26. Luke viii. 16. xxiii. 30. 2 Cor. iv. 3. Jam. v. 20. 1 Pet. iv. 8, where comp. Prov. x. 12. 1 Cor. xiii. 7.

Καλως, Adv. from καλος.

I. Well, in a natural sense. Mark xvi. 18.

II. Well, in a spiritual or moral sense. Mat. xv. 7. Mark vii. 6, 37. xii. 32, & al. Καλως ποιειν, To do well. 1 Cor. vii. 37, 38. Comp. Jam. ii. 19. Acts x. 33, where *Wetstein* shews that the purest Greek writers apply the phrase in like manner with a participle. Also, To do good. Mat. v. 44. xii. 12. This latter seems an *hellenistical* sense of the phrase, in which it is used by the LXX, Zech. viii. 15, for the Heb. דִּישָׁה.

III. In granting or conceding, Well, right, let it be so. occ. Rom. xi. 20. See *Wetstein*.

IV. Ironically, in reproving, Well, mighty well. occ. Mark vii. 9, where *Grotius* observes, that the expression is entirely Greek, and cites a remark of the Scholiast on *Aristophanes*, that ἀποσβεφομενος και παραινεμενος δ' Ευριπιδης λεγει το ΚΑΛΩΣ. *Euripides* applies καλως in *aversion and disgust*.* Thus probè is sometimes used in Latin, as by *Plautus*, probè aliquem percutere, to cheat one rarely, *Pseud.* ii. 2. 9. See also *Campbell* on Mark.

V. "Honourably, in an honourable place." *Macknight*. occ. Jam. ii. 3. Comp. Mat. xxiii. 6.

Καμε, for και εμε by an Attic crasis.

And, or both, me, me also. occ. John vii. 28, Καμε οιδατε, και—; Do ye both know me, and—? where see *Campbell's* Note, and comp. ch. viii. 14, 19. 1 Cor. xvi. 4, Καμε πορευεσθαι, That I also should go.

ΚΑΜΗΛΟΣ, ♂, ♂, ultimately from the Heb. גַּמֶּל *a camel*, so called from the V. גַּמַּל *to requite*, on account of the revengeful temper of that animal. It was long ago rightly observed by *Varro*, De Ling. Lat. lib. iv. "Camelus suo nomine Syriaco in Latium venit. The camel came into Latium with his Syrian name."

A camel, a well-known animal.

John the Baptist had a garment made of

camel's hair, Mat. iii. 4. Mark i. 6. "This hair; Sir John Chardin tells us, is not shorn from the camels like wool from sheep, but they pull off this woolly hair, which the camels are disposed in a sort to cast off, as many other creatures it is well known shed their coats yearly. This hair, it seems, is made into cloth now; for Chardin assures us the modern dervises wear such garments, as they do also great leather girdles, and sometimes feed on locusts." *Harmer's* Observations, vol. ii. p. 487. To which I think we may add, that the dervises appear to affect such garb and food, in imitation of John the Baptist, of whom see more in *Scheuchzer's* Physica Sacra on Mat. iii. 4, and comp. *Campbell's* Note.

Our Saviour, Mat. xix. 24. Mark x. 25. Luke xviii. 25, says, proverbially, It is easier for τον καμηλον to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven.

* It has been doubted whether by καμηλον be here meant a camel, or a cable-rope; the analogy of nature, it must be confessed, is better preserved on the latter interpretation: But then there is in the Jewish Talmud a similar proverb about an elephant; "Perhaps you are of the city of Pomboditba, where they drive an elephant through the eye of a needle." And it may be justly questioned, notwithstanding what *Stockius* cites from *Phavorinus* and *Albert*, whether καμηλος be ever used for a cable. The Scholiast on *Aristophanes*, Vesp. 1130, is express, that the word signifying a cable-rope is written (not with an η, but) with an ι; "Καμηλος δε, το παχυ-σχοινιον, says he, δια τε ι;" and certainly the most usual sense of καμηλος is a camel. I therefore embrace the common interpretation, given by our translators; especially as the proverb, in this view, seems quite agreeable to the eastern taste. Thus Mat. xxiii. 24, Straining off the gnat, and swallowing the camel, τον καμηλον, is another proverbial expression, and is applied to those who at the same time they were superfluous

* For further satisfaction on this subject the reader may consult *Buchart*, vol. ii. 91, &c. *Suicer*, who transcribes from him, in his Thesaurus under Καμηλος II. *Stockius's* Clavis, and *Wetstein's* Various Readings in Mat. xix. 24.

tiously anxious in avoiding *small* faults, did without scruple commit the *greatest* sins. This latter proverb plainly refers to the Mosaic law, according to which both *gnats* and *camels* were *unclean* animals *prohibited* for food. Comp. under Δι-λιζω.

The above cited are all the passages of the N. T. wherein the word *καμηλος* occurs.

The LXX have very frequently used it for the Heb. כמל, and once for כדדא *a dromedary*.

KAMINOS, ε, η, q. *καμινος*, says *Mintert*, from *καίωμαι* to *burn*, succendor; but it may perhaps be better deduced from the Heb. כמל to *be warm*, or from כח to *be hot*.

A furnace. occ. Mat. xiii. 42, 50. Rev. i. 15. ix. 2.

Καμνω, by syncope for *καταμνω*, which from *κατα*, and *μνω* to *shut*, properly the eyes, which perhaps from the Heb. מוח to *wipe* or *brush*, as the eye-lids, in closing, do the eyes.

To *shut*, *close*, as the eyes. occ. Mat. xiii. 15. Acts xxviii. 27, in both which passages the LXX version of Isa. vi. 10, is pretty exactly cited. The Grammarian *Pbrynichus* objects to the use of *καμμνεν* for *καταμνεν*, as a *barbarism*, though he owns it is found in *Alexis*, who was an Attic writer. *Thomas Magister*, however, seems to admit it's purity, *Βουεν ἐπ' ὠτων*, *καμμνεν ἐπὶ ὀφθαλμῶν*. *Bouen* is spoken of the ears, *καμμνεν* of the eyes," says he; and *Wetstein*, whom see, cites from *Athenæus* ὁλην *KAMMTΣΑΣ* ἐπινε, *shutting* (his eyes) he drank up the whole." See also *Blackwall's Sacred Classics*, vol. ii. p. 34, 35.

KAMNΩ, from the Heb. כמל to *be warm*. I. To labour even to *fatigue*.

II. To be *fatigued*, *tired*, or *wearied with labour*. In this sense it is commonly used by the profane writers, and thus it is applied in the N. T. to the mind or soul. occ. Heb. xii. 3. Rev. ii. 3, where see *Griesbach*.

III. To labour under some *illness*, to be *sick*. occ. Jam. v. 15. The profane writers often apply the word, and particularly the particip. pres. *καμνων*, in this sense. See *Wetstein* on Jam. v. 15, and *Suicer Thesaur*,

Καμοι, for *και εμοι* by an Attic crasis.

And to me, to me *also*. occ. Luke i. 3. Acts viii. 19. i Cor. xv. 8.

KAMIITΩ, from the Heb. כח to *bend* (to which it answers in the LXX of Isa. lviii. 5.), μ being inserted before ω as usual, and the verbal termination—τω added.

To *bend*, as the knees, to which only it is applied in the N. T. as it frequently is in the LXX for the Heb. כרע to *bend*. occ. Rom. xi. 4. xiv. 11. Eph. iii. 14. Phil. ii. 10.

Καν, for *και εαν*, by an Attic crasis.

I. And if, also if. Mat. xxi. 21. Mark xvi. 18. Luke xiii. 9, *Καν μεν ποιησῃ καρπον, ει δε μητε*—And if it bear fruit (well), but if not—. This is an elegant ellipsis, common in the Attic writers, particularly in *Xenophon*, as *Rapbelius* has shewn. See also *Hutchinson's* Note 1, on *Xenophon's* *Cyropæd.* lib. vii. p. 416, 8vo. and *Wetstein*, and *Campbell* on *Luke*, where *Kypke* however, from ver. 8, understands *αφες αυτην*.

2. Even if, if but, if only, at least. Mark v. 28. vi. 56. Acts v. 15. 2 Cor. xi. 16. Heb. xii. 20.

3. Even though, alibough. Mat. xxvi. 35. John viii. 14.

Καναντης, ε, ο. See under *Ζηλωτης*.

KANON, ονος, ο, from the Heb. קנר *a reed* or *cane*, whence also Gr. *Καννα*.

I. In *Homer* it signifies * *a straight piece of wood accurately turned* (tornatum) and made smooth, or somewhat similar, though of other matter; hence he uses it, 1st for the two pieces of wood in the inside of the ancient shields, over one of which the soldier passed his arm, while he held the other firmly in his hand to keep the shield steady. Il. viii. lin. 193, and Il. xiii. lin. 407. 2dly for *a straight staff* or *stick*, from off which the wool or flax was drawn in spinning, the distaff, Il. xxiii. lin. 761. Hence

II. *Κανων* is any thing straight used in examining other things, as the tongue or needle in a balance, a plummet in building, &c.

III. In the N. T. *A rule of conduct* or *behaviour*. occ. Gal. vi. 16. Phil. iii. 16. But in this latter text *κανονι* is wanting in

* See *Dammi Lex.* in *Κανων*.

five ancient MSS, and one later. See *Wetstein* and *Griesbach*. The Greek writers often apply the word in this sense, as may be seen in *Elssner* and *Wolffius* on Gal. vi. To the instances they have produced I add from *Lucian*, *Demonax*, tom. i. p. 998. ΚΑΝΟΝΑ προτίθεσθαι, to propose a rule," of conduct namely. Comp. *Macknight* on Phil.

- IV. *A measure, a measuring rod, or the like*. Thus in *Ezek.* xl. 3, 5, &c. the Heb. מִקְנֵה is used for a *measuring reed* or *rod*: But by St. Paul κανων is applied in a figurative sense to the thing or quantity measured, or to that portion of the Lord's field which he had, as it were, *measured out*, and allotted to be cultivated by the Apostle. occ. 2 Cor. x. 13, 15, 16, where see *Wolffius*. *Aquila* uses the word, Job xxxviii. 5, for the Heb. יָרָא *a measuring or marking line*. Comp. 2 Chron. iv. 2. Isa. xlv. 13, in the Heb.

Καπηλευω, from καπηλος a *taverner, a victualler, a vintner*, so called, say some, from κακυνει τον πηλον, *adulterating the wine*; for so πηλος is sometimes used, but properly signifies *thick, turbid wine*, from πηλος mud, mire: Καπηλος however may, I think, be better deduced from * καπη food, *victuals*, which from καπιω to eat, and this perhaps from the Heb. פָּדַס to feed, τ being substituted for ψ, as usual.

- I. *To keep a tavern or victualling-house, to sell victuals and drink, and especially wine*.
II. *To make † a gain of any thing, especially by ‡ adulterating it with heterogeneous mixtures*, as vintners have been in all ages too apt to do their wines. So in the LXX of Isa. i. 22, we read, οἱ ΚΑΠΗΛΟΙ σε μισγοῦσι τον οἶνον ὕδατι, *thy vintners mix the wine with water*. Hence the verb is with a most striking propriety applied to those who, for filthy lucre's

* So *Suicer's Thesaur.* under Καπηλευω

† So *Herodotus*, lib. iii. cap. 89, ΕΚΑΠΗΑΕΥΕ πάντα τα περιμαλια, *he made gain of every thing*; and *Herodian*, lib. vi. cap. 12, Εἰρηνην χερσιν ΚΑΠΗΛΕΥΟΝΤΕΣ, *making peace for money*; and thus in Latin cauponari bellum is to make war for money. *Ennius* apud *Cicero*n. Offic. lib. i. cap. 12, where see *Bp. Pearce's Note*.

‡ Thus in *Scapula* we have ΚΑΠΗΑΕΥΕΙΝ τας δικας to sell judicial decrees, i. e. pronounce corrupt ones for money.

fake, basely adulterate the word of God with human imaginations, τας οικειας λογισμους αναμιλνουντες τη χαφι, as *Theodoret* well expresses it. occ. 2 Cor. ii. 17. Comp. ch. iv. 2. Tit. i. 11, and see *Rapphelus*, *Wolffius*, *Wetstein*, and *Kypke* on 2 Cor. ii. 17.

Καπνος, σ, ό, from καιω to burn, and πνοη breath, q. d. εκ της καυσεως πνοη, a breath, or exhalation from burning.

Smoke. Acts ii. 19. Rev. viii. 4, & al.

Καρδια, ας, η, either from καρ, contract. || κης the heart, which perhaps from the Heb. הָרָה to be bot: Or may not καρδια (Ionic κραδιη) be better deduced from the Heb. הָרָה to palpitate as the heart? See 1 Sam. iv. 13. xxviii. 5. From הָרָה also the V. κραδαινω to shake to and fro, and Eng. heart, may be ultimately derived.

- I. *The heart*. See Acts ii. 26. "The scripture, saith *Cocceius* in his Heb. Lexicon, attributes to the heart, thoughts, reasonings, understanding, will, judgement, designs, affections, love, hatred, fear, joy, sorrow, anger; because, when these things are in a man, a motion is perceived about the heart." And in this respect the style of the N. T. is conformable to that of the Old: The heart is therein used for the mind in general, as Mat. xii. 34. John xiii. 2. Rom. ii. 15. x. 9, 10. 1 Pet. iii. 4; for the understanding, Luke iii. 15. ix. 47. Acts xxviii. 27. Rom. i. 21. 2 Cor. iv. 6; for the will, Acts xi. 23. xiii. 22. Rom. x. 1; for the memory, Luke i. 66. ii. 51; for the intention, affection, or desire, Mat. vi. 21. xviii. 35. (where see *Kypke*) Mark vii. 6. Luke i. 17. viii. 15. xvi. 15. Acts viii. 21. 1 Thess. ii. 4, & al. freq.; for the conscience, 1 John iii. 20, 21. Comp. *Campbell's Prelim. Dissert.* p. 129.

- II. *The middle or inner part of a man, including the stomach and bowels as well as the heart*. occ. Acts xiv. 17. Comp. Rev. x. 9, MS. *Alexandr.* So the Scholiast on *Thucydides*, lib. ii. observes, that the ancients called the stomach, καρδιαν; and the Greek physicians use the terms καρδιαλια, καρδιωσμος, and καρδιακη νεσος for affections of the stomach. See more in *Wolffius*.

|| Whence the Latin cor the heart, and Eng. cor-dial.

III. *The*

III. *The middle or inner part*, as of the earth. This seems a merely *bellenistical* sense of the word, and thus it is used by the LXX for the Heb. בֶּטֶן, 2 Sam. xviii. 14. Pf. xlv. 2. or xlv. 3. Prov. xxiii. 34. Ezek. xxvii. 4, & al. and for בֶּטֶן, Jonah ii. 4. occ. Mat. xii. 40, where καρδια της γης, *the heart or inner part of the earth*, plainly denotes *the grave*.

Καρδιογνωσης, ε, δ, (q. καρδιων γνωσης,) from καρδια a heart, and γνωσης a knower, which from γινω or γινωσκω to know.

A knower of hearts, one who knoweth the hearts, i. e. the most secret thoughts, desires, and intentions. occ. Acts i. 24. xv. 8.

Καρπος, ε, δ. Eustatbius deduces it from καρπα perf. mid. of καρψω to dry (which see under Καρπος), and says it properly denotes the seed now ripe and dry, the superfluous humidity being exhaled: But may it not rather be derived from the Heb. קָרַפּ to strip? Whence also the Eng. crop, to carp, &c.

I. *The fruit of the earth*. Jam. v. 7, 18. So in Homer καρπον ἀρετης, *the fruit of the ground*, Il. vi. lin. 142, & al.—of corn, Mat. xiii. 8, 26. Mark iv. 7, 8, 29. Luke viii. 8. xii. 17. John xii. 24.—of trees in general, Mat. iii. 10. or particularly of the fig-tree, Mat. xxi. 19. Mark xi. 14. Luke xiii. 6, 7, 9.—of the vine, John xv. 2. Comp. Mark xii. 2.

II. Καρπος της σφυρας, *The fruit of the loins*, denotes the offspring of a man. Acts ii. 30. Comp. Οσφυς. So Καρπος της κοιλιας, *The fruit of the belly or womb*, the offspring of a woman. Luke i. 42. Both these phrases seem *bellenistical*; the latter is used by the LXX, Gen. xxx. 2. Pf. cxxxii. 11, for the Heb. פְּרִי בֶטֶן; and as to the former see Gen. xxxv. 11. 1 K. viii. 19. 2 Chron. vi. 9.

III. *Advantage, emolument, reward*. Rom. vi. 21. Phil. i. 22.

IV. *The effect or consequence*. See Gal. v. 22. Eph. v. 9. Phil. i. 11. Heb. xii. 11. Jam. iii. 17, 18. Comp. Rom. xv. 28. It is particularly used for the effect or consequence of the Apostles preaching and living, or for the persons or souls converted by them. John iv. 36. xv. 16. Rom. i. 13.

V. It imports the works of men, in a good

sense. Mat. iii. 8. Luke iii. 8. Comp. John xv. 2, 5, 8. But Mat. vii. 16, *The fruits*, by which false prophets are to be distinguished, are not merely nor principally their *bad lives* (for, though inwardly *ravering wolves*, yet they come in *sheep's clothing*), but their *corrupt doctrines*. See 1 John iv. 1,—3. Comp. Mat. xii. 33,—37. Luke vi. 44, 45.

VI. Καρπος χειλεων, *The fruit of the lips*, means the words of the lips. occ. Heb. xiii. 15. which seems an allusion to Hof. xiv. 3, where the LXX render the Heb. ונשמח פיהם ונזלמה פיהם by και αναπαυωσόμεν καρπον χειλεων ημων, and we will render the fruit of our lips. And in Isa. lvii. 19, we have the Hebrew phrase נוג שפתים, *the fruit of the lips*; and in Prov. xii. 14. xviii. 20, the similar expression פי פרי the fruit of the mouth, where the LXX, καρπον σωματος. The LXX also, according to the Roman edition and Alexandrian MS, use the phrase απο καρπων χειλεων αυτης, of the fruit of her lips, in Prov. xxxi. 31, where, however, the Complutensian reading of χειρων for χειλεων is preferable; for the Heb. is יְדֵי מַעֲשֵׂה, of the fruit of her hands.

Καρποφορεω, ω, from καρποφορος, which see.

I. *To bring forth fruit*, as the earth. occ. Mark iv. 28.

II. *To bring forth fruit*, i. e. good works, as believers. occ. Mat. xiii. 23. Mark iv. 20. Luke viii. 15. Rom. viii. 4. Col. i. 10. Comp. Καρπος V.

III. *To bring forth fruit*, i. e. christian graces, faith, hope, charity, as the gospel doth. occ. Col. i. 6. Comp. ver. 4, 5, and Καρπος V.

IV. *To bring forth fruit*, i. e. sin, as vicious passions do. occ. Rom. vii. 5.

Καρποσπορος, ε, δ, γ, from καρπος fruit, and φερω to bring.

Bringing forth fruit, fruitful. occ. Acts xiv. 17. So Wetstein cites from Eustatbius in Odyss. τες ΚΑΡΠΟΦΟΡΟΥΣ μηνας, *fruitful or fruit-producing months*.

Καρπεω, ω, from καρπεος strong, which from καρος, used by transposition for καλος strength.

To endure, persevere, persist with strength and courage. occ. Heb. xi. 27.

Καρψος, εος, ες, το, from καρψω to dry, which from Heb. קָרַפּ to dry.

Any thing that is dry and light, as straw, stubble, chaff, a little splinter of wood, a mote, &c. occ. Mat. vii. 3, 4, 5. Luke vi. 41, 42. See *Wetstein* on Mat.

KATA, A Preposition, from Heb. *נָּכַד* to descend, come down, the initial *כ* being dropped as usual.

I. With a Genitive.

1. *Down.* Mat. viii. 32. Mark v. 13. Luke viii. 33. So in *Epictetus*, *Enchirid.* cap. lxi, we have KATA KPHMNOT—*φερεσθαι*, to fall down a precipice."

2. *Against.* Mat. v. 11, 23. Mark ix. 40, & al. freq. Comp. John xix. 11.

3. *Of, concerning.* 1 Cor. xv. 15.

4. *Througout.* Acts ix. 31.

5. *Upon, or more strictly, Down upon.* Mark xiv. 3. (So *Homer*, *Il.* iii. lin. 217, KATA *χθονος* *ομματα* *πηξας*, Fixing his eyes down upon the ground.") 1 Cor. xi. 4, where understand *καλυμμα* a covering. In *Plutarch*, *Apothegm.* tom. ii. p. 200. E. the phraseology is complete, *Κατα της κεφαλης εχων* *το ἱμάτιον*, having his outer robe upon his head."

6. *By, i. e. by the name and authority, in adjuring.* Mat. xxvi. 63.

II. With an Accufative.

1. *According to.* Mat. ii. 16. ix. 29. xvi. 27. Acts xviii. 14.

2. *After the manner or custom of.* John ii. 6. Rom. iii. 5. 1 Cor. iii. 3. So *Lucian* *Reviv.* tom. i. p. 388, KATA THN MEAITTAN *απανθισαμενος*, sipping the flowers after the manner of or like a bee." See also *Wetstein* on Rom. iii. 5, who shews that the phrase *κατ' ανθρωπον* is used in the like view by the best Greek writers. Comp. *Macknight* on 1 Cor. xv. 32.

3. *After, according to the example, or in imitation of.* Rom. xv. 5. Gal. iv. 28. 1 Pet. i. 15. Comp. Eph. iv. 24. This also is a classical sense of *κατα*. See *Blackwall's* *Sae. Class.* vol. i. p. 140. *Raphe-lus* on Rom. xv. 5, and *Wetstein* and *Kypke* on Gal. iv. 28. To the instances produced by them I add from *Lucian* *De Mort. Peregr.* tom. ii. p. 757, *Απην-θρακωλαι*—KATA τον *Εμπεδοκλεα*, has been reduced to cinders after the example of *Empedocles*."

4. *Κατα Θεον*, According to the will or appointment of God. Rom. viii. 27. Comp. 2 Cor. xiii. 9, 10. *Wetstein* on Rom.

viii. 27, shews that the Greek writers use *κατα* with Θεον in the same sense. To his instances I add from *Plato*, *Apol. Socrat.* § 9. edit. *Forster*, *Επεινω* KATA τον Θεον, I seek according to the will of the God."

5. *With respect to, on account of.* Phil. iv. 11. 2 Tim. i. 1, 9, and *Macknight*.

6. *In or at.* See Mat. i. 20. Acts xi. 1. xiii. 1. xxvii. 2. Heb. i. 10. 2 Tim. iv. 1. Of time, *Κατα καιρον*, In, or at, a convenient or proper time, seasonably. Rom. v. 6, *Κατα την ημεραν* *τε πειρασμου*, In the day of temptation, Heb. iii. 8. So *Josephus* *Ant.* lib. xv. cap. 10. § 3, KATA—*την πρωτην ημεραν*, On the first day;" and *Herodotus*, lib. i. cap. 67, KATA τον *καλα Κροισον χρονον*, In the time of *Croesus*."

7. *Along, all along.* Acts v. 15.

8. *As to, as concerning.* Rom. i. 3. ix. 5.

9. *Concerning.* Acts xxv. 14, *Τα κατα τινα*, The things relating to, or concerning any one, Eph. vi. 21. Phil. i. 12. Col. iv. 7. The phrase TA KATA, with an accusative following, is used in the same sense by the best Greek writers, as may be seen in *Wetstein* on Eph. vi. 21, and in *Hoo-geven's* Note on *Vigerus* *De Idiotism.* cap. i. reg. 5.

10. *Unto, to, into.* Luke x. 32, 33. Acts viii. 3. xvi. 7.

11. *Towards.* Acts xxvii. 12. Phil. iii. 14.

12. *By or on, a way.* Acts viii. 36.

13. *Among.* Acts xxi. 21. Comp. Acts xxvi. 3. xvii. 28, and *Wetstein* there.

14. *On, by reason of, for.* Mat. xix. 3, where *Kypke* shews that it is used in the same sense by *Pausanias*, *Plutarch* and *Josephus*, and joined with *αιτιαν* or *αιτιας*.

15. *By, by means of.* 1 Cor. xii. 8. 1 Pet. iv. 14.

16. *By, through, out of, denoting the motive.* 1 Tim. v. 21. So Phil. ii. 3, where see *Wetstein*, who shews that the Greek writers apply *κατα* in like manner.

17. *By, from, signifying the proof.* Luke i. 18.

18. *By, with, denoting the manner.* Mark i. 27. Rom. ii. 7. Acts xix. 20. Eph. vi. 6.

19. *As, for.* Rom. iv. 4. 1 Cor. vii. 6.

20. It denotes distribution, *Καθ' ενα*, One by one, singly, John xxi. 25. *Κατα δυο*, By

two, 1 Cor. xiv. 27, where *Wetstein* cites the same phrase from *Plutarch*. Καθ' ἡμέραν, *Day by day*, daily. Mat. xxvi. 55. Luke xi. 3. Κατ' εἰς, *Every year*, Luke ii. 4. Acts xv. 21. Κατα πόλιν, *In every city*, Tit. i. 5. Κατα πόλιν καὶ κωμὴν, *Through every city and village*, Luke viii. 1, where see *Wetstein*.

21. Κατ' ὀφθαλμούς, *Before the eyes*. Gal. iii. 1. *Aristophanes*, cited by *Wetstein*, has the same phrase.

22. Κατα προσωπον, *In the presence, before the face*. Luke ii. 31. Acts iii. 13. This expression is not merely *hellenistical*, being often used by *Polybius*. (See *Wetstein* on Luke, and *Rapbelius* on Acts.) Also, *To the face*. Gal. ii. 11. So *Polybius* frequently. See *Rapbelius*.

23. Καθ' ἑαυτήν, *By itself, apart, alone*. Jam. ii. 17. See the following sense, and *Wetstein* on Acts xxviii. 16. Καθ' ἑαυτόν. Acts xxviii. 16. "*Rapbelius* has shewn that the expression καθ' ἑαυτόν may signify either *apart*, (for which see *Bos Exercit.* p. 91.) or *at his own pleasure*: But it is well known it often signifies *at one's own house*, and so ver. 30, seems to explain it here." *Doddridge*. See also *Wetstein*. The French phrase chez lui, *at his own house*, seems very exactly to answer the Greek καθ' ἑαυτόν.

24. Κατα ταύτα, literally, *According to these things*, i. e. *In the same or like manner*. Luke vi. 23, 26. xvii. 30.

III. In Composition it denotes,

1. *Down*, as in καταβαίνω *to come down*, καταπίπτω *to fall down*.

2. *Against*, as in κατακαυχᾶσθαι *to boast against*, καταμαρτυρεῖν *to bear witness against*.

3. *With or to*, as in καταριθμεῖν *to number with or to*.

4. It adds an *ill* sense to the simple word, as δυναστεῖν is *to rule*, καταδυναστεύω *to tyrannize, oppress by power*; ἀγωνίζομαι is *to fight*, κατααγωνίζομαι *to subdue in fighting or war*.

5. It imports intenseness, as καταγω *to break in pieces*, κατειδωλος full of idols, καταγγέλλω *to declare aloud*.

Καταβαίνω, from κατα down, and βαίνω *to come*.

To come down, descend. See Mat. iii. 16. vii. 25. viii. 1. xiv. 29. xxiv. 17. xxvii. 42.

Mark iii. 22. Luke ix. 54. xii. 44. John iii. 13, Acts vii. 34.

Καταβαλλω, from κατα down, and βαλλω *to cast*.

I. *To cast or throw down*. occ. Rev. xii. 10. Applied figuratively. 2 Cor. iv. 9.

II. Καταβαλλομαι, Mid. *To lay down, lay, as a foundation*. occ. Heb. vi. 1, where *Wetstein* cites the same phrase from *Dionysius Halicarn.* *Porphyry*, and *Josephus*.

Καταβαρεω, ω, from κατα down, and βαρεω *to burden*.

To burden, oppress, weigh down. occ. 2 Cor. xii. 16.

Καταβασις, ιος, att. εως, ἡ, from καταβαίνω. *Descent, lower part*. occ. Luke xix. 37.

Καταβημι, from κατα down, and obsoles. βημι *to come*.

To come down. An obsolete V. whence in the N. T. we have perf. act. καταβέβηκα, John vi. 42; 2 aor. καταβην. Acts vii. 34; imperat. καταβηθι, Mat. xxvii. 40. for which according to the Attic dialect καταβα *, Mark xv. 30, and 3d person καταβατω, Mark xv. 32, as if from καταβαω (so αναβα, Attic for αναβηθι, Rev. iv. 1.) 2 aor. infin. καταβηναι, Luke iii. 22; particip. καταβας, John vi. 51; 1 fut. mid. καταβησθωμαι, 1 Thess. iv. 16. See under Καταβαίνω.

Καταβιβαζω, from κατα down, and βιβαζω *to cause or make to come*.

To cause to come down, to bring down. occ. Mat. xi. 23. Luke x. 15.

Καταβολη, ης, ἡ, from καταβαλλω.

A casting or laying down.

I. *A casting down, or defection*, as of seed, occ. Heb. xi. 11, *By faith Sarah herself received δυναμιν εἰς καταβολὴν σπέρματος, ability for the defection of seed*, i. e. for nourishing and bringing to a perfect foetus the seed cast down and received; for I think with *Beza*, *Capellus*, and other learned men, that καταβολη is to be referred to *Abraham*, not to *Sarah*. *Rapbelius*, in his annotation on this place, cites a passage from *Lucian's Amores*, where ΚΑΤΑΒΟΛΑΣ ΣΠΕΡΜΑΤΩΝ is expressly referred to the male; and the verb καταβαλλειν is often applied in like manner by the medical writers among the Greeks. See *Wetstein* and *Kypke* on Heb. xi. 11.

* So *Aristophanes Vesp.* lin. 973,

Καταβα, καταβα, καταβα—

Z 2

II. Κατα

II. Καταβολή τῆς κοσμοῦ, *The foundation of the world.* Mat. xiii. 35. xxv. 34. & al. Comp. Καταβάλλω II. If καταβολή in this expression be understood strictly in this sense, it will seem parallel to the Heb. יָסַד *founding or laying a foundation*; and the whole phrase καταβολή τῆς κοσμοῦ will answer to the Hebrew יָסַד יְהוָה *laying the foundation of the earth*, which is several times used in the Old Testament, and, no doubt, denotes the *beginning of the formation of the shell of earth* between the two spheres of water by the action of the expansion. See Gen. i. 6, 7. Job xxxviii. 4. Ps. xxiv. 2; and on this interpretation by κοσμοῦ must be meant the earth exclusively. But since κοσμος in the N. T. is rarely confined to the earth (comp. under Κοσμος III.), but generally includes the whole beauteous machine of nature, καταβολή should rather, I think, be rendered the *structure, conformation, or the like*; especially as this noun, which occurs nowhere in the LXX, is thus applied, 2 Mac. ii. 29, καθάπερ γὰρ τῆς κτίσεως οἰκίας ἀρχιτεκτονὶ τῆς ὅλης ΚΑΤΑΒΟΛΗΣ φροντισεῖν—Eng. Transl. *For as the master-builder of a new house must care for the whole building*—Vulg. Structurâ.

Καταβιβάζειν, from κατα against, and βιβάζειν to be a judge or umpire, and so assign the prize in a public game.

I. Properly, *To defraud or deprive of the prize, to manage the affair in such a manner that sentence shall be pronounced against a person by the judges of the game.* So Chrysostom, Homil. VII. Καταβιβασθῆναι ἐστὶν ὅταν παρ' ἑτέρω μὲν ἡ νίκη ᾖ, παρ' ἑτέρω δὲ τὸ βραβεῖον, ὅταν ἐπηρεασθῇ ὁ νικησας. Καταβιβασθῆναι is, when the victory belongs to one, but the prize is given to another, when the victor is wronged."

II. *To judge against, or condemn, unjustly, and through the artifice of the opposite party in a judicial cause.* So Demosthenes, Cont. Mid. applies καταβιβασθῆναι to one condemned through artifice and fraud, in a judicial process—"insidiosè circumventum, insidiosè circumvented." Taylor's Demosth. tom. iii. p. 120. occ. Col. ii. 18, where it seems to correspond to κρίνεται, ver. 16, accordingly Hesychius explains

καταβιβασθῆναι by κατακρίνεται is *condemned*; but Chrysostom, attending no doubt to the *injustice* implied in the word, interprets καταβιβασθῆναι by ἐπηρεάζεται *injure, wrong.* The term καταβιβασθῆναι may indeed allude to the Christian βραβεῖον or prize. (Phil. iii. 14.) but does not, I think, signify *actually depriving* others of it, but only *pronouncing or judging them unworthy to obtain it*; Eng. Marg. *judge against you.* As to the various interpretations of this word the reader may consult Suicer. Thesaur. Elfsner, Wolfius and Wetstein.

Καταβγέλλειν, εὖς, ὁ, from καταβγέλλω.

A proclaimer, publisher. occ. Acts xvii. 18.

Καταβγέλλω, from κατα intens. and αβγέλλω to declare.

To declare plainly, openly, or aloud, to proclaim, preach, publish. See Acts iv. 2. xiii. 5, 38. xvi. 21. xvii. 23. Rom. i. 8. Comp. 1 Cor. xi. 26.

Καταγέλλω, ω, from κατα denoting ill or against, and γέλλω to laugh.

To laugh at, laugh to scorn, deride, turn to ridicule. occ. Mat. ix. 24. Mark v. 40. Luke viii. 53.

Καταγινώσκω, from κατά against, and γινώσκω to know, determine.

I. To condemn. occ. 1 John iii. 20, 21.

II. To blame. occ. Gal. ii. 11, Καταγινώσκοντες, To be blamed, worthy of blame, reprehendus, reprehensibilis. This use of the particip. perf. pass. has been supposed to be in conformity to the Hebrew idiom; but it is thus applied in the profane writers. Thus Lucian De Saltat. cited by Elfsner, Ἀληθῶς ἐπιμανὰ ΚΑΤΕΓΙΝΩΣΜΕΝΟΣ, To be justly charged with madness." Comp. under Εἰσθάνειν, and Τηρεῖν II.

Καταγῶ, or καταγνῦμι, from κατα intens. and αἶνω, or αἶνῦμι, to break, which from the Heb. קָצַץ to compress, squeeze.

To break in pieces, break. occ. Mat. xii. 20. John xix. 31, 32, 33. The 1st fut. of this V. καταγῶ, 1st aor. καταγά, 2d aor. pass. καταγῶν, are so formed according to the Attic dialect, subj. καταγῶσιν, with the augment unusually retained, John xix. 31.

Καταγῶ, from κατα down, and αἶνω to bring.

I. To bring down. occ. Acts ix. 30. xxii. 30. xxiii. 15, 20, 28. Rom. x. 6.

II. As

II. As a term of navigation, *Καταγειν το πλοιον*, *To bring a vessel to land*. When a vessel is out at sea, it really appears to be *raised above the surface of the land*, and is in Greek said to be *μελεωρος high*, in Latin *alum tenere*, and in French *être à la hauteur d'un lieu*, to be at the height of (i. e. off) a place. So when men bring it to land, they are, by the same analogy, said *καταγειν to bring it down*. occ. Luke v. 11, where see *Wetstein*. *Καταγομαι*, *To be brought down*, in this sense, i. e. to make land, or a port, to touch, land. So the Latins say *nave devehī*. occ. Acts xxi. 3. xxvii. 3. xxviii. 12.

Καταγωνιζομαι, Mid. from *κατα* denoting *ill*, and *αγωνιζομαι* to contend, fight. *To subdue in war or battle*. occ. Heb. xi. 33. *Lucian* and *Ælian* apply the V. in the same view, as may be seen in *Wetstein*.

Καταδεω, ω, from *κατα* intensf. and *δεω* to bind.

To bind up. occ. Luke x. 34, where it is spoken of wounds, as it likewise is *Ecclus. xxvii. 21*. Comp. *Ezek. xxx. 21. xxxiv. 4, 16*, in the LXX, where it answers to the Heb. *שרר* to bind, which is also applied to wounds.

Καταδηλος, ο και η, και το —ον, from *κατα* intensf. and *δηλος* manifest.

Quite manifest, exceedingly evident. occ. Heb. vii. 15.

Καταδικαζω, from *κατα* against, and *δικαζω* to judge, pronounce sentence, which from *δικη* judgement.

To pronounce sentence against, condemn. occ. Mat. xii. 7, 37. Luke vi. 37. Jam. v. 6.

Καταδιωκω, from *κατα* intensf. and *διωκω* to follow.

To follow earnestly, prosequor, insequor. occ. Mark i. 36.

Καταδουλω, ω, and —ομαι, εμαι, Mid. from *κατα* intensf. and *δουλω* to enslave.

To enslave entirely, reduce to absolute slavery. occ. 2 Cor. xi. 20. Gal. ii. 4.

Καταδρεμω, obfol. from *κατα* down, and obfol. *δρεμω* to run; whence 2d aor. *κατεδραμην*.

To run down. occ. Acts xxi. 32.

Καταδυναστω, from *κατα* denoting *ill*, and *δυναστω* to rule, which from *δυνατης* a potentate.

To tyrannize over, oppress tyrannically.

occ. Jam. ii. 6. Acts x. 38, where comp. Mat. xv. 22, 28. Luke ix. 39, 42, and under *Δαιμονιον* III. This V. is used by the LXX, *Ezek. xviii. 12*, & al. and in the Apocrypha, *Wisd. ii. 10*, & al. and also by the Greek writers, as cited by *Wetstein* on Acts.

Καταισχυνω, from *κατα* intensf. or denoting *ill*, and *ισχυνω* to shame.

I. *To shame, make ashamed, confound*. occ. 1 Cor. i. 27. xi. 22. *Καταισχυνομαι*, Passf. *To be ashamed, confounded*. occ. Luke xiii. 17. 2 Cor. vii. 14. ix. 4. 1 Pet. iii. 16.

II. *To make ashamed*, as importing the disappointment of one's hopes or expectations. occ. Rom. v. 5. *Καταισχυνομαι*, Passf. *To be thus ashamed*. occ. Rom. ix. 33. x. 11. 1 Pet. ii. 6.

III. *To shame, dishonour*. occ. 1 Cor. xi. 4, 5.

Κατακαιω, from *κατα* intensf. and *καιω* to burn.

To burn, burn up. See Mat. iii. 12. xiii. 30. Acts xix. 19. 1 Cor. iii. 15. Heb. xiii. 11. 2 Pet. iii. 10, where see *Vitringa*, *Observ. Sacr. lib. iv. cap. 16*.

Κατακαλυπτω, from *κατα* intensf. and *καλυπτω* to cover.

To cover, veil. *Κατακαλυπτομαι*, Passf. *To be covered, veiled*. occ. 1 Cor. xi. 6, 7.

Κατακαυχασμαι, ωμαι, from *κατα* against, and *καυχασμαι* to boast.

To glory, or boast against. occ. Jam. ii. 13. iii. 14. Rom. xi. 18, where observe that *κατακαυχασαι* is the 2d perf. indicat. according to the Doric and Attic dialect for *κατακαυχαι*, or *κατακαυχαι*. Comp. under *Καυχασμαι*.

Κατακειμαι, from *κατα* down, and *κειμαι* to lie.

I. *To lie, or be laid, down upon a bed or couch, as a person sick*. Mark i. 30. ii. 4. Luke v. 25. Acts ix. 33. The Greek writers apply it in the same sense. See *Wetstein* and *Kypke* on Mark i. 30.

II. *To lie down, recline to meat*. Mark ii. 15. xiv. 3. 1 Cor. viii. 10. Comp. *Ανακειμαι* II. And observe that *κατακειμαι* is used in this sense also by the purest Attic writers, as may be seen in *Wetstein* on Mark ii.

Κατακλω, ω, or *Κατακλαζω*, from *κατα* intensf. and *κλω* or *κλαζω* to break.

To break in pieces, break. occ. Mark vi. 41. Luke ix. 16.

Κατακλειω, from *κατα* intensf. and *κλειω* to shut.

To shut up, as in prison. occ. Luke iii. 20. Acts xxvi. 10.

Κατακληροδοiew, *ω, q. κατα κληρον* dow, or διδωμι.

To distribute by or according to lot, or for an inheritance. Comp. *Κληρος*. occ. Acts xiii. 19, where Vulg. sorte distribuit, be distributed by lot. Comp. Josh. xiv. 1, 2. The LXX (according to the *Alexandrian* and *Oxford* MSS, and the *Complutensian* and *Aldus's* edition) have used this V. Deut. xxi. 16, for the Heb. *ליתן לו* to cause to inherit, and (according to the *Complutensian* and *Aldus's* edition) Josh. xix. 51, for the Heb. *ליתן*. It is also found 1 Mac. iii. 36. But in Acts xiii. 19, very many MSS, five of which ancient, have *κατεκληρονομησεν*, which reading is accordingly embraced by *Mill*, *Wetstein* and *Griesbach*. The LXX have also frequently used this latter V. for different Hebrew ones, but most commonly for *ליתן* or *ליתן*. It occurs likewise Eccles. iv. 16, or 17. xv. 6, & al.

Κατακλινω, from *κατα* down, and *κλινω*.

To cause to lie down, or to recline, as to meat. occ. Luke ix. 14, where see *Wetstein*. *Κατακλινομαι*, Pass. To lie or be laid down, to recline, as to meat. occ. Luke xiv. 8. xxiv. 30.

Κατακλυω, from *κατα* intensf. and *κλυω* to wash, wash away, which may be either considered as a word formed from the found, like *plash*, *splash* in Eng. or derived perhaps from Heb. *לשׁוּף* to loose, loosen; as *לשׁוּף* to wash, may be from *לשׁוּף* to loosen.

To deluge, overwhelm with water. occ. 2 Pet. iii. 6.

Κατακλυσμος, *ς, δ*, from *κατακεκλυσμαι*, perf. pass. of *κατακλυω*.

A deluge of water. occ. Mat. xxiv. 38, 39. Luke xvii. 26. 2 Pet. ii. 5.

Κατακολουθεω, *ω*, from *κατα* intensf. and *ακολουθεω* to follow.

To follow after, occ. Luke xxiii. 55. Acts xvi. 17.

Κατακοπιω, from *κατα* intensf. and *κοπιω* to cut, beat.

To cut, beat or wound much. concido. occ. Mark v. 5, where *Kypke* cites from *Achilles Tatius*, ΚΑΤΑΚΟΠΤΕΙ με πληγαις, be batters me with blows; and

from *Arrian* *Epietet*. lib. iii. cap. 26, the particle ΚΑΤΑΚΟΠΗΝΤΑ applied to a cock wounded in fighting.

Κατακρημνιζω, from *κατα* down, and *κρημνιζω* to throw headlong, which from *κρημνος* a precipice.

To throw or cast headlong down a precipice, to precipitate. occ. Luke iv. 29. *Josephus* uses this V. in the same sense, Ant. lib. xiii. cap. 8. § 1, and De Bel. lib. vi. cap. 3. § 1, and cap. 4. § 1.

Κατακαριμα, *αλος, το*, from *κατακαριμαι*, perf. pass. of *κατακρινω*.

Condemnation. occ. Rom. v. 16, 18. viii. 1.

Κατακρινω, from *κατα* against, and *κρινω* to judge.

I. To pronounce sentence against, condemn, adjudge to punishment. Mat. xx. 18. xxvii. 13. John viii. 10, 11. Mark xvi. 16, where see *Campbell*.

II. To furnish matter or occasion for condemnation, to prove or show worthy of condemnation. Mat. xii. 41, 42. Luke xi. 31, 32. Heb. xi. 7.

III. To punish. occ. 2 Pet. ii. 6.

IV. To weaken, enervate, repress. Spoken of sin, To take away it's condemning power. occ. Rom. viii. 3, where see *Whitby*.

Κατακρισις, *ιος, att. εως, η*, from *κατακρινω*.

I. Condemnation. occ. 2 Cor. iii. 9.

II. Accusation, blame. occ. 2 Cor. vii. 3.

Κατακυριεω, from *κατα* intensf. or denoting ill, and *κυριεω* to rule.

I. To rule imperiously, lord it over. occ. Mat. xx. 25. Mark x. 42. 1 Pet. v. 3.

II. To get the mastery. occ. Acts xix. 16.

Καταλαlew, *ω*, from *κατα* against, and *λαlew* to speak.

Governing a Genitive by the force of the Preposition, To speak against. occ. Jam. iv. 11, thrice. 1 Pet. ii. 12. iii. 16.

Καταλαλια, *ας, η*, from *καταλαλος*.

A speaking-against, evil-speaking, obloquy, reproach. occ. 2 Cor. xii. 20. 1 Pet. ii. 1.

Καταλαλος, *ς, δ, η*, from *καταλαlew*.

A speaker against another, a speaker of evil, a detractor. occ. Rom. i. 30.

Καταλαμβανω, from *κατα* intensf. and *λαμβανω* to take.

I. To seize. occ. Mark ix. 24.

II. To lay hold on, apprehend, but in a figurative sense. occ. Phil. iii. 12, twice, where

- where *διωκω* and *καταλαβω* are *agonistical* words used likewise by *Lucian*. See *Macknight*, and comp. 1 Cor. ix. 24.
- III. To take, catch *unawares*. occ. John viii. 3, 4.
- IV. To come upon, overtake, as the day, or the darkness. occ. 1 Theff. v. 4. John xii. 35. And in this sense the learned *Lambert Bos* understands it also, John i. 5, in which, notwithstanding *Wolffius's* objections, he is followed by *Waterland*, in his *Importance of the Doctrine of the Holy Trinity*, p. 257, and *Addend.* p. 505, 2d edit. And it must be admitted that the expression in John i. 5, is exactly parallel to that in John xii. 35, and quite agreeable to the style of the Greek writers, as may be seen in *Wetstein* on the former text, and in *Kypke* on the latter.
- V. To attain, obtain. Rom. ix. 30, where see *Macknight*, and comp. under *Sense II.*
- VI. To apprehend, comprehend mentally. occ. Eph. iii. 18.
- VII. *Καταλαμβάνομαι*, Mid. To perceive, understand, find, comperio. occ. Acts iv. 13. x. 34. xxv. 25.
- Καταλεγω*, from *κατα* to, with, and *λεγω* to choose, gather, which from the Heb. *קָח* to take.
To receive into a number; put upon a list, enrol, allego. occ. 1 Tim. v. 9. It is used in the same view by the Attic writers. See *Wetstein*.
- Καταλειμμα*, ατος, το, from *καταλείπωμαι*, 1 perf. perf. pass. of *καταλείπω*.
A remnant, residue. occ. Rom. ix. 27.
- Καταλείπω*, from *κατα* intens. and *λείπω* to leave.
- I. To leave, depart from a place. Mat. iv. 13. —from persons, Mat. xvi. 4. xxi. 17.
- II. To leave behind, leave. See Mark xii. 19. xiv. 52. Luke xv. 4. xx. 31. Acts xxv. 14. Tit. i. 3. Comp. Heb. iv. 1.
- III. To leave, forsake. See Mat. xix. 5. Luke v. 28. x. 40. Acts ii. 31. vi. 2. 2 Pet. ii. 15.
- IV. To reserve. occ. Rom. xi. 4.
- Καταληβω*, from *κατα* intens. and obfol. *ληβω* to take.
To take, seize. An obsolete V. whence in the N. T. we have perf. act. infin. Attic. *κατειληφέναι*, 2 aor. *κατέλαβον*, subjunct. *κατέλαβω*, perf. pass. particip.
- κατειλημμενος*, 1 aor. pass. *κατειληφθην*, John viii. 4.
- Καταλιθαζω*, from *κατα* intens. and *λιθαζω* to stone.
To stone, overwhelm with stones. occ. Luke xx. 6.
- Καταλλαγή*, ης, η, from *κατηλλαγα* perf. mid. of *καταλλάσσω*.
A reconciliation. occ. Rom. v. 11. xi. 15. 2 Cor. v. 18, 19.
- Καταλλάσσω*, from *κατα* intens. and *αλλάσσω* to change, alter.
To reconcile, i. e. change a state of enmity between persons to one of friendship. occ. 2 Cor. v. 18, 19, 20. *Κατάλλασσομαι*, pass. To be reconciled. occ. Rom. v. 10, twice. 1 Cor. vii. 11. 2 Cor. v. 20.
- Καταλοιπος*, ος, ο, η, from *καταλείπωται*, perf. mid. of *καταλείπω*.
Remaining, the rest. occ. Acts xv. 17.
- Καταλυμα*, ατος, το, from *καταλυω* to unloose.
- I. An inn, so called from the ancient travellers there loosening their own girdles, sandals, &c. and the pads and burdens of their beasts. *Ὁ της ξενίας τοπος—λεσεται ΚΑΤΑΛΥΜΑ*, εν ὃι δηλαδὴ τα ὑποζυγια και φορτια ΛΥΟΝΤΑΙ, The place of entertainment is called *καταλυμα*, in which namely beasts and burdens are loosed," says *Eusebius* on *Odyss.* iv. lin. 28, "But these places were very different from the present *Inns* among us, and, no doubt, rather resembled the *Connacs*, *Kbanes*, or *Caravanferas*, which to this day, in the eastern countries, rarely afford any other accommodations than bare walls, and a wretched lodging." Heb. and Eng. Lexicon under *יב*. But comp. *Campbell* on Luke. occ. Luke ii. 7.
In this sense the LXX have used it for the Heb. *יָנוּחַ*, Exod. iv. 24.
- II. A guest-chamber, a dining-room, where the guests loosed their sandals, &c. before they sat down to meat. occ. Mark xiv. 14. Luke xxii. 11. Comp. Luke vii. 44, and see *Wetstein* on Mat. iii. 11, and on Luke vii. 38.
The LXX use it in this sense also for the Heb. *כַּבֻּד*, 1 Sam. ix. 22.
- Καταλυω*, from *κατα* intens. and *λυω* to loose.
- I. To loose, unloose, what was before bound

or fastened. Thus sometimes used in the profane writers.

II. To refresh oneself, to bait, or be a guest. occ. Luke ix. 12. xix. 7. It properly refers to persons loosening their girdles or sandals, when they baited on a journey, or reclined to meat. Comp. under Καταλυμα I. II. Our translators render the V. to lodge, Luke ix. 12; and in this sense the LXX have frequently applied it for the Heb. לָן. See Gen. xix. 2. xxiv. 23, 25. Num. xxii. 8.

III. To dissolve, demolish, destroy, subvert, or throw down, as a building, or it's materials. Mat. xxiv. 2. xxvi. 61. xxvii. 40. (Comp. 2 Cor. v. 1. Gal. ii. 18.) So Homer, II. ii. lin. 117, and II. ix. lin. 24,

——Πολλὰν πόλιν KATEATZE κερνα.

——The heights of many cities hath destroyed.

—as the law and the prophets, Mat. v. 17, where see Wetstein and Campbell.

—as a work, Acts v. 38, 39. Rom. xiv. 20.

Καταμάνθανω, from κατα intens. and μάθω to learn.

To consider, contemplate. occ. Mat. vi. 28.

In this sense it is used by Epictetus, Enchirid. cap. 36. Τὴν σεαυτοῦ φύσιν KATAMAOE, Consider your own nature."

See more in Wetstein and Kypke. And thus likewise the LXX apply it, Gen. xxiv. 21, for the Heb. דַּשְׁמוּחַ to be astonished, and Job xxxv. 5, for the Heb. הִרְאָה to behold, contemplate. Comp. also Lev. xiv. 36, where it is used for the Heb. נִחַם, and Eccles. ix. 5, 8.

Καταμαρτυρῶ, ω, from κατα against, and μαρτυρῶ to witness.

To witness against. occ. Mat. xxvi. 62. xxvii. 13. Mark xiv. 60. xv. 4.

Καταμείνω, from κατα intens. and μένω to remain.

To remain, abide, continually. occ. Acts i. 13.

Καταμονάς, Adv. from κατα in, at, and μόνος alone.

Apart, in private, χωρὰς places namely being understood. occ. Mark iv. 10. Luke ix. 18. Καταμονάς is often used in the LXX either as one or as two words, and sometimes in the purest

Greek writers. To the instances Wetstein, on Mark iv. 10, has cited from Thucydides, Athenæus, Lucian, &c. I add from Josephus in his Life, § 63, ὡς KATAMONAS τι βελομένου εἰπεῖν, as being desirous of saying something in private."

Καταναθεμα, ατος, το, from κατα intens. and αναθεμα a curse.

A great curse, a most cursed thing, or person, as Heb. חֵרֶם is used, Deut. vii. 26. occ. Rev. xxii. 3, where comp. Zech. xiv. 11. Heb. and LXX; and observe, that in Rev. the Alexandrian and thirteen later MSS read καταθεμα, which reading is approved by Mill and Wetstein, and received into the text by Griesbach. See the following verb; but comp. Vitranga and Wolfius.

Καταναθεματίζω, from καταναθεμα.

To curse violently. occ. Mat. xxvi. 74, where observe that almost all the ancient and most of the more modern MSS read καταθεματίζειν, which reading is accordingly adopted by Wetstein and Griesbach.

Καταναλισκω, from κατα intens. and αναλίσκω to consume.

To consume, devour, as fire. occ. Heb. xii. 29. Comp. Deut. iv. 24. ix. 3, in LXX, in which passages, as also in Lev. vi. 10. Zeph. i. 18. Zech. ix. 4, the word is applied to the action of fire for the Heb. אָכַל to eat, consume.

Κατάναρκαω, ω, from κατα against, and νάρκαω to be numbed, torpid, which simple V. is used by the LXX in Job xxxiii. 19, and is derived from νάρκη the torpedo, or cramp-fish, so called perhaps from Heb. נָרַךְ, on account of the pain his stroke occasions, of which more presently.

Governing a genitive of the person, To be idle (i. e. as it were, numbed and torpid) to another's damage, obtorpeo cum alicujus incommode, Leigh, Mintert, Stockius; or according to Stolberg, cited and approved by Wolfius on 2 Cor. xi. 8, To incommode or lie heavy upon, like a torpid and useless limb. "Therefore Hesychius, adds he, explains ἐνάρκησα by ἐσάρκησα, I have burdened; and Plutarch (De Solert. Animal. tom. ii. p. 978, B. whom see) calls the torpor occasioned by the fish βαρυντήνα νάρκηδην a torpid stupor. Nor must we in this compound verb neglect the

the Preposition *κατα*, which often denotes somewhat that is *against*, or *inconvenient to*, another. The Vulgate rightly, *nemini onerosus fui, I have been burdensome to no one.*" Thus Stolberg. occ. 2 Cor. xi. 8, (where see *Wetstein.*) xii. 13, 14.

"The surprising property of the *torpedo* in giving a *violent shock* to the person who takes it in his hands, or who treads upon it, was long an object of wonder. For some time it was in general reckoned to be entirely fabulous: but at last the matter of fact being ascertained beyond a doubt, philosophers endeavoured to find out the cause. M. Reaumur resolved it into the action of a vast number of minute muscles, which by their accumulated force gave a sudden and violent stroke to the person who touched it. But solutions of this kind were quite unsatisfactory, because the stroke was found to be communicated through water, iron, wood, &c. When the phenomena of electricity began to be better known, it was then suspected that the *shock of the torpedo* was occasioned by a certain action of the electric fluid; but as not the least spark of fire or noise could ever be perceived, this too seemed insufficient. Of late, however, Mr. *Walsh* has, with indefatigable pains, not only explained this surprising phenomenon on the known principles of electricity, but given a demonstration of his being in the right, by constructing an *artificial torpedo*, by which a *shock* resembling that of the natural one can be given.—The fish, as is reasonable to imagine, seems to have this electric property in its own power; and appears sensible of his giving the *shock*, which is accompanied by a kind of winking of his eyes *."

Κατανεωω, from *κατα* downwards, and *νωω* to nod, beckon.

To nod, beckon, properly by inclining the head, as it is used by several of the Greek writers cited by *Wetstein*. occ. Luke v. 7.

Κατανοω, *ω*, from *κατα* intensf. and *νοω* to mind.

To observe, remark, consider, contemplate.

See Mat. vii. 3. Luke xii. 24, 27. xx. 23.

* *Encyclopædia Britannica*, 3d edit. in *ELECTRICITY*, No. 258; 259, 260.

Acts vii. 31. xi. 6. xxvii. 39. *Heb.* iii. 1. x. 24.

Καταναω, *ω*, from *κατα* intensf. and *αναω* to meet.

I. To come to, arrive at a place. See *Acts* xvi. 1. xviii. 19. xx. 15. *Comp.* 1 Cor. x. 11. xiv. 36.

II. To come to, arrive at, attain. *Acts* xxvi. 7. *Eph.* iv. 13.

Κατανοξίς, *ος*, att. *εως*, *η*, from *κατανωω* or *κατανωξω* to nod, as persons asleep are apt to do, which from the Heb. *נָרַע* to move, *shake*.

Slumber, or rather, *Deep sleep*. occ. *Rom.* xi. 8, which is a citation from *Isa.* xxix. 10, where the LXX use *κατανοξίως* in the same sense for the Heb. *חִרְמָה* a deep or dead sleep. And in this view the V. *κατανοξήσεται* seems to be applied, *Eccles.* xx. 21, *There is that is hindered from sinning through want, and when he layeth down to rest, & κατανοξήσεται, he will not sleep sound, i. e. because he will be employed in devising mischief.* *Comp.* *Prov.* iv. 16. *Pf.* xxxvi. 4. *Mic.* ii. 1. The LXX also several times use the V. *κατανοσσω*, or rather *κατανωξω* for the Heb. *רָמַח* or *רָמַם* to be still. See *Isa.* vi. 5. *xlvi.* 5. *Lev.* x. 3. *Pf.* iv. 4. xxx. 12. xxxv. 15; and the particip. perf. pass. *κατανοσμενος* is in *Theodotion's* version used for the Heb. *נָרַם* being in a deep sleep or trance, *Dan.* x. 9.

Καταπρωω, from *κατα* intensf. and *πρωω* to prick, pierce, which see.

To prick, pierce, stab. occ. *Acts* ii. 37. The LXX use the V. *κατεπρωσαν* for the Heb. *וַיַּעֲרִבוּ* were grieved, *Gen.* xxxiv. 7, and the phrase *κατεπρωσμενος ην καρδια*, pierced in heart, *compunctum corde*, for the Heb. *נִבְּחָה לֵב* afflicted in heart, *Pf.* cix. 16. *Comp.* *Eccles.* xiv. 1. See *Wetstein* and *Kypke*.

Καταξίωω, *ω*, from *κατα* intensf. and *αξιωω* to think worthy, fit.

To count or esteem worthy or fit. occ. *Luke* xx. 35. xxxi. 36. *Acts* v. 41. 2 *Thess.* i. 5.

Καταπατεω, *ω*, from *κατα* intensf. and *πατεω* to tread.

I. To tread or trample upon. occ. *Luke* xii. 1.

II. To tread under foot. occ. *Mat.* v. 13. vii. 6. *Luke* viii. 5.

III. To trample under foot, in a figurative sense,

sense, i. e. to treat with the utmost contempt and indignity. occ. Heb. x. 29. So Agamemnon in Homer, Il. iv. lin. 157, says, the Trojans, ΚΑΤΑ δ' ὀρμα πῖσ-α ΠΑΤΗΣΑΝ, trampled under foot the faithful covenant, or more strictly, the faithful oath-offerings, that is, the sacrifices which were offered at making the treaty with the Greeks. Comp. Il. iii. lin. 245, 6, 269—273.

Καταπαύσις, ιος, att. εως, η, from καταπαύω. I. A rest. Heb. iii. 11, & al.

II. A dwelling. occ. Acts vii. 49. In this sense it is used by the LXX in the correspondent passage, Isa. lxvi. 1, for the Heb. מְנוּחָה a rest, dwelling, and so 2 Chron. vi. 41, for the Heb. מנוח.

Καταπαύω, from κατα intens. and παύω to make to cease.

I. Transitivity, To cause to rest, to give rest. occ. Heb. iv. 8. Also, Intransitively, To rest entirely, rest. occ. Heb. iv. 4, 10.

II. Transitivity, To restrain. occ. Acts xiv. 18.

Καταπετασμα, ατος, το, from καταπεταω to expand, which from κατα intens. and πεταω to stretch.

A vail. In the N. T. it is used for the vail of the tabernacle or temple, which separated the holy place or sanctuary from the Holy of Holies. This vail was a type of the flesh or body of Christ, Heb. x. 19, 20; and accordingly, when his blessed body was torn on the cross, was itself rent in the midst from the top to the bottom. Further, as the Holy of Holies was a type or figure of that heaven wherein God dwells (see Heb. ix. 12, 24.), so Heb. vi. 19, εις το εσωτερον της καταπετασματος, within the vail, means into heaven, into which most holy place we have now liberty to enter by the blood of Jesus, by a new and living, or life-giving, way, which he hath consecrated for us, through the vail, that is to say, his flesh (Heb. x. 19, 20.) occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45. Heb. vi. 19, ix. 3. x. 20. Comp. Heb. and Eng. Lexicon in פֶּרֶךְ II.

In the LXX it is most commonly used in the same sense as in the N. T. and answers to the Heb. פֶּרֶכֶת the inner vail of the tabernacle or temple.

Καταπετω, from κατα down, and obfol. πετω to fall.

To fall down. An obsolete V. whence in the N. T. we have 2 aor. particip. καταπεσων. See under Καταπίνω.

Καταπίνω, from κατα intens. of down, and πινω to drink.

To swallow down, deglutio, whether in a natural or a figurative sense. occ. Mat. xxiii. 24. 1 Cor. xv. 54. 2 Cor. ii. 7. v. 4. Heb. xi. 29. 1 Pet. v. 8. Rev. xii. 16. As in Mat. xxiii. 24, persons are said (καταπινόντες) to swallow a camel, so in Josephus likewise it is applied to solids, De Bel. lib. v. cap. 10. § 1.

Τες μὲν χρυσος, ὡς μὴ φωραθειεν ὑπο των λησων, ΚΑΤΕΠΙΝΟΝ. They swallowed pieces of gold, that they might not be found by the robbers." So § 3, ΠΡΟΚΑΤΑΠΙΝΩ to swallow first, or before; and lib. v. cap. 13. § 6, he says the Jews were so wicked, that he thinks, if the Romans had delayed to come, the city, η ΚΑΤΑΠΙΟΘΗΝΑΙ αν ὑπο χασματος, would either have been swallowed up by the earth's opening—" And lib. vi. cap. 7. § 3, speaking of those horrid savages, the Zealots, he says, that after killing those who had concealed themselves; καν ει τινος ευροειεν τροφην, ἀπαζόντες, ἀμασι πεφυρμενην ΚΑΤΕΠΙΝΟΝ, and if they found any one's victuals, they seized and devoured them though mixed with blood." Herodotus, lib. ii. cap. 68, applies the V. to the trochilus' swallowing leeches, and cap. 70, to the crocodile's swallowing a hog's abine. Comp. Kypke on 2 Cor. ii. 7.

Καταπίνω, from κατα down, and πινω to fall.

To fall down. occ. Acts xxvi. 14. xxviii. 6.

Καταπλεω, ω, from κατα down, and πλεω to sail.

To sail to, literally, to sail down. Comp.

Κατασω II. occ. Luke viii. 26.

Καταπονέω, ω, from κατα intens. and πονέω to labour, which from πονος labour.

To afflict grievously, grieve exceedingly. occ. Acts vii. 24. 2 Pet. ii. 7. See Wetstein on the former text, Alberti and Kypke on the latter.

Καταπονύζω, from κατα down, and πονύζω to sink, put under water, which from πονος the sea, and this either from the Heb. פָּנָה, or פָּנִית, the infinit. of the V. פָּנָה to turn, on account of the whole body of

of the sea's being continually turning, as it were, backwards and forwards with a kind of *libratory motion* by the tides; or from the Greek *προς* labour, from the sea's labouring, as it were, with tides and storms: so it is called in Hebrew *כַּף*, from it's *tumultuous motion*.

To sink down. Καταπονιζομαι. pass. *To sink, or be sunk down.* occ. Mat. xiv. 30. xviii. 6. That drowning in the sea was a species of capital punishment among the Egyptians, Greeks, and Romans, may be seen by the passages cited from ancient authors by *Cassaubon*, *Elfner*, and *Wetstein* on Mat. xviii. 6. That it was also sometimes inflicted among the Jews about our Saviour's time, appears from *Josephus*, Ant. lib. xiv. cap. 15. § 10, where the Galileans revolting, *τῆς τῶν Ἑρῶδης φρονεσιᾶς ἐν τῇ λίμνῃ ΚΑΤΕΠΙΟΝΤΩΣΑΝ*, drowned the partizans of Herod in the lake or sea" of Genesareth. The Scholiast on *Aristophanes*, Equit. lin. 1360, informs us, that *βραν ΚΑΤΕΠΙΟΝΤΟΥΝ τινας, βαρος ΑΙΙΟ ΤΩΝ ΤΡΑΧΗΛΩΝ ΕΚΠΕΜΩΝ*, when they drowned any persons they hung a weight on their necks." So *Suetonius* in the Life of *Augustus*, § 67, says, that prince punished certain persons for their oppressions in a province (either of Syria or Lycia namely), by throwing them into a river *with heavy weights about their necks*, "oneratis gravi pondere cervicibus, *præcipitavit in flumen*." See also *Mintert's* Lexicon on the word, and *Sbarw's* Travels, p. 254.

Καταπω, *ω*, from *κατα* down, or intens. and obfol. *πω* to drink. *To swallow down.* An obsolete V. whence in the N. T. we have 1 aor. pass. *κατεποθην*. See under *Καταπινω*.

Καταρα, *ας*, *ῆ*, from *κατα* against, and *αρα* a curse.

A curse, execration, cursing. occ. Gal. iii. 10, 13. Heb. vi. 8. Jam. iii. 10. 2 Pet. ii. 14. Comp. Job xxxi. 30. 2 K. xxii. 19. Jer. xxiv. 9. xxvi. 6. xlv. 8. Zech. viii. 3, in LXX. In Gal. xli. 13, it is used personally, like Heb. *חָבַק*, Deut. xxi. 23. Comp. *Suicer* Thesaur. in *Καταρα*.

Καταρασαι, ωμαι, from *καταρα*.

Mid. To curse, imprecate evil upon. occ. Mat. v. 44. Mark xi. 21. Luke vi. 28.

Jam. iii. 9. Rom. xii. 14, where it is used absolutely, as it is also by *Aristophanes* in *Vesp.* cited by *Scapula*. Pass. perf. *To be cursed.* occ. Mat. xxv. 41.

Καταρσεω, *ω*, from *κατα* intens. and *αρσος* inactive, *useless*, which adjective is particularly applied to the land by the Greek writers, as may be seen in *Wetstein* on Luke xiii. 7.

I. *To render or make useless, or unprofitable.* See *Kypke*. occ. Luke xiii. 7.

II. *To render ineffectual, abolish, annul, destroy.* See Rom. iii. 3, 31. iv. 14. 1 Cor. i. 28. vi. 13. xiii. 8. xv. 24, 26. 2 Cor. iii. 7. Gal. v. 11. Eph. ii. 15. 2 Tim. i. 10, where see *Macknight*, Rom. vii. 2; *Καταρσειςται απο τῆ νομῆς*, q. d. *She is annulled from the law, i. e. the law is annulled with respect to her, she is free from the law*, as ver. 3, *Ελευθερα εστιν απο τῆ νομῆς*. (See *Grotius* on the place.) So ver. 6. Gal. v. 4, *Κατηρηθητε απο τῆ Χρις*, *Ye are abolished or evacuated* (Vulg. *evacuati*) *from Christ*, i. e. *Christ is evacuated with respect to you*, or, as our Eng. translation, *Christ is become of no effect unto you*.

The LXX use *καταρσεω* four times, namely Ezra iv. 21, 23. v. 5. vi. 8, for the Chaldee *כַּחַל* to cause to cease.

Καταριθμεω, *ω*, from *κατα* with, or to, and *αριθμεω* to number.

To number with, or to, to annumerate, annúmero. occ. Acts i. 17.

Καταρτιζω, from *κατα* intens. or with, and *αρτιζω* to adjust, fit, finish, which from *αρτιος* fit, complete.

"The proper original sense of the word is to compact, or knit together, either members in a body, or parts in a building." Leigh in Supplement.

I. *To adjust, adapt, dispose, or prepare with great wisdom and propriety.* occ. Heb. xi. 3. x. 5.

II. *To fit.* Rom. ix. 22, where see *Wol-fius*.

III. *To perfect, finish, complete.* occ. Mat. xxi. 16. 1 Thess. iii. 10. Heb. xiii. 21. 1 Pet. v. 10.

IV. *To instruct fully or perfectly.* occ. Luke vi. 40. *κατηρτισμενος δε πας*, every one who is fully instructed, "eruditus, informatus," *Elfner*; who observes that the V. *καταρτισαι* is applied in this sense, Heb. xiii. 21, and *εξηρτισμενος*, 2 Tim. iii. 17,

iii. 17, and cites *Plutarch* and *Polybius* using *καλαριζω* in a similar view.

V. *To reft, repair, mend, redintegrare, refarcire.* Thus it is applied to nets which had been broken, *Mat. iv. 21. Mark i. 19.* Whence

VI. It seems to denote, *To reunite in mind and fentiment, to reconcile*, as opposed to *σχισματα* *divifions, ruptures*; *1 Cor. i. 10, ητε δε κατηρησμενοι, but that ye be knit together again. Comp. 2 Cor. xiii. 11. Elfter* fhews that *Herodotus, lib. v. cap. 29*, and *Plutarch* in *Marcello*, use it for *reconciling civil diffenfions or political factions.*

VII. *To reftore, reduce*, as it were, a luxated or disjointed limb, to which the N. *καταρτισμος* is applied by *Galen* and *Paulus Aegineta.* See *Wetstein* on *Mat. iv. 21. occ. Gal. vi. 1.*

The above cited are all the paffages of the N. T. wherein the Verb occurs.

Καταρτισις; ιος, att. εως, η, from καταρτιζω. *Reformation, reftoration to a perfect or right ftate.* *occ. 2 Cor. xiii. 9*, where it feems particularly to refer to their being reunited in mind. *Comp. ver. 11, and Καταρτιζω VI.* "The Apoftle's meaning is (faith *Beza*) that whereas the members of the church were all, as it were, *dislocated and out of joint*, they fhould be joined together in love; and they fhould endeavour to make perfect what was amifs among them either in faith or manners." *Leigh.*

Καταρτισμος, ε, ο, from καταρτισμαι perf. paff. of καταρτιζω.

A perfecting or finifhing, or rather perhaps a compacting. *occ. Eph. iv. 12. Comp. ver. 16, and Καταρτιζω VI.*

Κατασειω, from κατα down, and σειω to move. Properly, To move downwards. Κατασειειν την χειρα; To move the band. occ. Acts xix. 33. Κατασειειν τη χειρι, To beckon with the band. occ. Acts xii. 17. xiii. 16. xxi. 40. Wetstein and Wolfius cite this latter phrafe from Heliodorus, and Kypke from Josephus.

Κατασαντω, from κατα down, and σαντω to dig.

To dig down or up, demolish by digging, diruere. *occ. Acts xv. 16. Rom. xi. 3. Wetstein* cites *Thucydides* and *Plutarch* applying this V. to walls and houses: So *Josephus*, speaking of the walls of

Jerusalem, De Bel. lib. vi. cap. 9. § 4. Ρωμαιοι — τα τειχη ΚΑΤΕΣΚΑΨΑΝ, The Romans dug up the walls;" and lib. vii. cap. 1. § 1. Κελευει Καισαρ ηδη την τε πολιν απασαν και τον νεον ΚΑΤΑΣΚΑΠΤΕΙΝ. Caesar now orders his army to dig up the whole city and the temple."

Κατασκευαζω, from κατα intensf. andσκευαζω to prepare.

I. *To prepare, make ready*, as a way. *occ. Mat. xi. 10. Mark i. 2. Luke vii. 27. Applied to a people. occ. Luke i. 17.*

II. *To build, adjust*, as a builder, architect, or the like. *occ. Heb. iii. 3, 4. ix. 2, 6. xi. 7. 1 Pet. iii. 20.* The Greek writers use the V. in the same manner, as may be seen in *Wetstein* on *Heb. iii. 3. ix. 2. 1 Pet. iii. 20.*

Κατασκηνω, ω, from κατα intensf. and σκηνω to dwell, properly, in a tent.

I. *To lodge, harbour*, as birds. *occ. Mat. xiii. 32. Mark iv. 32. Luke xiii. 19. Comp. Dan. iv. 18, or 21, where κατασκηνην in Theodotion answers to the Chald. כן to dwell, lodge.*

II. *To lodge, rest*, as the body of Christ in the grave. *occ. Acts ii. 26.*

Κατασκηνωσις, ιος, att. εως, η, from κατασκηνω.

A nest, or rather a roost or shelter, for birds. Comp. Κατασκηνω. occ. Mat. viii. 20. Luke ix. 58.

Κατασκιαζω, from κατα intensf. and σκιαβade.

To overshadow, as the Cherubim did the mercy-seat with their wings. *occ. Heb. ix. 5. Comp. Exod. xxv. 20. 1 Kings viii. 7. 1 Chron. xxviii. 18; and observe, that the V. κατασκιαζω very exactly answers to the Heb. קר or קרע used in those passages.*

Κατασκοπεω, ω, from κατασκοπος.

To spy, spy out. *occ. Gal. ii. 4.*

Κατασκοπος, ε, ο, from κατασκοπα perf. mid. of κατασκοπεσθαι to spy, which from κατα intensf. or denoting ill, and σκοπεσθαι to look.

A spy. occ. Heb. xi. 31.

Κατασοφίζομαι, Mid. from κατα against, and σοφίζω to invent subtilly, which from σοφος wise, subtle.

To use subtilty, employ craft against. *occ. Acts vii. 19. The LXX have applied this V. in the same sense, and on the*

same subject, Exod. i. 10, for the Heb. *וַיִּסְתַּחֲרֵם* to deal wisely or subtilly. So likewise we meet with it in the Apocryphal Book of Judith, ch. v. 11, *Ἐπανεσθη αυτοῖς ὁ βασιλεὺς Αἰθιόπης καὶ ΚΑΤΕΣΟΦΙΣΑΤΟ αὐτὰς ἐν πονῶν καὶ πλινθῶν*—The king of Egypt rose up against them, and used subtilty against them in labour and brick, i. e. with labouring in brick, as the Eng. Translation.

The profane writers also apply the V. in the same view, as *Lucian*, Dial. Prometh. & Jov. tom. i. p. 120. *ΚΑΤΑΣΟΦΙΖΗ με, ὦ Προμηθεύ*. You are using craft with me, O Prometheus." See also *Wetstein* and *Kypke*.

Κατασελλω, from *κατα* down, and *σελλω* to send.

Properly, To send down; hence to appease, pacify, quiet. occ. Acts xix. 35, 36. It is used in the same sense not only in 2 Mac. iv. 31, and by *Aquila*, Pl. lxiv. or lxx. 8, for the Heb. *וַיִּשְׁבַּח* triumphing over, but also by *Plutarch*, *Josephus*, and others of the Greek writers, cited by *Wetstein* and *Kypke* on Acts xix. 36.

Κατασημα, αὐτος, το, from *καθισημι* to constitute.

Behaviour, outward conduct or appearance, manner. occ. Tit. ii. 3. *Ignatius* uses the word in the same sense, Epist. to the Trallians, § 3, where speaking of their bishop, he says, *ὁ αὐτοῦ το ΚΑΤΑΣΤΗΜΑ μετὰ τὴν μαθησίαν*, whose very *behaviour or manner is highly instructive." So *Porphyrus* De Abstin. lib. iv. cap. 6, speaking of the Egyptian Priests, *Το δὲ σεμνὸν καὶ τὸ ΚΑΤΑΣΤΗΜΑΤΟΣ ἑωρατό*. Πορεία τε γὰρ ἡν εὐτακτος, καὶ βλεμμα καθεστηκός. Their sanctity appeared even in their manner or behaviour; for their gait was regular, and their look composed." Thus also in *Josephus*, Ant. lib. xv. cap. 7. § 5, we have *ἀρεμαῶν τῶν ΚΑΤΑΣΤΗΜΑΤΙ*, with an intrepid mien or behaviour." See other instances in *Wetstein*.

Κατασολη, ης, ἡ, from *κατεσολα* perf. mid. of *κατασελλω* to send, let down, which see.

I. Properly, A long garment or robe reaching down to the feet. Thus the LXX

use this word for the Heb. *תרגמ* a robe, Isa. lxi. 3.

II. *Apparel, dress*, in general. Thus *Hesychius* explains *κατασολη* by *περιβολη* dress, a garment. occ. 1 Tim. ii. 9. *Josephus* applies it in this latter sense, De Bel. lib. ii. cap. 8, § 4. So *Plutarch* in *Wetstein*. See also *Wolffius* on 1 Tim. ii. 9. But *Kypke*, whom see, thinks it here denotes restraint and sedateness of mind, manifesting itself in the external behaviour, dress, and gesture of the body; and shews that *Hippocrates* has several times used it in this sense. He, as well as *Wetstein*, cites a remarkable expression from *Plutarch*, Pericl. p. 154, *ΚΑΤΑΣΤΟΛΗΝ ΠΕΡΙΒΟΛΗΣ*, Modesty of dress.

Κατασρεφω, from *κατα* down, or denoting ill, and *σρεφω* to turn.

To overturn, overthrow. occ. Mat. xxi. 12. Mark xi. 15.

Κατασρηνιω, ω, from *κατα* against, and *σρηνιω* to wanton, which see.

With a Genitive governed by the force of the Preposition, To grow wanton, become luxurious or lascivious against, or in opposition to. occ. 1 Tim. v. 11, where see *Macknight*, and observe a similar construction *Jam. ii. 13*.

Κατασροφή, ης, ἡ, from *κατεσροφα* perf. mid. of *κατασρεφω*, which see.

I. An overthrow, destruction. occ. 2 Pet. ii. 6, where *Kypke* construes the words, *τεφρωσας κατασροφη κατεκρινεν*, reducing to ashes, condemned to destruction; as Mark x. 33, *κατακρινουσιν αὐτον θανάτῳ*, they condemn him to death. And he cites from *Arrian* Epictet. lib. i. cap. 1. *Ελθ' ὅτι ΚΑΤΑΚΕΚΡΙΣΑΙ ΦΥΓΗ, φησιν, ἢ ΘΑΝΑΤΩ; ΦΥΓΗ*. Come, for you are condemned. To banishment, asks he (*Agrippinus*), or to death? To banishment.

The LXX have used the word on the same subject, and in the same sense, as St. Peter, Gen. xix. 29, for the Heb. *הכזיב*.

II. A subverting, or subversion, in a spiritual sense. occ. 2 Tim. ii. 14. Comp. ver. 18. Tit. iii. 11.

Κατασρωω, or — *σρωννυμι*, from *κατα* down, and *σρωω* or *σρωννυμι* to strow. To strow or throw down, to overthrow.

The

The word imports not only the *falling*, but the *great number* of those who fell in the wilderness. occ. 1 Cor. x. 5. Comp. Heb. iii. 17. Jude ver. 5.

The LXX use the word in the same view, Num. xiv. 16, for the Heb. שָׁחַ to *draw off*, or *shed the blood*. And Josephus, De Bel. lib. v. cap. 9. § 4, applies it to God's miraculously destroying the Assyrian army in the time of Hezekiah: Τὸν μέγαν ἐκείνον στρατὸν μὴ νυκτὶ ΚΑΤΕΣΤΡΩΣΕΝ ὁ Θεός. God *overtbrow* that great army in one night." For instances of similar applications by the Greek writers see *Wetstein* on 1 Cor.

Κατασπῶ, from *κατα* intens. or denoting *ill*, and *σπῶ* to *draw*.

To *draw by force, bale*. occ. Luke xii. 58, where Kypke cites *Pbilo* repeatedly using the V. in the same sense.

Κατασφαλίω, from *κατα* intens. and *σφαλίω* to *slay*.

To *slay*, as with the sword, to *slaughter, butcher*. occ. Luke xix. 27.

Κατασφραλίω, from *κατα* intens. and *σφραλίω* to *seal*.

To *seal up, seal close*: occ. Rev. v. 1.

Κατασχεσις, 105, att. εως, ἥ, from *καλέσχω*, 2 aor. of *καλέχω* to *take possession*, or from the obsolet. *κατασχεω* the same as *καλέχω*. A *possession*. occ. Acts vii. 5, 45. In this sense it is often used by the LXX for the Heb. מְחִירָה.

Κατατιθεμι, from *κατα* down, and *τιθεμι* to *place, lay*.

I. To *lay down, lay*, as in a sepulchre. occ. Mark xv. 46. So *Diodorus Sic.* in Kypke.

II. Καταθεσθαι χάριν τινι, To *lay up a favour with one*, i. e. to *do him a favour in hopes of receiving another in return, to lay him under an obligation, beneficium apud aliquem collocare, gratiam ab aliquo inire*. occ. Acts xxv. 9. This phrase, with the singular *χάριν*, is common in the best Greek writers, as may be seen in *Elsner, Wolfius, Kypke*, and more largely in *Wetstein* on Acts xxiv. 27, who well explains it, gratificari alicui ut mutuum ab eo beneficium expectes; beneficium depositi vice apud aliquem collocare; and who further produces the expression ΧΑΡΙΤΑΣ κατατιθεμενον, from *Plato*, thus using the plural N. as in Acts xxiv. 27.

Κατατομή, 75, ἥ, from *κατατομα*, perf. mid. of *κατατεμνω*, to *cut, mangle*, which from *κατα* denoting *ill*, and *τεμνω* to *cut*.

A *cutting, mangling, concision*. occ. Phil.

iii. 2. By this name *κατατομή*, the *con-*

cision, St. Paul (using the abstract for the

concrete, as he does *περιτομή* in the

next verse and in other passages) here

calls the *Jewish Teachers*, who were not

only *circumcised* themselves, but now,

after the coming of Christ, taught that

the outward *circumcision of the flesh* was

necessary to salvation, whilst they were at

the same time destitute of the *circumci-*

sion of the heart. In this word the Apostle

not only depreciates the *carnal circumci-*

sion, but seems also to allude to the *super-*

stitious cuttings and manglings of the flesh

practised among the *beatens*, for which

the LXX in like manner use the Verb

κατατεμνω, Lev. xxi. 5, answering to the

Heb. שָׁחַ to *scarify*; and 1 Kings

xviii. 28, to the Heb. חָתַם to *cut oneself*.

Comp. Hof. vii. 14, and see *Suicer* The-

faur. under *Κατατομή*.

Κατατοξεω, from *κατα* against, or denot-

ing *ill*, and *τοξον* a bow.

To *strike, strike through, or kill with a*

dart or arrow, sagittā seu telo impeto,

trajicio, conficio. occ. Heb. xii. 20,

which is a citation of Exod. xix. 13,

where the LXX use the same verb for the

Heb. הָרָה to *dart, shoot*, as they do also

Pf. xi. 2. lxiv. 4.

Κατατρέχω, from *κατα* down, and *τρέχω*

to *run*.

To *run down*. See *Κατατρέμω*.

Καταφαλω, from *κατα* intens. and *φαλω* to

eat.

I. To *eat up, devour*. occ. Mat. xiii. 4:

Mark iv. 4. Luke viii. 5. Rev. x. 9, 10.

xii. 4. See *Wetstein* on Mat. and *Alberti*

on Rev.

II. To *devour, consume*, as fire. occ. Rev.

xx. 9. Thus it is applied in the LXX

for the Heb. אָכַל to *eat, consume*, Lev.

x. 2. Num. xvi. 35. xxi. 28, & al.—as

zeal. occ. John ii. 17. Comp. *Ζηλος* V.

and *Heb.* and *Eng.* Lexicon in אָכַל.

III. To *consume*, or *spend in riotous or lux-*

urious living. occ. Luke xv. 30. So the

Greek writers cited by *Wetstein* say, τα

πατρῶα—πατρῶαν γῆν—πατρῶαν νομίαν

ΚΑΤΑΦΑΓΕΙΝ, to *eat up one's paternal*

estate

estate or substance;" and the like. *Martin's* French translation expresses the phrase in St. Luke very happily by "*manger son bien.*"

Καταφέρω, from *κατά* down, or against, and *φέρω* to bring.

I. To bring down, oppress, overpower. occ. Acts xx. 9, where observe that our translators seem to have well expressed the difference between *καταφερομενος ὑπνω* and *καλενεχθεις απο τε υπνω*, by rendering the former phrase *being fallen into a sleep*, i. e. *being oppressed or overpowered with sleep*, and the latter, *he sunk down with sleep.*

II. Καταφέρειν, or *καλενεσθαι*, ψηφον, To give one's vote, or rather one's voice, or consent, against: For St. Paul, not being a member of the Jewish Sanhedrim, had, strictly speaking, no vote; so that this phrase means only that he was *συνευδωνων* consenting to, or approving of their execution, Acts viii. 1. xxii. 20. And *Grotius* observes that *Aesobines* uses *ψηφον φερειν* in the same general sense. occ. Acts xxvi. 10. See *Elfner*, *Wolffius*, *Doddridge*, and *Kypke* on the place.

Καταφευγω, from *κατά* intensf. and *φευγω* to flee.

To flee for refuge or shelter. occ. Acts xiv. 6. Heb. vi. 18.

Καταφθειρω, from *κατά* intensf. and *φθειρω* to corrupt, destroy.

I. To corrupt utterly, in a spiritual sense. occ. 2 Tim. iii. 8.

II. To destroy utterly. occ. 2 Pet. ii. 12.

Καταφιλεω, ω, from *κατά* intensf. and *φιλεω* to love, kiss.

To kiss eagerly, affectionately, or repeatedly. occ. Mat. xxvi. 49. Mark xiv. 45. Luke vii. 38, 45. xv. 20. Acts xx. 37. *Wetstein* on Mat. cites from *Xenophon Memor. Socrat.* [lib. ii. cap. 6. § 33. edit. *Simpson.*]—*τας μεν καλως φιλησοντας με, τας δ' αλαθως ΚΑΤΑΦΙΛΗΣΟΝΤΟΣ*—as I shall kiss the beautiful, but affectionately kiss the good." And **Mall* produces from *Xenophon, Cyropæd.* lib. vii. p. 409, edit. *Hutchinson*, 8vo. *Επειτα δε Κυρος ΚΑΤΕΦΙΛΟΥΝ και χειρας και ΠΟΔΑΣ, πολλα δακρυοντες αμα χαρα και ευφρανιμενοι.* Then they affectionately kissed Cyrus's bands and feet, shed-

ding many tears, and at the same time time shewing signs of joy." "Where, says *Mall*, should be observed the custom of *kissing the feet*," namely as illustrating Luke vii. 38, on which text see also *Wetstein.*

Καταφρονεω, ω, from *κατά* against, or denoting ill, and *φρονεω* to think.

Governing a Genitive by the force of the Preposition, To despise, scorn, contemn, q. d. to think against, conceive an ill opinion of. Mat. vi. 24. Heb. xii. 2, & al.

Καταφρονητης, ε, ο, from *καταφρονεω*.

A despiser, scorner. occ. Acts xiii. 41.

Καταχω, ω, from *κατά* down, and *χω* to pour.

To pour down. occ. Mat. xxvi. 7. Mark xiv. 3.

Καταχθονιος, ε, ο, η, (q. d. *κατα χθονος ων*, being under the earth) from *κατά* under, and *χθων* the earth, ground, which perhaps from the Heb. נוח to descend, go down, the initial נ being dropped (as in the Heb. derivatives under, תחת, undermost, nether), and the termination ων added. *Martinius*, however, in his *Cadmus Græco-phœnix*, derives *χθων* from Heb. כר to pound, break to pieces, on account of the crumbling nature of the earth. So the Latin *terra* from *tero* to break, wear, crumble to pieces, and perhaps Eng. *ground* from *grind*.

Being under the earth, i. e. the dead. occ. Phil. ii. 10, comp. Rom. xiv. 9. Rev. v. 3, 13.

Καταχραμαι, ωμαι, from *κατά* intensf. and *χραμαι* to use.

To use much or immoderately. occ. 1 Cor. vii. 31. ix. 18. But in the latter text it seems to signify simply to use, make use of, as this compound V. is sometimes applied. Comp. ver. 12, and see Bp. *Pearce* on ver. 18, and *Wetstein* and *Wolffius* on 1 Cor. vii. 31.

Καταψυχω, from *κατά* intensf. and *ψυχω* to cool.

To cool, refresh, refrigero. occ. Luke xvi. 24.

Καταειδωλος, ε, ο, η, from *κατά* intensf. and *ειδωλον* an idol.

Full of idols, as *καταειδωρος* full of trees, *καλαμπηλος* full of vines, &c. See *Wetstein*. occ. Acts xvii. 16. For the propriety with which this character is given to the city of Athens, see *Hammond*, *Wolffius*,

* In his MS *Lexicon*, see Note on *Αρμολ.* II.

fus, Wetstein, Doddridge, and Bp. Pearce on the text.

κατεναντι, Adv. from *κατα* against, and *εναντι* before.

Like *αντι* and *εναντι* it is construed with a genitive case.

I. Over against. occ. Mark xi. 2. xii. 41. xiii. 3. Luke xix. 30.

2. Before, in the presence or sight of. occ. Rom. iv. 17, where κατεναντι ΘΕΩ ΕΠΙΣΤΕΕΘΕ. ΘΕΩ is used for κατεναντι ΘΕΩ ΕΠΙΣΤΕΕΘΕ. See Grammar, sect. xxi. rule 21. The word is often used by the LXX in this latter sense.

κατενεστω, from *κατα* down, and obsolet. *ενεστω* to bring.

To bring down. An obsolete verb, whence in the N. T. we have 1 aor. κατενεσκα, 2 aor. pass. particip. κατενεχθεις. See under *Καταφρω*.

κατενωπιον, Adv. from *κατα* against, and *ενωπιον* before.

Before, in the presence of. 2 Cor. ii. 17, & al.

κατεξουσιαζω, from *κατα* intens. or denoting ill, and *εξουσιαζω* to exercise authority. To exercise, or use, excessive or arbitrary authority. occ. Mat. xx. 25. Mark x. 42.

κατεργαζομαι, from *κατα* intens. and *εργαζομαι* to work.

I. To work, perform, do, practise. Rom. i. 27. ii. 9. vii. 15, 17, 18. 1 Cor. v. 3. Eph. vi. 13, *απαντα κατεργασαμενοι*, having done or completed all things. See *Rapheilius*, who confirms this sense of the phrase from *Xenophon* and *Herodotus*. But *Wetstein* and *Kypke* understand it to mean having subdued all things, and produce many instances of it's so signifying in the Greek writers.

II. To work, effect, produce. Rom. iv. 15. v. 3. vii. 8.

III. To work out, procure by labour and pains. 2 Cor. iv. 17. Phil. ii. 12. So *Xenophon* *Cyrop.* lib. iv. p. 224. edit. *Hutchinson*, 8vo. Ειτε γαρ οσα αν ΚΑΤΕΡΤΑΖΩΜΕΘΑ μη φυλαξομεν ταυτα, παλιν αλλοις εσαι—For whether we do not keep those things which we have acquired by our labours (laboribus nostris adepti fuerimus, *Hutchinson*), they will again become the property of others—Comp. *Kypke* on 2 Cor.

IV. To work, form, polish by repeated action what was before rude and mishapen.

Thus the LXX use it for the Heb. *כרת*, Exod. xxxv. 33; and for *כרת*, 1 K. vi. 36. And in this view it seems to be applied spiritually by St. Paul, 2 Cor. v. 5. Comp. 1 Cor. iii. 9. Eph. ii. 10. See *Cameron* in *Pole Synopsi*, and *Bowyer* on 2 Cor. v. 5.

κατερχομαι, from *κατα* down, and *ερχομαι* to come or go.

To come or go down, to descend. Luke iv. 31. Acts viii. 5. James iii. 15.

II. To come to a place by sea. occ. Acts xxvii. 5. Comp. *Καταγω* II.

κατεσθιω, from *κατα* intens. or down, and *εσθιω* to eat.

I. To eat up, swallow down, devour. But in the N. T. it is applied in a figurative, not a proper sense. occ. Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. 2 Cor. xi. 20. Gal. v. 15. As the Evangelists use the expression κατεσθειν τας οικιας for devouring the substance, so *Homer*, we may observe, has the similar phrases, κατεδασι οικον, *Odyss.* ii. lin. 237, 8; εσθιεται οικος, *Odyss.* iv. lin. 318; and οικον—εδειξ, *Odyss.* xvi. lin. 431. Comp. also *Odyss.* i. lin. 250, 1, and see *Wetstein* on Mat. xxiii. 14.

II. To devour, as fire. occ. Rev. xi. 5. Thus also it is applied in the LXX, *Isa.* xxix. 6. xxx. 30, for the Heb. *אכל* to eat. Comp. under *Εσθιω* II.

κατευθυνω, from *κατα* intens. and *ευθυνω* to direct.

To direct well or prosperously. occ. Luke i. 79. 1 Thess. iii. 11. 2 Thess. iii. 5.

κατεφισημι, from *κατα* intens. or denoting ill, and *εφισημι* to come upon.

To make an assault upon. occ. Acts xviii. 12.

κατεχω, from *κατα* intens. and *εχω* to have, hold.

I. To hold fast, retain, in a spiritual sense. occ. Luke viii. 15. 1 Cor. xi. 2. xv. 2. 1 Thess. v. 21. Heb. iii. 6, 14. x. 23. Comp. Rom. vii. 6.

II. To possess. occ. 1 Cor. vii. 30. 2 Cor. vi. 10.

III. To take possession of. occ. Mat. xxi. 38. Comp. *John* v. 4, where *Wolffius* observes from *Triller*, that the Greek medical writers distinguish between *εχεσθαι* and *κατεχεσθαι*. The former V. they apply to incipient and unfixed, the latter to chronic and obstinate diseases.

IV. To take, as a place. occ. Luke xiv. 9.

V. To

V. *To detain.* occ. Philern. ver. 13. Luke iv. 42, in which last text however it evidently denotes no more than *earnest endeavours to detain.* See Campbell.

VI. *To restrain, withhold, repress.* occ. 2 Theff. ii. 6, 7,—only till he who now restraineth is taken out of the way. For there seems a slight trajection or transposition in the Greek, as in Acts i. 2. See Wolfius. Comp. Rom. i. 18.

VII. *Κατεχειν εις, To bring a ship down* (comp. Καταγω II.) *towards the shore, to make for the shore.* occ. Acts xxvii. 40. This phrase occurs in the purest Greek writers, in whom it denotes to bring a ship either to shore or towards it. Instances of both applications may be seen in Rabbelius, Wetstein and Kypke.

Κατηγορεω, ω, from κατα against, and αγωρεω or αγορευω to speak.

Governing a Genitive of the Person by the force of the Preposition, *To speak against, accuse.* See Mat. xii. 10. John v. 45. Rom. ii. 15. Rev. xii. 10, with κατα following, Luke xxiii. 14, where Wetstein cites from Xenophon Hellen. I. ΚΑΤΗΓΟΡΟΥΝΤΩΝ ΚΑΤΑ των στρατηγων.

Κατηγορια, ας, η, from κατηγορεω.
An accusation. occ. Luke vi. 7. John xviii. 29. 1 Tim. v. 19. Tit. i. 6.

Κατηγορος, ος, ο, δ, from κατηγορεω.
An accuser. See John viii. 10. Acts xxlii. 30. Rev. xii. 10.

Καθησθαι, ας, η, from καθησθης, εος, ους, ος, η, *looking downwards, being of a dejected countenance,* from κατω or κατα down, downwards, and φως the eye. Comp. Job xxii. 29, in Heb. and LXX.

A dejection of countenance, a looking down, which is the natural expression of grief joined with shame. Thus in that beautiful picture of consummate grief drawn by Xenophon, Cyropæd. lib. v. towards the beginning, *Panthea, the wife of Abradatas, when taken captive by Cyrus, is described καθήμενη, κεκαλυμμένη, τε και εις γην ορωσα, sitting, veiled, and looking on the ground.* Plutarch, De Vit. Pud. p. 528, E. says, *κατηφειαν* is defined *λυπην κατω βλέπειν ποισαν, grief which makes one look down.* occ. James iv. 9, where see Wolfius and Wetstein. I add that in Homer, Il. iii. lin. 51, *χαρμα, joy,* is in like manner opposed to *κατηφειην.*

Καληχεω, ω, from κατα intensf. and ηχχω to sound.

I. *To sound, sound aloud.*

II. *To teach or instruct another by word of mouth,* q. d. *to sound instruction in his ears,* insono ejus auribus. occ. Luke i. 4. Acts xviii. 25. Rom. ii. 18. 1 Cor. xiv. 19. Gal. vi. 6. Josephus applies the V. in the same sense, in his *Life*, § 65, towards the end, *Αυτος σε πολλα ΚΑΤΗΧΗΣΩ των αγνοουμενων. I will myself inform you of many things with which you are unacquainted.* See also Wolfius and Wetstein on Luke. But in Luke i. 4, Kypke understands it nearly as in the following sense, of any kind of information, for it is opposed to *ασφαλεια* certainty, and he cites Plutarch several times applying it in this general meaning.

III. *Καληχεομαι, εμαι, Pass. To be informed, receive information or intelligence.* occ. Acts xxi. 21, 24.

Καλιδομαι, εμαι, from καλα intensf. and ιος rust.

To be rusted, cankered with rust or filth. occ. James v. 3. Comp. under ιος II.

Καλισχω, from κατα against, and ισχω to prevail.

To prevail against. occ. Mat. xvi. 18. Luke xxlii. 23. See Wetstein on Mat.

Καλοικεω, ω, from κατα intensf. and οικεω to dwell.

This verb, says Mintert, in the Greek writers properly denotes a certain fixed and durable dwelling, and is opposed to *παρεικειναι*, which signifies to sojourn, dwell in a place for a time only. But this distinction is not always observed in the hellenistical style, as is evident from the LXX of 1 K. xvii. 20. Jer. xlii. 15, in which and other passages it answers to the Heb. גור or הנהג to sojourn.

I. *To dwell in, inhabit a house or place.* Mat. ii. 23. iv. 13. Luke xlii. 4. Acts i. 19. ii. 9.

II. *To sojourn, dwell in a place for a time.* Acts ii. 5.

III. *To dwell, as God in the temple at Jerusalem.* Mat. xxlii. 21. Hence when it is declared, Acts vii. 48. xvii. 24, that *He dwelleth not in temples made with hands,* this is to be understood, that He does not so dwell in any temple as to be circumscribed or confined thereby. See

1 K. viii. 27. 2 Chron. vi. 18. Isa. lxvi. 1, 2. Jer. xxiii. 24.

To dwell, as the fulness of the godhead in Christ, Col. i. 19.—as Christ, Eph. iii. 17. and the Holy Ghost, Jam. iv. 5, in the faithful.—as devils possessing a man. Mat. xii. 45. Luke. xi. 26.—as righteousness in the new heavens and the new earth, 2 Pet. iii. 13.

Κατοικησις, ιος, att. εως, η, from κατοικωμεν.
A dwelling, habitation. occ. Mark v. 3.

Κατοικητηριον, ο, το, from κατοικωμεν.
A place of dwelling, an habitation. occ. Eph. ii. 22. Rev. xviii. 2.

Κατοικια, ας, η, from κατοικωμεν.
A dwelling, habitation. occ. Acts xvii. 26.

Κατοπτριζομαι, Mid. from κατοπτρον, ο, το, a mirror, looking-glass, speculum, which is used in this sense not only by the profane writers, but by the LXX, Exod. xxxviii. 8, for the Heb. מראה, and is a derivative from κατα against, and ορτομαι to look.

To behold, as in a mirror. occ. 2 Cor. iii. 18. So the profane writers use it for *beholding oneself in a mirror or looking-glass*. Thus Plato, Τοις μεθυστοι συνεβλεψε ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, He advised drunken persons to look at themselves in a mirror; and Diogenes Laert. in Socrat. Ηξει δε τις νεος συνεχως ΚΑΤΟΠΤΡΙΖΕΣΘΑΙ, He thought that young men should often look at themselves in a mirror.* See more in *Elfner, Wetstein and Wolfius*. In like manner *Clement*, whose style has been often remarked by learned men to bear a great resemblance to that of St. Paul, uses ενοπτριζεσθαι for *beholding as in a mirror*. 1 Cor. § 36. As the ancient mirrors were made of metal* highly polished, it must necessarily happen that the person who looked on his image in them would have his face strongly illuminated by the reflected rays. To this circumstance the Apostle refers in the expressions την αυτην εικονα μεταμορφωμεθα απο δοξης εις δοξαν, we are transformed into the same resplendent image from one degree of glory or splendour to another. See *Elfner and Doddridge* on the place. Does not the Apostle also

allude to the case of Moses, Exod. xxxiii. 29, 30?

Κατορθωμα, ατος, το, from κατορθωω to erect, renew, to accomplish any thing happily or successfully, felici successu rem gero, which from κατα intens. and ορθωω to erect, order.

An illustrious or worthy deed happily or successfully accomplished, facinus felici successu patratum. occ. Acts xxiv. 3. See the purity of this word, and the sense of it here given, abundantly vindicated by *Elfner, Rapbelius*, and *Wetstein* on the place.

Κατω, Adv. of place, from κατα down.

1. Down, downwards. occ. Mat. iv. 6. Luke iv. 9. John viii. 6, 8. Acts xx. 9.

2. Beneath, below. occ. Mark xiv. 66. Acts ii. 19. Εως κατω, Unto the lower part or bottom. occ. Mat. xxvii. 51. Mark xv. 38. It is also construed with the article. occ. John viii. 23, Εκ των κατω (τοπων or μερων namely) Of the lower (places), from below.

Κατωτερος, α, ον. Comparat. from κατω below.

Lower. occ. Eph. iv. 9, where see *Doddridge* and *Macknight*.

Κατωτερον. An Adv. of the comparative degree from κατω.

Under, spoken of time or age. occ. Mat. ii. 16.

Καυμα, ατος, το, from καυμαι, perf. pass. of the V. καω to burn.

Heat, scorching beat. occ. Rev. vii. 16. xvi. 9.

Καυμαλιζω, from καυμα.

To scorch with excessive beat. occ. Mat. xiii. 6. Mark iv. 6. Rev. xvi. 8, 9.

Καυσις, ιος, att. εως, η, from καυσομαι, 2 perf. perf. pass. of καω to burn.

A burning, or being burnt up, with drought namely, the husbandman no longer troubling himself, according to the eastern agriculture, to supply it with water, exustio. occ. Heb. vi. 8, where see *Macknight*.

Καυσω, ω, from καυσις.

To set on fire, burn. occ. 2 Pet. iii. 10, 12.

Καυσων, ωος, ο, from καυσω.

Fervent scorching beat. occ. Mat. xx. 12, Luke xii. 55. James i. 11. *Athenaeus*, cited by *Wetstein*, applies it in the same sense. It is remarkable that this word,

* See Exod. xxxviii. 29, *Cullimachus*, Hymn. in Lavacr. Palladis, lin. 21, *Heb.* and *Eng. Lexicon* in פראר III. and above in Ενοπτριζω.

In all the places but one where it occurs in the LXX, answers to the Heb. קדום *the east wind*; no doubt because that wind was in the hot eastern countries particularly *scorching*, as in summer it is with us. See Ezek. xvii. 10. xix. 12. Hof. xiii. 15. Jon. iv. 8. In like manner the Greek versions of *Aquila* (in Gen. xli. 6. Exod. x. 13. Pf. xlviii. 8.) of *Symmacus* (in Exod. x. 13.) and of *Theodotion* (in Isa. xxvii. 8.) use *καυσών* for קדום. So the French *Bise*, denoting the north-east wind, may not improbably be derived from Heb. יבש *to dry, wither*.

Καυτηγιάζω, from καυτηριον, ε, το, *a red hot iron, a cautery*, also the brand made by a hot iron, which from καυτηρ the same, and this from καυται, 3 perf. sing. perf. pass. of καίω, καύσω, *to burn*.

To brand with a hot iron, to mark or imprint indelible marks with a hot iron. So *Elfner*, cauterie indelebilem notam et stigmata inurere. occ. 1 Tim. iv. 2, where κακαυτηριασμενοι την ιδίαν συνειδησιν does not mean *having a callous unfeeling conscience as if seared with a hot iron*, but *having their conscience branded and spotted with the marks of their sins, which are, as it were, burnt in with a hot iron*. Thus *Theophylact*, *Erasmus*, and *Grotius*, whom see in *Elfner*. Comp. also *Kypke*.

ΚΑΤΧΑΟΜΑΙ, ὤμω. Some of the Greek Lexicons deduce it from *αυχην* *the neck*, which proud vain-glorious persons are apt to carry and toss in a remarkable manner. So the Psalmist, Pf. lxxv. 6, *Speak not קח בצוואר with a *retorted neck, collo retorto*. Comp. Isa. iii. 16. But *καυχάομαι* may, I think, be much more probably derived from the Heb. גאח denoting *elation, pride*, repeated, גאח, גאח, as it is several times used in the Heb. scriptures. See Exod. xv. 1, 21.

To glory, boast, exult, whether in a good sense, Rom. v. 2, 3. 1 Cor. i. 31, & al. —or in a bad one, 1 Cor. iv. 7. Gal. vi. 13. Eph. ii. 9. James iv. 16, & al. Observe *καυχασαι*, Rom. ii. 17, 23, is the 2 perf. indicat. according to the Doric and Attic dialect for *καυχῃ* or *καυχῃ*. So *οὐδυνασαι*, Luke xvi. 25.

Καυχῆμα, ατος, το, from *καυκαυχῆμαι*, perf. of *καυχάομαι*.

* See Heb. and Eng. Lexicon in *πη* IV.

I. *A glorying, or boasting*, denoting the act of glorying or boasting. 1 Cor. v. 6. 2 Cor. v. 12. ix. 3.

II. *A cause or matter of glorying or boasting*. Rom. iv. 2. 1 Cor. ix. 16. 2 Cor. i. 14. Gal. vi. 4.

Καυχῆσις, ιος, att. εως, η, from *καυχάομαι*: I. *A glorying, or boasting*, denoting the act: 2 Cor. vii. 4, 14. viii. 24. Comp. James iv. 16. In 1 Cor. xv. 31, the *Alexandrian*, and three other MSS, with the *Æthiopic* version, and several printed editions, have *ἡμετέραν καυχῆσιν* instead of *ὑμετέραν*; but *Kypke* remarks that the latter reading is preferable, and that *ὑμετέραν καυχῆσιν* here signifies *glorying of, or concerning, you*; and he shews that the pronoun *ὑμετέρω* is thus used by *Thucydides*, and the other possessive pronouns *σόν* and *ἐμην* by *Dionysius Halicarn.* and *Josephus*. *Griesbach* also marks *ὑμετέραν* as the reading to be preferred.

II. *Matter or cause of glorying or boasting*. Rom. xv. 17. 2 Cor. i. 12.

ΚΕΙΜΑΙ, Mid. from the obs. *κειω* or *κειω* *to cause to lie*, which perhaps from the Heb. קח *to stretch, stretch out*; or else *κειμαι* may be derived from the Heb. or Chald. כמך *to lay up*, the final *ך* being dropped, as in *ἡδω* *to please*, from *ען* *to delight*, in *κερας* *a horn*, from *קרן* the same.

I. *To lie, be laid*. Luke ii. 12, 16. xxiv. 12. John xi. 41. Προς—*κεῖται*, Mat. iii. 10. Luke iii. 9, “*lieth at, ready for use*.” Bp. *Pearce*, so *Campbell*.

II. *To be placed, or set*. Mat. v. 14. John ii. 6. xix. 29. Rev. iv. 2.

III. *To be laid*, as a foundation. occ. 1 Cor. iii. 11.

IV. *To be laid up*. Luke xii. 19. *Homer* uses it in the same view, Il. i. lin. 124, *ἔννεμα* *KEIMENA* πολλὰ, *Many spoils laid up as a common stock*.” See *Wetstein*, and comp. Il. xi. lin. 132. *Kypke* cites from *Xenophon*, *Æcon*. “*Fruits, ΕΙΣ ΤΟΝ ΕΝΙΑΤΤΟΝ ΚΕΙΜΕΝΟΤΣ, laid up for the year*.”

V. *To be set, appointed*. Luke ii. 34. Phil. i. 17. 1 Theff. iii. 3.

VI. *To be made, or promulged*, as a law. occ. 1 Tim. i. 9. The expressions *νομος κεῖται* or *νομος κεῖμενος* are in this sense very common in the Greek, and particularly in the Attic writers, as may be seen

in *Elfner, Alberti and Wetstein*. I shall only cite that of *Isæus*, 'Ουτοισι δ ΝΟΜΟΣ κοινος ΑΠΑΞΙ ΚΕΙΤΑΙ. The reason of the phrase, νομος κείται, *Elfner* deduces from the *laus*, which were enacted, being laid in some public place for common inspection, as at Athens in the Prytanæum, at Rome in the Treasury, &c. Comp. also *Kypke*.

VII. Κεῖσθαι ἐν τινι, *To be in the power of any one*. *Raphelius* shews from *Polybius*, that this is the proper import of the phrase. occ. 1 John v. 19.

Κεῖρια, ας, ῆ.

A slip, swathe, or roller of linen, such as those in which the Jews used to swathe their dead, in order to preserve the limbs in their proper position, and to keep the embalming aromatics in contact with the corpses. See *Wolffius*, and comp. John xix. 40.

Κεῖρια is generally deduced from κηρ *fate, death*, (which perhaps from the Heb. כרה *to cut off*;) but since κείρια is also used by the LXX, Prov. vii. 16, for some *slips of cloth, linen, or fringe* (in *fistis, Walton*) with which beds were anciently adorned, the word may perhaps be * more probably derived from κείρω *to cut, cut off*. occ. John xi. 44.

ΚΕΙΡΩ, from the Heb. כרה *to cut*.

Active, *To cut off*. Hence, *To shear*, as sheep. occ. Acts viii. 32. Mid. *To poll, clip oneself* (i. e. *one's hair*) *short*. occ. Acts xviii. 18. 1 Cor. xi. 6.

Κελευσμα, ατος, το, from κεκελευσμαι perf. pass. of κελευω *to exhort*.

A shout. In the profane writers it is used for the *shout of soldiers charging their enemies, of rowers encouraging each other in their work, or of charioteers inciting their horses*. occ. 1 Theff. iv. 16, where see *Elfner and Wetstein*.

Κελευω, from κελω or κελομαι the same, which is used in *Homer*, and this from the Heb. כפ *the voice*.

To order, command. Mat. viii. 18. xiv. 9. xviii. 25. xxvii. 64, & al.

Κενοδοξια, ας, ῆ, from κενος *vain, empty*, and δοξα *glory*.

Vain glory, desire of empty praise. occ.

* Since writing the above, I find this derivation confirmed by the learned *Fuller*, in these words: "Nam κείρια à κείρειν derivatur, perinde ut κομματα à κομειν: Utrumque igitur horum nominum segmen-
τα ετυμω; reddas." *Misch. Sac. lib. vi. cap. 18*.

Phil. ii. 3. *Lucian* several times uses this N. in the same sense. See *Dial. Mort. Mercur. & Charont. tom. i. p. 240. Dial. Menipp. & Æac. Id. p. 272. Ver. Hist. Id. 709. De Mort. Peregr. tom. ii. p. 759. edit. Bened.*

Κενοδοξος, ε, ο, ῆ, from κενος *vain*, and δοξα *glory*.

Vain-glorious, desirous of empty praise. occ. Gal. v. 26. *Lucian* applies the Adj. in the same sense. *De Mort. Peregr. tom. ii. p. 758*.

KENOS, η, ον, from the Heb. קנה denoting *hollowness, emptiness, A CANE*.

I. *Empty, not having, or not having obtained, any thing*. occ. Mark xii. 3. Luke i. 53. xx. 10, 11. *Herodotus* uses ΚΕΝΗΣΙ χεεροι with *empty hands, empty-handed*, in the same view, lib. i. cap. 73.

II. *Vain, empty*, i. e. of a true and living faith, as not having also good works. occ. Jam. ii. 20.

III. *Vain, fruitless, ineffectual*. occ. Acts iv. 25. 1 Cor. xv. 10, 58.

Εἰς κενον, *In vain, to no purpose*. 2 Cor. vi. 1. Gal. ii. 2. Phil. ii. 6. 1 Theff. iii. 5. By this phrase the LXX several times translate the Heb. לריק. (See Lev. xxvi. 20. Job xxxix. 16. Isa. lxxv. 23.) *Josephus* also uses it, *De Bel. lib. i. cap. 14, § 1, and Diodorus Siculus*, cited by *Wetstein* on 2 Cor. vi. 1. So it is not a merely hellenistical phrase.

IV. *Vain, destitute of reality or truth*. occ. Eph. v. 6. Col. ii. 8. Comp. 1 Cor. xv. 14. 1 Theff. ii. 1, where *Macknight* (whom see) "*false*."

Κενοφωνια, ας, ῆ, from κενος *vain*, and φωνη *a voice, cry*.

Vain, empty, or fruitless babbling or noise. occ. 1 Tim. vi. 20. 2 Tim. ii. 16.

Κενοω, ω, from κενος *empty, vain*.

I. *To empty*. occ. Phil. ii. 7, where it is applied to *Christ's emptying or stripping himself of the glory he had when he appeared as God under the Old Testament*.

II. *To make vain or useless*. occ. Rom. iv. 14. 1 Cor. i. 17.

III. *To make vain, void, null*. occ. 1 Cor. ix. 15. 2 Cor. ix. 3.

Κεντρον, ε, το, from κεντρω *to prick, stimulate*, which perhaps by transposition from the Heb. נקת *to mark, spot, pink* †.

Any thing by which a puncture is made.

† See *Heb. and Eng. Lexicon* under נקת III.

I. *A goad or prick.* occ. Acts ix. 5. (comp. Σκληρός III.) xxvi. 14. *To kick against the goads or pricks* is a proverbial expression, taken from unruly beeves, and applied to those who by impotent rage hurt themselves. It may not be amiss to observe with the learned *Bochart*, vol. ii. 387, that this proverb is not only used in the N. T. by our Blessed Saviour, but also in the Greek and Roman writers. Thus *Æschylus* in *Agamemnon*, ver. 1620,

ΠΡΟΣ ΚΕΝΤΡΑ μὴ ΛΑΚΤΙΖΕ, μὴ πῶσας μοῖρας.
Kick not against the pricks, lest thou be hurt.

Euripides in *Bacch.* ver. 793,

Θυοίμ' ἂν αὐτὸν μάλλον, ἢ θυμωμένους
ΠΡΟΣ ΚΕΝΤΡΑ ΛΑΚΤΙΖΟΙΜΙ θύσιος ὠν θεῶν.
I would with off'rings supplicate the God,
Rather than madly kick against the pricks.

Pindar in *Pyth.* II. lin. 173,

ΠΟΤΙ ΚΕΝΤΡΟΝ δὲ τοῖ
ΛΑΚΤΙΖΕΜΕΝ τέλεθεῖ
Ὀλισθηρὸς οἶμος.

But furiously to kick against the pricks
Is dangerous.——

So *Terence*, *Phormio*, act i. scene 2,
lin. 27, 28,

Nam quæ insectia est
Adyosum stimulos calces! (subaud. jactare.)
How mad is it to kick against the pricks!

Bochart, however, remarks that *Moses* had used a similar expression, Deut. xxxii. 15, a thousand years before the times of *Æschylus* and *Pindar*. Comp. Hof. iv. 16. See also *Wetstein's* Note on Acts xxvi. 14.
II. *A sting*, as of a scorpion. occ. Rev. ix. 10. So *Manilius*, iv. 217, cited by *Wetstein* on Rev. ix. 3,

Scorpius armatæ metuendus cuspidæ caudæ.

Comp. 1 Cor. xv. 55, 56, where see *Vitringa* Observat. Sacr. lib. ii. cap. 7, § 7.
KENTYPION, κνος, ὄ, Latin.

A Centurion, in Latin *Centurio*, *A Roman military officer who commanded an hundred men*, so called from *centum* an hundred, which *Martinus*, *Lexicon Etymol.* deduces from the Greek ἑκατον an hundred, which see. Though *Κεντυριων* be a mere Latin word, yet it is found also in *Polybius*, lib. vi. p. 470. C. edit. Paris. an. 1616. Τῆς δὲ ἡγεμονίας [ἐκαλεσαν]

KENTYPIONAS καὶ ταξίαρχους, The Commanders they call *Centurions* and *Captains*." occ. Mark xv. 39, 44, 45. Comp. under Λεγεων.

Κενως, An Adv. from κενος.

In vain, to no purpose. occ. Jam. iv. 5. So not only the LXX use it for the Heb. קִרְבִּי, Isa. xlix. 4, but also *Arrian*, *Epicet.* II. 17, cited by *Wetstein*, H ΚΕΝΩΣ τὰς φωνὰς ἀπηχημεν; Did we utter these sounds to no purpose, or without a meaning?" And a little before, Ασημῶς καὶ ΚΕΝΩΣ φεβηγομεθα τὰς φωνὰς; Do we utter the sounds without meaning, and to no purpose?"

Κεραία, ας, ἡ, from κερας a horn.

I. Properly, *A horn*. Thus *Aristotle*, cited by *Suicer*, mentions ΚΕΡΑΙΑΣ δύο μεγάλαις καὶ τραχείαις, two great rough horns, and distinguishes them from κεράλια little horns.

II. It denotes * a little ornamental curvature or flourish, which, when Hebrew is elegantly written, is generally used at the extremity of a letter. † *Capellus* has well remarked from *Martinus's* *Gram.* *Technol.* that "this word cannot signify the vowel points or accents, since it does not denote a little thing subsisting by itself, or a separate mark or corpuscle (corpusculum), much less a point (which is in Greek called σιγμα, not κεραία), but a small part, or top, or projection, and, as it were, a little horn of some larger body or mark, such as the horns in animals, and those remarkable (if the expression may be allowed) horned projections in buildings, which in French are therefore called corniches, from the Latin cornu," as, we may add, they are also in Eng. cornices. occ. Mat. v. 18. Luke xvi. 17. In which passages it is evident that our Lord means that not the least part should pass from the law; and therefore I would rather understand κεραία in the sense here assigned, than as denoting those little projections which in Hebrew distinguish one similar letter from another, as, for instance, a ב from a ב, or a ג from ג; since many texts might be produced, where taking away one of these would make a very great alteration in the sense, as in fact it has done in some instances; though it

* See *Doddridge*.

† De Punctorum Hebraicorum Antiquitate.

must be confessed, that *κεραία* seems a very proper name for this latter kind of *projections* also, and is actually thus used by *Origen* on *Pf. xxxiii.* where he says, that the Heb. letters *Beib* and *Capb* are very much alike, *ὡς κατὰ μῆδεν ἀλλήλων διαλλάττειν ἡ βραχεία ΚΕΡΑΙΑ μὴν*, so as to differ from each other in nothing but one little *κεραία*." See also *Wolfius* and *Wetstein*.

Κεραμεύς, εὖς, att. εὖς, ὁ, from *κεραμός*.

A potter. occ. *Mat. xxvii. 7, 10. Rom. ix. 21.*

Κεραμικός, ἡ, ον, from *κεραμός*.

Made of potter's clay, earthen. occ. *Rev. ii. 27.*

Κεραμῖς, ἁ, ον, from *κεραμός*.

Made of earth or clay, earthen. So *Wetstein* on *Mark xiv. 13*, cites from *Dioscorides*, *ΚΕΡΑΜΙΑ χυτρά earthen pots.* Hence *Neut. Κεραμιοί, το, (ἀλγειον or σκευος being understood) An earthen pitcher or vessel, vas fictile.* occ. *Mark xiv. 13. Luke xxii. 10.*

ΚΕΡΑΜΟΣ, α, ὁ, from the Heb. *קֶרֶם* to join, coalesce.

I. *Potter's clay*, so called perhaps from it's *cohesive* quality. It is thus used not only by the *LXX*, *2 Sam. xvii. 28*, but also by the profane writers.

II. *A tile made of cohesive clay or earth.* But in this latter sense *κεραμός* may not im- probably be derived from the Heb. *קָרַם* to superinduce, cover with. The word is applied in this meaning by *Thucydides* and *Herodian*. See *Scapula* and *Wetstein*. occ. *Luke v. 19*, *Comp. under Ἀποσφραζω.*

ΚΕΡΑΣ, αλος, αος, ως, το, from the Heb. *קֶרֶן*, a horn, the final *ן* being dropped, (as in *οὖς* from *אָזְן* an ear) which, however, appears again in the Latin *cornu*, *corona*, and in the Eng. *horn*, *crown*, *coronet*, *coronation*, &c. which are derivatives from the same Hebrew word.

A horn. "Horns are the well-known emblems of *strength*, *power*, or *glory*, both in the sacred and profane writers; and that, not only * because the *strength* or *force* of *horned* animals, whether for of-

fence or defence, consists in their *horns* (see *Deut. xxxiii. 17. Pf. xxii. 22, xcii. 11. Dan. ch. viii.*), but also be- cause as *horns* are in Heb. expressed by the same word (namely *קֶרֶן*, see *Exod. xxxiv. 29, 30, 35. Hab. iii. 4.*) as the *rays* or *columns of light*, so are they striking emblems of that great agent in material nature, which, assisted by the spirit or gross air, *impels* the parts of matter in various manners, effects the revolution of the planets in their respective orbits, the production and growth of vegetables and animals, and, in a word, all those wonderful operations which, wherever we turn, loudly call upon us to adore THE LORD who formed it, and that Redeemer, even the *divine light*, whose representative the natural or material light is. We find that in the pro- fane as well as in the sacred writers (see *Pf. xviii. 2. lxxv. 4, 5, 10. lxxxix. 17, 24, &c. &c.*) *horns* are the very hiero- glyphical name for † *force* or *power*, and that *horns* or *horned animals*, such as *bulls*, *goats*, *stags*, &c. were supposed to bear a peculiar relation to their ‡ *Apollo*, the *sun*, or *solar light*, one of whose dis- tinguishing titles was || *Καρνεῖος* or *Carn- ean* from Heb. *קֶרֶן*.

In the N. T. it is applied to Christ, who is called, *Luke i. 69. Κερας σωτηρίας*, A horn of *salvation*, i. e. A mighty and glorious Saviour. This is an *ellenistic* phrase used by the *LXX*, *2 Sam. xxii. 3*, and *Pf. xviii. 3*, for the Heb. *יָשַׁע קֶרֶן*. *Comp. Pf. cxxxii. 17. lxxxix. 24. Ezek. xxix. 21.*

In *Rev. v. 6*, the Lamb is represented as having *seven horns*, i. e. *fulnefs of power*. *Comp. Mat. xxviii. 18.*

In *Rev. xii. 3. xiii. 1. xvii. 3, 7*, the ten *horns* are ten *kings*. *Comp. Rev. xvii. 12, 16. Dan. vii. 24.*

In *Rev. xiii. 11*, the *two horns* are two

† See *Heb.* and *Eng. Lexicon* in *קֶרֶן* II. and the authors there cited.

‡ It is very remarkable in this view, that *Callimachus* in his Hymn to *Apollo* says, that deity did himself build an altar of *horns*, foundation, sides, and all.

Δειμάλο μὲν ΚΕΡΑΕΣΣΙΝ ἐδὲθλια, σπῆζε δὲ βωμόν
Εκ ΚΕΡΑΣΝ, ΚΕΡΑΟΥΣ δὲ περιεῖς ὑπεβάλλετο τοιχὺς.
Lin. 62, 3.

|| See *Callimachus's* Hymn to *Apollo*, lin. 71, 72, 80.

powers,

* So *Suidas*, *Κερας* ἡ ἰσχυς πῦρα τῇ θείᾳ γαστρὶ, ἐκ μεταφορᾶς τῶν ζῴων τῶν καθοπλισμένων τοῖς κερασί, καὶ τούτοις ἀμυνόμενοι.* *Κερας*, a horn, denotes in the holy scriptures *strength*, by a metaphor taken from animals that are armed with horns, and defend themselves therewith."

powers, whether they denote *the two distinct orders of secular and regular Clergy* in the Romish Communion, according to Bp. *Newton*; or of the *Dominicans* and *Franciscans*, according to *Vitringa*; or whether by the *two horns* be meant *the two species of power*, ecclesiastic and civil, claimed and exercised by the Pope individually, who pretends a relation to the Lamb, Christ, but in tyranny and cruelty resembles the *Dragon* who gave his power and authority to Pagan Rome, ver. 2. See Dr. *Bryce Johnston's* Commentary.

In Rev. ix. 13, we read of the *four horns* of the golden altar, which are also called in Heb. קרנתי, and by the LXX κερατα, Exod. xxx. 2, 10. xxxvii. 25. Lev. iv. 7, 18, & al. and denoted that this altar was an emblem of *Christ, the divine light*, and of *his powerful intercession*.

The above cited are all the passages of the N. T. wherein κερας occurs.

Κερατιον, ε, το, from κερας, αλος, το, a horn.

A *busk* of leguminous plants, such as beans, pease, so named, if this be the true signification of the word, from their resemblance to a *horn*. But *Bochart* says, *busks* of this kind are called, not κερατια, but λοβοι, and cites several passages from *Theophrastus* to prove his assertion. Κερατια, he remarks, are quite different things, namely, the *fruit* or *busks* of the *ceratonia* or *charub-tree*; and observes, that either the *fruit* might be thus denominated from the *little horns* which arise thereon, or the *busks* which inclose it, from their being *crooked like a horn*; whence they are called *falcatos hooked*, *bent like a book*, by *Pliny*. The author last cited informs us, that the *siliqua* or *charub-tree* grew plentifully in *Syria*; and that they afforded food to *swine*. occ. Luke xv. 16. See *Bochart*, vol. ii. 708, and *Grotius*, *Wetstein*, and *Campbell* on Luke.

Κεραω, ω, or κεραννυμι, from κερας a horn.

I. To *pour in*, properly into cups of *horn*, of which the ancient *drinking vessels* were made, as we are assured by the * *Etymo-*

logist, and over and over again by *Eustatbius* on *Homer*, both of whom, therefore, give to the V. κεραω the meaning and derivation here assigned. And in this primary sense of *pouring in*, κεραω and it's compounds ανακεραω, εικεραω, and επικεραω, are used by *Homer*. Thus *Odyss.* xxiv. lin: 363, ΚΕΡΩΝΤΑΣ αιθοπα οινον, that is, says *Eustatbius*, εμβαλλοντας εις κρητηρας, putting into the cups. See more in *Wetstein's* Note on Rev. xiv. 10, and in *Dammi Lexic.* col. 1165, under Κεραω. And thus some understand the word in Rev. xiv. 10. xviii. 6. But

II. In the latter Greek writers, To mix. In this sense it is used by the LXX, for the Heb. מִשְׁכָּה to mix, mingle wine either with † the lees, or with aromatics, Prov. ix. 2, 5. *Isa.* v. 22. And thus it seems applied in the N. T. occ. Rev. xiv. 10. xviii. 6. In the former text the learned *Jos. Mede* (Comment. Apocalypt.) interprets ακρατε κεκρασμενε, wine untempered with water, but mixed with myrrh, frankincense, or some other bitter drug, which composed what was called by the Jews the cup of malediction; and he remarks, that the expression alludes to the LXX version of *Pf.* lxxv. 8, 'Οτι ποτηριον εν χειρι Κυρις οινε ΑΚΡΑΤΟΥ, πληρες ΚΕΡΑΣΜΑΤΟΣ, Because a cup is in the hand of the Lord of untempered wine, full of mixture; where the Chaldee has "a cup of malediction in the hand of the Lord, and strong wine, full of a mixture of bitterness, to take away the understanding of the wicked." Comp. *Pf.* lx. 3, or 4. *Isa.* li. 17, 22.

Κερδαινω, or κερδew, ω, from κερδος gain.

I. To gain, in trade or otherwise. See *Mat.* xxv. 17, 20, 22, xvi. 26. xviii. 15. 1 Cor. ix. 10. *Phil.* ii. 3.

II. Joined with words expressive of hurt or damage, To escape. occ. *Acts* xxvii. 21. So *Aristotle*, *Eth.* II. Καί ὡς κατὰ λόγον ΖΗΜΙΑΝ — ἣν λαβεῖν, τὸν τὸ τοῖσιν ΚΕΡΔΑΝΑΝΤΑ εὐλυχῆ φαιμεν. And the man, who should in reason receive hurt, we call fortunate if he escape it." Several other instances of the like use of the word by the profane writers may be seen in *Elfner*, *Wolffius*, *Wetstein* and *Kypke*. So the Latin *lucrifer* to gain,

+ See *Harmer's* Observations, vol. i. p. 375, and *Vitringa* on Rev. xiv. 10.

* See this confirmed by *Monf. Goguet*, Origin of Laws, &c. vol. I. book ii. art. 3. p. 107. edit. *Edinburgh*, and by the *Præfation* Table in *Shaw's* Travels, p. 423, mark x.

by which the Vulgate in Acts xxvii. 21, well renders the Greek κερδῆσαι, signifies in like manner to *escape* any thing *hurtful* or *disagreeable*. See Ainsworth's Dictionary.

Κερδος, εος, ες, το.

Gain, advantage, profit. occ. Phil. i. 21. iii. 7. Tit. i. 11.

Mintert derives it from καρῆ δει, because it *delights the heart*. But may it not be more probably deduced from κειρω to *cut off*, as denoting the *little clippings* or *cuttings off* of money (see Κερμα) which were *anciently gained* by trading? So כרע in Heb. which properly signifies to *break* or *cut off*, and thence as a N. a *piece of money broken* or *cut off*, is used for *gain*. See Heb. and Eng. Lexicon under כרע.

Κερμα, ατος, το, from κειρω to *cut* or *clip off*.

A *small piece* of money, so called because, in the rude state of the ancient money, such were frequently *clipt off* from larger pieces to make *weight* (comp. Is. lxi. IX.) in their dealings with each other: A practice which prevails among some nations to this day. occ. John ii. 15. Comp. Heb. and Eng. Lexic. in כרע and כרע.

Κερμαλίστης, ε, το, from κερματίζω to *divide* into *small money*, which from κερμα.

A *dealer in small money*, a *money-changer*. occ. John ii. 14.

Κεφαλαιον, ε, το, from κεφαλη a *head*.

I. A *head*, top. Thus sometimes used in the profane writers.

II. A *sum-total*, including many particulars added together, so called because among the ancients it used to be set down or written at the *head*, not, as among us, at the *foot* of the account. Hence

III. A *sum* of money. occ. Acts xxii. 28. It is used in the same sense by the Greek writers. See *Elfner*, *Wetstein*, *Kypke*, and *Bp. Pearce*.

IV. A *sum*, *summary*, or *recapitulation* of a discourse, or rather, as others render it, *the chief* or *principal point* or *article*. It is used by the profane writers in both these senses, which are not, however, incompatible with each other. occ. Heb. viii. 1; where see *Elfner* and *Wolfius*; and *Wetstein* on Rom. xiii. 9. To what

they have adduced I add from *Menander*, p. 260, edit. *Cleric*.

Το δε ΚΕΦΑΛΑΙΟΝ ΤΩΝ ΛΟΓΩΝ* Ανθρωπος ει—

The *sum* of my discourse: Thou art a Man—"

and from *Dionysius Halicarn.* Περὶ Συνθεσ. sect. 16. p. 114, edit. *Upton*, Τι δημοι το ΚΕΦΑΛΑΙΟΝ ἐστὶ μοι ΤΟΤ ΛΟΓΟΥ; What is the *sum* of my discourse?

Κεφαλαιω, ω, from κεφαλαιον.

I. To *smite on the head*, wound in the head. So the Vulg. in capite vulneraverunt. occ. Mark xii. 4. But I cannot find that the V. is ever applied by any of the Greek writers in this sense.

II. To *sum up*, *sum up in short*. Comp. Ανακεφαλαιομαι. Thus the simple verb is used in Ecclus. xxxii. 8, ΚΕΦΑΛΑΙΩΣΟΝ λόγον, εν ολιγοις πολλα, Let thy speech be short, comprehending much in few words. Eng. Transl. and by *Thucydides* vi. 91, cited by *Wetstein* on Rom. xiii. 9. And in a similar view *De Dieu* understands it, Mark xii. 4, And having stoned him, κεφαλαιωσαν, και απεστειλαν ητιμωμενον, breviter vel summatim egerunt, they made short work of it (as we say), and sent him away shamefully treated. This interpretation of *De Dieu's* is approved and defended by the learned *Duport* on *Theophrastus* Ethic. Char. cap. ii. p. 236, as ingenious and very probable; and certainly we should not affix new and unparalleled senses to words without the most evident necessity.

ΚΕΦΑΛΗ, ης, η. *Martinius* and *Mintert* derive it from Heb. כפל to *double*, because almost all the parts belonging to the head are *double*, two eyes, two ears, two nostrils, two lips, &c.

I. The *head*, properly so called. Mat. v. 36, (where see *Wetstein*.) vi. 17. viii. 20. x. 30, & al. On Acts xviii. 6, comp. 2 Sam. i. 16. 1 K. ii. 33; and see *Elfner*, *Wolfius*, and *Wetstein*.

II. The *head*, top. Mat. xxi. 42. Luke xx. 17, & al.

III. The *head*, *superiour*. Eph. v. 23, as the husband of the wife (comp. 1 Cor. xi. 3.), and Christ of the church (comp. Eph. iv. 15, 16. Col. ii. 19.)—as Christ of all principality and power, Col. ii. 10. comp. Eph. i. 22. So God (*Schovah*) is the head of Christ, i. e. as *Man*; or the

Divinity.

Divinity is superiour to the Humanity.

I Cor. xi. 3. comp. John xiv. 28.

Κεφαλις, ιδος, ἡ, from κεφαλη a head.

I. The head, top of a pillar. Thus used by the LXX for the Heb. שֹׁמַר, Exod. xxvi. 32. xxxvi. 36. xxxviii. 29, and (according to some copies) 2 Chron. iii. 15. iv. 12.

II. It denotes the pillar or cylinder itself. See Wetstein on Heb. x. 7. Hence

III. A volume, or roll of a book, so called from it's cylindrical form. Comp. under Αναπλυσσω. occ. Heb. x. 7, which is a citation from Ps. xl. 7, where κεφαλις is used in the LXX for Heb. מַגֵּלָה a volume, roll, as it is also, Ezra vi. 2. Ezek. ii. 9. iii. 1, 2.

ΚΗΝΣΟΣ, s, ὁ. Latin.

It is plainly formed from the Latin census an assessment, tax, which from the V. censo to rate, cels, tax, and this from the Heb. כָּס to include in numbering, reckon (q. d. to cels), whence the N. כֶּסֶם an assessed tribute or tax*.

A tax levied either upon estates or persons. occ. Mat. xvii. 25, (where see Wetstein.) xxii. 17, 19. Mark xii. 14. The Syriac version renders the word in Mat. xxii. 17, 19, by ܩܕܝܫܐ ܕܚܝܬܐ, pecuniam capitis, the head-money, poll-tax, or capitation; and so Grotius understands it in that passage, and shews it was usual for the Romans to impose a poll-tax on the provinces.

ΚΗΠΟΣ, s, ὁ, from the Heb. כֶּתֶם to cover, protect; so in Heb. a garden is called כֶּתֶם, from the V. כֶּתֶם to protect, and our Eng. garden seems to be of the same root as the V. to guard.

A garden. occ. Luke xiii. 19. John xviii. 1, 26. xix. 41.

Κηπουρος, s, ὁ, from κηρος a garden, and εἶδος a keeper, inspector, which from ὁραω to see, inspect.

A gardener. occ. John xx. 15.

Κηριον, s, το, from κηρος bees wax, which may perhaps be best derived from the Heb. קִיר a wall; for every one knows, that the wax forms the walls or partitions of the cells in a honey-comb. This derivation is confirmed by observing with Martinius, that the Arabs use קִיר for wax.

A honey-comb. occ. Luke xxiv. 42.

* Comp. Heb. and Eng. Lexicon under כָּס I.

Κηρυγμα, ατος, το, from κηρυσμαι perf. pass. of κηρυσσω.

A proclamation, proclaiming, publishing: Mat. xii. 41. Rom. xvi. 25. I Cor. i. 21, & al.

Κηρυξ, υκος, ὁ, from κηρυσσω.

A proclaimer, publisher. occ. I Tim. ii. 7. 2 Tim. i. 11. 2 Pet. ii. 5. In the profane writers it generally denotes a publick herald or cryer; and in this sense it is also used by the LXX, Gen. xli. 43, and by Theodotion, Dan. iii. 4, for the Chald. כְּרִיז.

ΚΗΡΥΣΣΩ, from the Chald. כְּרִי the same, to which κηρυσσω answers in Theodotion's version of Dan. v. 29, or 31. On this V. and its derivatives, see Campbell Prelim. Dissertat. p. 279, &c.

I. To publish, proclaim, as an herald. See Mat. x. 27. Luke xii. 3.

II. To proclaim aloud, publish. Mat. iii. 1. iv. 17. xxiv. 14. Luke iv. 18, 19. Acts xv. 21. Rom. ii. 21.

III. To publish, declare publicly, make publickly known. Mark i. 45. v. 20. Luke viii. 39.

ΚΗΤΟΣ, εως, ὁ, το. It may not improbably be derived from the Heb. חַיָּה, in regim. חַיָּה, a wild beast. So the Romans call a whale bellua marina a sea-beast, and not improperly; for this species in several respects resembles land-animals †. A whale, a great fish, or sea-monster. Thus in Homer, Odyss. iv. lin. 443, &c. κητος is synonymous with φωκα, or the sea-calf. occ. Mat. xii. 40; where it is used for the fish that swallowed Jonah, which, in the history of that Prophet, is called by no other name in the Heb. but דָּג גָּדוֹל a great fish; and דָּג הָרִמָּה or דָּג הַיָּם the fish, without determining any thing as to it's species; see Jonah ii. 1, 2, 11; in all which texts the LXX render דָּג by κητος. (Comp. 3 Mac. vi. 6.) But there is the highest probability that the fish in question was not of the whale but of the shark kind: For though whales are sometimes found in the † Mediterranean, where

† See Heb. and Eng. Lexicon under חַיָּה II.

† "John Faber saw one that was thrown on shore in Italy that was ninety-one Roman palms long, and fifty thick: The Roman palm is a little above half a foot. The same author avers there was another at Corsica a hundred feet long." Brookes's Nat. Hist. vol. iii. ch. 2. p. 6.

Jonab

Jonab was cast away; yet the *whale*, notwithstanding his monstrous size, is naturally incapable of swallowing a man. And though it may be alleged that the same God who preserved the Prophet in the fish's belly, and caused him to be vomited up again alive, *could* have enlarged the swallow of the *whale* so as to absorb him; yet I think we are not, without good reason, or plain authority of scripture, to appeal to God's miraculous interposition:

(*Nec Deus interfit, nisi dignus vindice nodus.*)

And in the present case we have neither of these warrants. It is moreover notorious, that *sharks* are a species of fish common in the Mediterranean; and we are * assured, not only that some of this kind are of such a size and make as to be capable, without any miracle at all, of swallowing a man, but that whole men have been actually found in their bellies: I heartily, therefore, concur with the opinion of the excellent and learned *Bochart*, that the *fish* which swallowed the Prophet *Jonab*, was of that species of *shark* which Naturalists, from it's rough, sharp teeth (απο των καρχαρων οδόντων), have denominated *carcharias*, and *lamia* from it's monstrous swallow, (απο τῆ εχειν μέλαν λαίμνον.)

Our Blessed Lord observes, Luke xi. 30, that *Jonas* was a sign to the Ninevites; and it may be worth remarking, that the

fame of that Prophet's miraculous preservation was so widely propagated as to reach even Greece; whence, as several learned men have observed, was, no doubt, derived the story of *Hercules*' escaping alive out of the fish's belly, which is alluded to by *Lycophron*, who calls *Hercules*,

Τριεσπερι λεοντος, ὃν ποτε γναβος
Τριτανος ἤραλαψε καρχαρος κυαν.

That fam'd three-nighted lion, whom of old
Triton's carcharian dog with horrid jaws
Devour'd.——

That is, says *Bochart*, whom the canis carcharias or *shark* sent by *Neptune* swallowed up.

Thus the poet not only agrees with the scripture account of *Jonab* as to the time his hero remained entombed, but even mentions the very species of *fish* by which it is most probable that the Prophet was swallowed. *Aeneas Gazæus*, however, calls the fish which devoured *Hercules*, as the LXX and St. Matthew do that which swallowed *Jonab*, Κητος. Ὡσπερ καὶ Ἡρακλῆς ἀδεταί, διαρράλεισης τῆς νεως, ἐφ' ἧς ἐπλεῖ, ὑπο ΚΗΤΟΣ καταποθῆναι καὶ διασωζέσθαι. As *Hercules* alio is reported, when he was shipwrecked, to have been swallowed by a (κητος) *whale*, and yet to have been saved." The reader may see more on this subject in *Bochart*, vol. iii. 742, &c. in *Vossius* De Orig. & Progr. Idol. lib. ii. cap. 15, and in *Grotius* De Verit. Relig. Christ. lib. i, § 16, Not. 105.

ΚΗΦΑΣ, α, δ. Chald. and Syr. כִּפְאָס a stone or rock, from Heb. כֶּן, plur. כִּפְאִים properly hollow rocks, rocky caverns, Job xxx. 6. Jer. iv. 29.

Cephas, or rather *Kepbas*, ὃ ἐρμηνεύεται Πέτρος, which is interpreted, in Greek namely, or is equivalent to, Πέτρος, saith St. John, ch. i. 42, or 43. And what is Πέτρος? Our translators render it a stone, and *Leigh Crit. Sac.* says, "Πέτρος doth always signify a stone; never, a rock." *Longinus*, however, De Sublim. § xxxv. uses Πέτρος for the large stones or rocks (scopulos, as *Virgil* calls them, *Æn.* iii. lin. 575) thrown up by mount *Ætna*. And *Dionysius Halicarn.* Περὶ Συμβεσ. § xx. p. 166, edit. *Upton*, applies

* See *Bochart*, vol. iii. 743. To which I shall add a remark or two from other writers. Thus then the learned authors of the Universal History, vol. x. p. 554, Note B. 8vo edit. "The word here used (Mat. xii. 40.) signifies no more a whale than any other large fish that has fins; and there is one commonly known in the Mediterranean by the name of the *carachias* (read *carcharias*) or *lamia*, of the bigness of a whale, but with such a large throat and belly as is able to swallow the largest man whole. There was one of this kind caught within these thirty years or more on the coasts of Portugal, in whose throat, when stretched out, a man could stand upright." So *Monf. Pluche*, speaking of the *shark*, says, "It has a very long gullet, and in the belly of it are oftentimes found the bodies of men half-eaten, sometimes whole and entire." *Nature Displayed*, vol. iii. p. 140, small edit. And *Kolben* mentions a species of *shark* at the Cape of Good Hope, whose jaws are so large, and it's gullet so wide, that it may easily be believed he can swallow a full dressed man." *Nat. Hist. of the Cape*, p. 194.

plies both *πετρας* and *πετρος* to the *huge stone* or *rock* which *Sisyphus* was condemned to roll up-hill*. And to these applications of *Πετρος* agrees the declaration of our Saviour to *Simon*, *Mat. xvi. 18, Thou art Πετρος, and upon this Πετρα Rock will I build my church*—Only it should be remembered that our Lord spake, not in Greek, but in the corrupt Hebrew of that time (see under *Εβραϊς*), and probably used the same term כִּיפֶּה or כְּמֶה (as the Syriac version does) in both parts of the sentence. But, in representing his words in Greek, the masculine N. *Πετρος* seems to have been chosen as more proper for the name of a man, than the feminine N. *Πετρα*. The name *Κηφας* occurs *John i. 42, or 43. 1 Cor. i. 12. iii. 22. ix. 5. xv. 5. Gal. ii. 9.*

Κιβωτος, *σ, η̃*, from *κιβος* the same, and this from the Heb. נָקַב *to make hollow*, the initial נ being dropped, as it is in קֶבֶה (in regim. קֶבֶה) *a vaulted chamber, a belly or paunch*, and in קַב *a cab, a measure of capacity*, Hebrew derivatives from the same root נָקַב.

An hollow vessel, a chest, an ark. In the N. T. it is used for the ark of Noah, *Mat. xxiv. 38, & al.*—for the ark of the covenant, placed in the Holy of Holies, *Heb. ix. 4. Comp. Rev. xi. 19.* In the latter sense it answers in the LXX to the Heb. אֲרוֹן, *Exod. xxv. 10, & al. freq.* in the former to תֵּבָה, *Gen. vi. 14, & al. freq.* *Lucian* in *Timon. tom. i. p. 59*, speaking of *Deucalion's flood*, calls the *ark*, wherein he was saved, in like manner *κιβωτιον*.

ΚΙΘΑΡΑ, *α, η̃*.

A harp. occ. *1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2.* The Greek name may be derived either from Heb. כִּתָּר *to surround*, on account of the † *orbicular* or *round* shape in which, we are told, *harps* were at first made; or rather from the Chaldee קִיתָר, which *Theodotion* constantly renders by *κιθαρα* in all the texts wherein it occurs, namely, *Dan. iii. 5, 7, 10, 15.*

* See Bp. *Pearce's* Note on *Mat. xvi. 18*, to whom I am obliged for the passages from *Longinus* and *Dionysius*.

† See Bp. *Chandler's* Vindication of the Defence of Christianity, vol. I. ch. i. p. 50, and comp. *Heb. and Eng. Lexicon* in קִיתָר.

Κιθαρίζω, from *κιθαρα*.

To harp, play upon a harp. occ. *1 Cor. xiv. 7. Rev. xiv. 2.* “The repetition of three or four words related in their original and found (says the elegant *Blackwall*) is sometimes to be met withal in the sacred and common classics. If φωνήν *κιθαρωδων* *κιθαριζοντων* *εν* *ταις* *κιθαραις* *αυτων* in *St. John*, and *ασεβεις* *ασεβειας* *αυτων* *ων* *ησεησαν*—*αμαρτωλοι* *ασεβεις* in *St. Jude* (ver. 15.) found disagreeable and grating to an over-curious ear, the same offense must be taken at *τελεως* *αιει* *τελετας* *τελεμενος* *τελεος* *οντως* *γινεται* in the sublime ‡ *Plato*, and at that passage in the clean and polite § *Xenophon*, *οι* *παιδες* *ακθοντες* *τας* *δικας* *δικαιως* *δικαζομενας* *εδουκν* *μανθανειν* *δικαιοτητα*.” Sacred Classics, vol. i. p. 182. To the instances *Blackwall* has produced, we may add from *Menander*, p. 274, edit. *Cleric*. *Δελω* *γενομενω*, *Δαλε*, *δουλευειν* *φοβς*; from *Plato* *Apolo.* *Socrat. § 23*, edit. *Forster*, *Ο* *μεν* *ελαττω* *τατς* *τε* *αλωνος* *αλωνα* *αλωνιζομενος*; from *Xenophon's* *Memor. Socrat. lib. iii. cap. 5. § 20*, || *δικαιοτερον* *τας* *τε* *δικας* *δικαζοντας*; and from *Isocrates* *ad Demon. cap. 15*, *μηδε* *τας* *χαριτας* *αχαριστως* *χαριζομενος*. But one of the most remarkable of this kind of repetitions to be found in any Greek writer is that cited by *Wetstein* on *1 Pet. ii. 21*, from *Plato's* *Protagor. p. 227. D. edit. Ficin.* *Ὅσπερ* *οι* *γραμματισται* *τοις* *μηπω* *δεινοις* *γραφειν* *των* *παιδων* *υποστροφαντες* *γραμμας* *τη* *γραφιδι* *ετω* *το* *γραμματιον* *διδασσι*, *και* *αναδικαζουσι* *γραφειν* *κατα* *την* *υψηλησιν* *των* *γραμματων* *ως* *κ. τ. λ.* In which short passage we may observe, that *γραφειν* and it's derivatives are repeated no less than eight times. These examples from the best Greek writers should make true critics modest in censuring the supposed inelegance of such passages of Scripture as *Jude ver. 15*,

‡ “*Phæd. 249, lin. 28, 29*, edit. *Ser. and Steph.*”

§ “*Cyropæd. lib. viii. p. 338, lin. 18, 19. Græc. Oxon.*” p. 514, edit. *Hutchinson*, 8vo.

|| So *Plautus*, in the Prologue to *Amphitruus*, *lin. 42*, &c. introduces *Mercury* saying,

Nam justè ab justis justus sum orator datus.

Nam injusta ab justis impetrare non decet:

Justa autem ab injustis petere, insipientia 'st.

See *M. Casaubon* *De Ling. Hæb. p. 57—62.*

Rom. xii. 3, and Rev. xiv. 2; and may serve to prove that however harsh such repetitions may sound to a modern ear, yet that they were not displeasing to an ancient *Attic* one. For, had they been so, would such an eloquent writer as *Plato*, and such a mellifluous one as *Xenophon*, have been so free in the use of them? It may be further remarked, that in Rev. xiv. 2,

"The *sound* is made an echo to the *sense*,"

being strongly and beautifully expressive both of the number of the harpers, and of the continuance of their music.

Κιθαρωδός, *κ*, *δ*, from κιθαρά *a harp*, and ὠδός for αἰδός *a singer*, which from αἰδω *to sing*, which see under Ἀδω.

One who sings to the harp on which he plays, a singer to the harp. So *Ammonius*, κιθαριστής μὲν ἔστιν ὁ μόνον ψαλλῶν κιθαρωδός δὲ ὁ ἀδῶν καὶ ψαλλῶν. Κιθαριστής is one who only plays, κιθαρωδός one who both sings and plays." occ. Rev. xiv. 2. xviii. 22.

Κινδυνεύω, from κινδυνός.

To be in danger, or in extreme danger. occ. Luke viii. 23. 1 Cor. xv. 40. Acts xix. 40, 27. On this last text *Raphebius* remarks, that κινδυνεύει is used in like manner with a dative of the person, and a nominative of the thing, by the best Greek writers, as by *Plato* and *Demosthenes*. See also *Wetstein*.

Κινδυνός, *κ*, *δ*.

A danger, peril, so called as κινεω *δυναμικός* able to move, or because κινεῖ *πᾶς* οὖναις it moves, excites anguish, says *Mintert*. occ. Rom. viii. 35. 2 Cor. xi. 26.

Κινεῶ, *ω*, from κινω *to go* (from Heb. קָנָה *to tend*), and * *νεω* *to move*, (from Heb. נָע the same.)

I. To move, stir. occ. Mat. xxiii. 4. Κινεομαι, *εμαι*, pass. To move or be moved. occ. Acts xvii. 28.

II. To move, agitate, wag, as the head. occ. Mat. xxvii. 39. Mark xv. 29.

III. To move, remove. occ. Rev. ii. 5. vi. 14.

IV. To move, excite, as sedition. occ. Acts xxiv. 5. Κινεομαι, *εμαι*, pass. To be

* For this seems the primary and leading sense of this Greek root. See *Dammi Nov. Lexic. Græc.* col. 1559.

moved, be put into commotion or tumult. occ. Acts xxi. 30. The profane writers use the *V.* in the same sense. See *Wetstein* and *Kypke*.

Κινησις, *ισ*, att. *εως*, *η*, from κινεω.

A moving, motion, commotion. occ. John v. 3.

KINNAMOMON, *κ*, *το*, from the Heb. קִנְמֹן the same, to which it answers in the LXX of Exod. xxx. 23. Prov. vii. 17. Cant. iv. 14, and which is from the *V.* קִנֵּי (in Arab.) to emit a strong smell.

Cinnamon. What is now so named is the second and inward bark of an aromatic tree called *canella zeylanica*. occ. Rev. xviii. 13.

Herodotus, lib. iii. cap. 3, observes, that the Greeks learned the name κινναμωμον from the Phenicians; and it may be remarked that, as all spices came from the east to Greece and Italy, so they have eastern names, not only in Greek and Latin, but generally also in English and the other modern languages. I shall cite some more instances from *Bochart*, vol. i.

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קָנָה, קאסא, Cassia.

קָנָה, קאנא, Canna, Cane.

קָנָה, מִירְרָה *Æol.* (aliter Σμύρνα) Myrrha, Myrrh.

קָנָה, לִיבָנוֹס, Libanus, Olibanum.

קָנָה, קַלְבָּנוֹס, Galbanum.

קָנָה, אֶלֹן, Aloe.

קָנָה, נַרְדּוֹס, Nardus, Nard, spike-nard.

קָנָה, קִיפְרוֹס, Cyprus.

קָנָה, נַעֲוָנוֹן.

—ΚΙΣ. A numeral termination denoting (like the Latin —ies) times, and frequently postfixed in this sense, as in ἑπτάκις seven times, πολλακις many times, ποσάκις how many times, how often? It may not improbably be derived from the Heb. כָּס *to reckon, count*.

Κλαδός, *κ*, *δ*, from εκλαδον, 2 aor. of κλαζω *to break*.

A branch, properly a small branch or twig, which is easily broken. So *Theophrastus* informs us, *Hist. Plant. lib. i. cap. 2*, κλαδον δε καλεσι το βλαστημα, το εκ τῶτων των αρτεμονων φυν, οιον μαλιστα το επετειον. They call by the name of κλαδος the shoot which springs from these larger branches, and generally that of the same year." Mat. xiii. 32. xxiv. 32. Rom. xi. 16, 17, (where the Apostle

Apostle alludes to the etymology of *κλαδός*, & al.

ΚΛΑΖΩ, or **ΚΛΑΩ**, from the Heb. *כָּלַךְ* to loose, loosen, or *כָּלַךְ* to weaken, dissolve. To break, as bread. To shew the exact propriety of this expression it may be proper to observe, that bread among the Jews was made in *thin cakes*, not in loaves, as with us. Mat. xiv. 19. xv. 36. Acts ii. 46, & al. See *Kypke* on Acts. It is applied to the body of Christ broken on the cross, 1 Cor. xi. 24. To break bread sometimes implies, though it does not strictly denote, the celebration of the *Eucharist*, as Acts xx. 7, 11. 1 Cor. x. 16. Comp. Acts ii. 42. Bp. *Pearce*, in his Note on Acts xx. 7, observes, that "in the Jewish way of speaking, to break bread is the same as to make a meal; and the meal here meant seems to have been one of those which were called *ἀσάπαι*, love-feasts. Such of the Heathens, as were converts to Christianity, were obliged to abstain from meats offered to idols, and these were the main support of the poor in the Heathen cities; *ἀπο τῶν ἱερῶν οἱ πτωχοὶ ζῶσι*, the poor are supported by the sacrifices, says the old Scholiast on *Aristophanes*, Plut. ver. 594. The Christians, therefore, who were rich, seem very early to have begun the custom of those *ἀσάπαι*, love-feasts, which they made on every first day of the week, chiefly for the benefit of the poorer Christians, who, by being such, had lost the benefit, which they used to have for their support, of eating part of the Heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the *Eucharist* or Holy Communion."

Κλαίω, 1st fut. *κλαύσω*, from *κλαω* to break, because the voice of persons weeping is ever and anon broken and interrupted with frequent sobbings, says *Mintert*. But may not *κλαίω* be as probably deduced from the Heb. *כָּלַךְ* or *כָּלַךְ* the voice, according to that expression in Gen. xxi. 16. xxvii. 38, *He lift up his voice and wept*, or in Gen. xlv. 2, *וַיִּתֵּן בְּכֹי וַיִּתֵּן בְּכֹי*, And he gave forth (uttered) his voice in weeping?

I. Intransitively, To weep, wail. Mat.

xxvi. 75. Mark v. 39. On John xi. 31, see *Harmer's Observations*, vol. iii. p. 458.

II. Transfatively, To bewail, lament, weep for. Mat. ii. 18. Rev. xviii. 9. With *ἐπὶ* and a dative following, To weep over. Luke xix. 41. With *ἐπὶ* and an accusative, To weep for. Luke xxiii. 28.

Κλασις, 105, att. *εως*, ἤ, from *κλαζω* or *κλαω* to break.

A breaking. occ. Luke xxiv. 35. Acts ii. 42. Comp. under *Κλαζω*.

Κλασμα, *ατος*, *το*, from *κλασμαι* perf. pass. of *κλαζω* or *κλαω* to break.

A piece broken off, a fragment. Mat. xiv. 20, & al.

ΚΛΑΩ, see **ΚΛΑΖΩ**.

Κλαυθμος, *ς*, *δ*, from *κλαίω*, *κλαύσω*, to weep. The *δ* is inserted as in *βαθμος* a step, from *βαιω* or *βαινω* to go.

A weeping. Mat. ii. 18. viii. 12, & al.

Κλεις, *ειδος*, ἡ, (whence accus. plur. *κλεισδαν*, by syncope *κλεις*), from *κλείω* to shut.

A key. But in the N. T. it is only used figuratively. Mat. xvi. 19, Our Blessed Lord says to Peter, *I will give to thee the keys of the kingdom of heaven*. "As Stewards of a great family, especially of the royal household, bore a key, probably a golden one (as the lords of the bed-chamber do), in token of their office, the phrase of giving a person the key naturally grew into an expression of raising him to great power, (comp. Isa. xxii. 22. Rev. iii. 7.)"—and, we may add, was with peculiar propriety applicable to the Stewards of the mysteries of God. 1 Cor. iv. 1. "Peter's opening the kingdom of heaven, as being the first that preached it both to the Jews (Acts ii.) and to the Gentiles (Acts x.), may be considered as an illustration of this promise; but I apprehend it more fully explained by the power of binding and loosing afterwards mentioned *."

The key of knowledge, Luke xi. 52, is the means of acquiring it. † It is said, that authority to explain the Law and the Prophets was given among the Jews by the delivery of a key; and of one Rabbi Samuel we read, that after his death they put his key and his tablets into his coffin

* Doddridge.

† See Grotius and Camero in *Pole Synopf.* on the place.

because

because he did not deserve to have a son, to whom namely he might leave the ensigns of his office. If the Jews really had such a custom in our Saviour's time, the above expression may seem a beautiful reference to it.

The keys of bades and death, or rather—of death and bades (see Wetstein's Var. Lect.) Rev. i. 18, denote the power to call men out of this life into the invisible state of departed souls, and finally to raise them from death, and to reunite their souls and bodies at the resurrection. So the Orphic Hymn to Pluto, i. e. the air acting within the surface of the earth, and making plants vegetate,

Πλωτων, ὃς κατεχεις γαῖης ΚΛΗΙΔΑΣ ἀπατης,
Πλωτοδοτῶν· γένενν βροτενν καρποῖς ἐνιαυτων.

*Pluto, who hast the keys of all the earth,
Enriching mortals with the yearly fruits.*

Hence *Pluto* and his wife *Proserpine* (who also in the Orphic style, *καρπὸς ἀναπεμπ' ἀπο γαίης*, sends forth fruits from the earth) were by the Greeks and Romans represented with *keys* in their hands. See more in *Daubuz* on Rev. ix. 1, and in *Wetstein* on Rev. i. 18.

The key of David, Rev. iii. 7, alludes to the promise made to *Eliakim*, Isa. xxii. 22, (comp. 2 K. xviii. 18,) and imports the unlimited power of Christ in his household the church. See *Vitringa* on Rev. iii. *The key of the pit of the abyss*. Rev. ix. 1, is power or permission to open it, comp. *Φρεαρ*, as *the key of the abyss*, Rev. xx. 1, is power to shut it.

The above cited are all the passages of the N. T. in which the N. occurs.

In the LXX this N. answers to the Heb. מפתח the same, *an instrument of opening*.

ΚΛΕΙΩ, from the Heb. כָּלַל *to restrain*, to which the compound κατακλειω answers in the LXX of Jer. xxxii. 3.

I. *To shut*, as a door. Mat. vi. 6. xxv. 10. John xx. 19.—as a prison, Acts v. 23. Comp. Mat. xxiii. 13.

II. *To shut up* a person. Rev. xx. 3.

III. *To restrain, repress*. 1 John iii. 17. Κλεισθ' τα σπλάγχνα αὐτοῦ, *restraineth his bowels*, i. e. his compassion. (Comp. Σπλάγχνον.) This is an *ebraical* phrase used Ps. lxx. 9, or 10, מְכַלְכֵּל—רַחֵם, which the LXX render by συνεξεί—τὸς οἰκτιρ-

μῶς, *restrain his tender mercies*, Eng. Translat.—*shut up*—The heaven is said κλεισθῆναι, when it is *restrained* from forming and sending down rain. Luke iv. 25. This expression is also agreeable to the Heb. מִשְׁמַחַת הַשָּׁמַיִם, Deut. xi. 17. 1 K. viii. 35. 2 Chron. vi. 26, & al. which the LXX render by συσχεῖν τὰς ἐρανας, *to restrain the heavens*.

Κλεμμαι, ατος, το, from κηκλεμμαι perf. pass. of κλεπίω *to steal*.

A theft. occ. Rev. ix. 21.

Κλεος, εος, ες, το, from κλεω or κλειω *to celebrate with the voice*, which is plainly from the Heb. הָרָה הַבַּיִת *the voice*.

Glory. occ. 1 Pet. ii. 20.

Κλεπίης, ε, ὁ, from κλεπίω.

A thief. See Mat. vi. 19. John x. 1, 8, 10. 1 Cor. vi. 10. 1 Theff. v. 2, 4.

ΚΛΕΙΠΤΩ, q. καλυπτω *to hide, conceal*, says *Mintert*; but may it not be better derived immediately from the Chald. חָבַר, which likewise denotes *covering*? *Theft* implies *secrecy*, and is frequently performed under *cover of the night*. See 1 Theff. v. 2. 2 Pet. iii. 10, and comp. Job xxiv. 16, 17.

Thus *Horace*, Epist. II. lib. i. lin. 32,

Ut jugulent homines surgunt de nocte latrones.

Rogues rise before 'tis light to kill and thieve.

CREECH.

So the Latin *latro a thief* may be from Heb. וָלַד *to hide, conceal*.

To steal, thieve. Mat. vi. 19. John x. 10, & al. freq.

Κλημα, ατος, το, from κλαω *to break*. Comp. Κλαδός.

A small branch, twig, or shoot, particularly of the vine, which is easily broken. See Ezek. xv. 2—5. occ. John xv. 2, 4, 5, 6; where observe that *D'Arvieux* particularly mentions *vine-twigs* as used in Palestine for fuel in dressing their food. See *Harmer's Observations*, vol. i. p. 262, and Bp. *Lowth* on Isa. xxvii. 11.

It is used in the LXX for Heb. חֲבִילֵי הַבַּיִת *the long dangling shoots of the vine*. Ezek. xvii. 6, 7, 23. xix. 11.

Κληρονομew, ω, from κληρονομος.

To inherit, obtain for an inheritance, properly by lot, as the Children of Israel did the promised land, Num. xxvi. 55. xxxiii. 54. Josh. xiv. 1, 2. See Mat. v. 5. (Comp.

(Comp. Pl. xxxvii. 11, in Heb. and LXX.) Mat. xix. 29. Heb. i. 4, 14. vi. 12.

Κληρονομία, ας, ἡ, from κληρονομος.

An inheritance, properly by lot. (Comp. Κληρονομεω.) See Mat. xi. 38. Luke xii. 13. Acts vii. 5. As the inheritance of the earthly typified that of the heavenly Canaan, so the latter is often called κληρονομία. Acts xx. 32. Eph. i. 14. v. 5. Heb. ix. 15, & al.

Κληρονομος, ος, ὁ, from κληρος a lot, and νειωω to distribute.

I. An heir, or inheritor, properly of an inheritance divided by lot. See Mat. xxi. 38. Mark xii. 7. Luke xx. 14, where the scene is laid in Canaan, which was thus divided to the Israelites, (comp. Κληρονομεω); hence applied to the heirs of the heavenly Canaan. Rom. viii. 17. Gal. iv. 7. Tit. iii. 7. Heb. vi. 17. Jam. ii. 5.

II. It is applied to Christ, who is appointed Heir, and Possessor, and Lord of all things. Heb. i. 2, Κληρονομον, τερ' εσι, Κυριον, Heir, that is, Lord," says Chrysostom. Comp. Mat. xxi. 38, &c.

ΚΛΗΡΟΣ, ος, ὁ, plainly from the Heb. כֶּלֶךְ a lot, to which this word frequently answers in the LXX.

I. A lot, the stone or mark itself, which was cast into the urn or vessel. So Hesychius, κληρος το βαλλομενον εις το λαχειν. Mat. xxvii. 35. Acts i. 26, & al. All the words in Mat. xxvii. 35, between κληρον towards the beginning, and κληρον at the end of the verse, are omitted in very many MSS, and are accordingly rejected by Wetstein and Griesbach; but * Michaelis, notwithstanding, thinks they ought to be retained, and accounts for their having been dropped in so many copies by the singular circumstance that κληρον immediately precedes, and immediately follows, the omitted words—a circumstance very likely to occasion such a mistake in transcribing.

The method of casting lots among the Greeks in the time of Homer may be very clearly collected from Il. iii. lin. 315, 316, 324, 325. Il. vii. lin. 175, 176, 181—183. Il. xxiii. lin. 861. Odyss. x. lin. 206, namely the lots of the several parties, properly marked or distinguished, were put into some vessel, as, for in-

stance, an helmet; this was violently shaken by one who turned away his face, and whose lot soever first leaped out, and fell upon the ground, he was the man chosen or preferred on the occasion. Comp. Num. xxxiii. 54. It appears also from the passages cited by Wetstein on Mat. xxvii. 35, that the Trojans and Romans used the same method in casting lots: And among the Jews "there might (as Bate has observed, Crit. Heb. under גרל) be several ways of casting lots, one of which seems to be by casting the lots into a vessel by Prov. xvi. 33, בוחק יושל בוחק חסד, the lot is cast into חסד the lap, bosom, or midst, i. e. of the urn, or other vessel. From the above cited passages of Homer we may also observe the sacredness of lots among the Heathen, and their belief that the disposal of them, however seemingly fortuitous, belonged to Jove.

II. A lot, allotment, part, or share. Acts i. 17, 25. viii. 21.

III. An inheritance. Acts xxvi. 18. (Comp. Acts xx. 32.) Col. i. 12. Comp. Κληρονομία.

IV. Κληροι, οι, 1 Pet. v. 3, seems to denote those distinct congregations of Christians (comp. Deut. iv. 20. ix. 29,) which fell to the lot, as it were, of different Pastors. See Wolfius, Doddridge, and Macknight.

Κληρω, ω, from κληρος.

To take or choose by lot. Thus the V. active is used by Aristophanes, and the mid. by Demosthenes. See Elfsner on the place. Κληρομαι, εμαι, pass. To be taken, properly by lot. So it is applied by the LXX, 1 Sam. xiv. 41, for Heb. נָכַח was taken. And in this view it seems used in Eph. i. 11, the only passage of the N. T. wherein it occurs,—in whom και εκκληρωθημεν ως (Jews) also were taken, as it were, by lot.

Κλησις, ις, att. εως, ἡ, from κκλησαι 2 perf. perf. pass. of καλεω, or obfol. κλεω to call.

I. A calling. See Rom. xi. 29. 1 Cor. i. 26. Eph. iv. 1, 4.

II. A calling, condition, employment. 1 Cor. vii. 20.

Κλητος, ης, ον, from κκληται 3 perf. perf. pass. of καλεω, or obfol. κλεω to call. Called. Mat. xx. 16. Rom. i. 1, 6.

† To which we may add Horace, Ode iii. lib. 2. lin. 25, and Ode i. lib. 3. lin. 16.

Κληταρος,

* Introduction to N. T. vol. i. p. 273, edit. Margb., which see.

Κριβανος, α, δ. It is generally supposed to be formed from the Attic κριβανος, λ being substituted for ρ. And κριβανος signifies *an oven to bake bread in*, from κρι barley (see under Κριθη,) of which bread was often made in ancient times; and βαννος *fire, a furnace*, a plain derivative from Heb. בחר to try, as metals by fire. Zech. xiii. 9, & al.

An oven. occ. Mat. vi. 30. Luke xii. 28. Comp. under Χορτος.

Κλιμα, ατος, η; from κελιμαι perf. pass. of κλινω to incline, decline.

I. *A climate in the ancient geography, i. e.* * "A space upon the surface of the terrestrial globe contained between two circles parallel to the equator, and so far distant from each other, that the longest day in one differs half an hour from the longest day in the other parallel." *Climates* were so called because in numbering them they decline from the equator; and incline towards the pole. "According to the ancients, what they judged the habitable part of the northern hemisphere was divided into seven climates, to which the like number of southern ones corresponded." In this technical sense the word is not used in the N. T. But

II. **Κλιμαα, τα.** *Regions, or tracts of country*, without any regard to the length or shortness of the days. occ. Rom. xv. 23. 2 Cor. xi. 10. Gal. i. 21. So in *Josephus* De Bel. lib. iv. cap. 7. § 2, we have τα αλλα της ιουδαιας κλιματα, the other tracts or parts of Judea."

Κλινη, ης, η; from κλινω to recline, lie; so the Heb. פשו a bed, from the V. פשן to incline, recline; and the Lat. lectus from the Greek λεγω to lie down; whence also, by the way, the German liegen, Saxon liegan, Scottish lig, and Eng. lie.

A bed, or couch, where men recline or lie. Mat. ix. 2, 6. Mark vii. 4, & al. Luke xvii. 34, Δυο επι κλινης μιας "This regards rich men: two men lying upon one couch; at supper, I suppose." Markland, in Append. to *Bowyer's Conject.*

Κλινιδιον, α, το. A diminutive from κλινη. *A little bed, a couch;* occ. Luke v. 19, 24. This word is used likewise by *Dionysius*

Halicarn. Plutarch and Aristophanes, cited by *Wetstein*.

ΚΑΙΝΩ, from the Heb. כרע to bend, bow down, crouch, or couch, the γ being softened into λ, (as in Μακελλον from מכר,) and the υ retaining nearly it's nasal sound.

I. *To recline, lay, lay down.* occ. Mat. viii. 20. Luke ix. 58. See *Suicer* The-saur. in Κεφαλη III.

II. *To bow down, decline.* occ. Luke xxiv. 5. John xix. 30.

III. *Spoken of the day, To decline.* occ. Luke ix. 12. xxiv. 29, Κεκληθεν η ημερα. This expression is used by the LXX for the Heb. נשח היום, the declining of the day, Jud. xix. 8, and (according to some copies) for the Heb. רפח היום, the giving away, yielding, of the day, namely to the evening or night, Jud. xix. 9. The Greek phrase plainly denotes the day's or day-light's going off towards the west. *Herodotus*, lib. iv. cap. 181, has the similar expression, ΑΠΟΚΑΙΝΟΜΕΝΗΣ της ημερας, the day declining." So the best Latin writers say, die inclinato, and die inclinato in vespertam. See *Wetstein* on Luke ix.

IV. *To cause to give away; discomfit, put to flight, rout an army.* occ. Heb. xi. 34. The profane writers likewise apply the V. in this sense. Thus *Homer*, Il. v. lin. 37, Τρωας δ' ΕΚΑΙΝΑΝ Δαναοι, The Greeks routed the Trojans." So *Josephus* De Bel. lib. vi. cap. 2. § 6, Μηδ' ετεροι βεβαιως ΚΑΙΝΑΝΤΕΣ τας ετερας, Neither of them entirely routing the others."

Κλισια, ας, η; from κελισαι, 2 perf. perf. pass. of κλινω.

I. *A place where men recline or lie down; a tent.* Thus applied in the profane writers, particularly in *Homer*.

II. *A company of persons reclining.* occ. Luke ix. 14. So Κλισια is used by *Josephus*, Ant. lib. xii. cap. 2. § 11, for a distinct company reclining at meat.

Κλοπη, ης, η; from κελομαι, perf. mid. of κλεπω to steal.

Theft. occ. Mat. xv. 19. Mark vii. 22.

Κλυδων, υνος, ο; from εκλυδον, 2 aor. of κλυδω to wash, wash away, which see under κατακλυζω.

I. *The raging of the sea, a tempest.* occ. Luke viii. 24. The LXX use it *Jon.*

i. 4,

* New and Complete Dictionary of Arts, &c. in CLIMATE. See also *Kell's Astronomy*, Lect. 19.

i. 4, 12, for the Heb. *רעב* *a tempest*.
Comp. ver. 11.

II. *A wave, surge, billow*. occ. Jam. i. 6.

Κλυδωνίζομαι, from κλυδων.

To be agitated, tossed to and fro, as by the waves of the sea, fluctuate, or fluctuare *animo*. occ. Ephes. iv. 14. Comp. Jam. i. 6. The LXX have used it in the same sense, Isa. lvii. 20. So *Aristophanes*, cited by *Wetstein* on Eph. ΚΑΥΔΩΝΙΖΟΜΕΝΟΣ *ἐκ τῆς πώθης*, being tossed to and fro by his desire." See also *Elser* and *Alberti*.

Κνηθω, from κνω to cut, scrape, scratch, tickle, and this from the Heb. *קנח* to eat into, corrode, as fire.

I. To scratch, rub.

II. To tickle, make to itch; whence passive κνηθομαι to itch. occ. 2 Tim. iv. 3. *Wetstein* and *Wolffius* cite from *Plutarch* De Superstit. tom. ii. p. 167, B. Μασσικην φησιν ὁ Πλάτων—ἀνθρώποις ἑ τρυφῆς ἐνεκα καὶ ΚΝΗΣΕΩΣ ὤτων δοθῆναι—*Plato* says, that music was given to men not to indulge their luxury, or tickle their ears—"

ΚΟΔΡΑΝΤΗΣ, *σ, δ*. Latin.

A word formed from the Latin *quadrans*, —tis, which (from quatuor *four*) denotes a Roman coin, made of brass or lead, which was the fourth part of an *As*, and equal in value to about three-fourths of our farthing. *Plutarch* in his Life of Cicero, tom. i. p. 875, C. edit. *Xylandri*, says, Το δε ΛΕΠΤΟΤΑΤΟΝ τῆ χαλκῆ νομισματός ΚΟΔΡΑΝΤΗΝ ἡκαλεον, The smallest piece of brass money they (the Romans) called a quadrans." And there seems no reason to doubt but this was the case at Rome in the time of Cicero. But St. Mark, ch. xii. 42, mentions a still smaller coin current in Judea in our Saviour's time, called a λεπτον, two of which, he says, made a quadrans, —δύο λεπτα, ὁ ἐστὶ ΚΟΔΡΑΝΤΗΣ, according to the reading of all the copies. Nor will a comparison of Luke xii. 59, with Mat. v. 26, prove, as the late learned *Boissey* thought, that when St. Mark wrote, the Κοδραντῆς or Quadrans was the λεπτον or Mite. For those texts in Mat. and Luke are not parts of the same discourse of our Lord, but were spoken at different times and on different occasions; and as both expressions are evidently pro-

verbial, why might he not use the name of one coin in the one, and of another coin in the other; just as we, for a trifle, mention an *halfpenny* or a *farthing* indifferently? occ. Mat. v. 26. Mark xii. 42.

Κοιλια, *α, η, ι*, from κοιλίης hollow, which from Heb. *כלל* to comprehend, contain, or from *כלל* to confine, shut up.

I. The belly of man. Mat. xv. 17. 1 Cor. vi. 13. Rev. x. 9, 10. Comp. Rom. xvi. 18. Phil. iii. 19.—of a fish, Mat. xii. 40. In John vii. 38, it denotes the inmost part, heart, mind, or soul of man. See *Doddridge*, *Spearman's* Letters on LXX, p. 254, *Randolph*, On the Prophecies, &c. cited in the N. T. p. 31, and his View of our Saviour's Ministry, p. 193, and comp. Heb. and Eng. Lex. in *ψα* I.

II. The womb. Mat. xix. 12. Luke i. 41. John iii. 4, & al. freq.

Κοιμᾶω, *ω*, from κοιμαι to lie down.

I. To cause to lie down to sleep. Thus applied in *Homer*, *Odys.* iii. lin. 397. Comp. *Odys.* xii. lin. 372. It is also used for laying asleep, II. xiv. lin. 236, ΚΟΙΜΗΣΟΝ μοι Ζηγνός—οσσε, literally, lay me Jove's eyes asleep."

II. Κοιμαμαι, *ωμαι*, Pass. To be laid down to sleep, to sleep, be asleep. Mat. xxviii. 13. Luke xxii. 45. John xi. 12.

III. To be or fall asleep in death, to sleep the sleep of death. Mat. xxvii. 52. John xi. 11. Acts vii. 60. 1 Cor. xv. 51, & al. In the LXX it is used in the last as well as in the second sense for the Heb. *שכב* to lie. See Gen. xlvii. 30. 2 Sam. vii. 12. Job iii. 13. *Esius* observes on 1 Cor. vii. 39, that "sleeping is thus applied only to men that are dead, and this because of the hope of the resurrection; for we read no such thing of brutes." This is an excellent remark; for sleeping implies waking; of which the Heathen Poets were so sensible, that when they describe death as a sleep, we find them adding the epithets *perpetual*, *eternal*, or the like, in order to express their own gloomy notion, and to exclude the idea of waking from this sleep of death. Thus *Moschus*, *Idyll.* iii. lin. 107, having observed that herbs and plants, after seeming to die, yet revive in the succeeding year, subjoins,

B b

Αμμες,

Αἱμῆς, δ' οἱ μεγάλοι, καὶ καρτεροί, ἢ σοφοὶ ἄνδρες,
Ὅπποτε πρῶτα θάνατος, ἀνακοῖ: ἐν χθονὶ κοιλά.
Εὐδοκίαις ΕΥ ΜΑΛΑ ΜΑΚΡΟΝ, ΑΤΕΡΜΟΝΑ, ΝΗ-
ΡΡΕΤΟΝ ὕπνον.

But we, or great, or wise, or brave,
Once dead, and silent in the grave,
Senseless remain; one rest we keep,
One long, eternal, unawaken'd sleep.

So *Catullus*, lib. i. 5,

Soles occidere & redire possunt:
Nobis cum semel occidit brevis lux,
Nox est perpetua una dormienda.

The sun that sets, again will rise,
And give the day, and gild the skies:
But when we lose our little light,
We sleep in everlasting night.

Baker's Medulla.

Homer, II. xi. lin. 241, says of a hero
who was slain,

—Κοιμησάλο χαλκῶον ὕπνον.

—He slept a brazen sleep,

So *Virgil*, *Æp.* x. lin. 745, 6,

Olli dura quies oculos, & ferreus urget
Somnus, in eternam clauduntur lumina noctem.

An iron sleep o'erwhelms his swimming sight,
And his eyes close in everlasting night.

But on the contrary it was doubtless
with a view to the joyful hope of a *resur-
rection* both of body (see *Mat.* xxvii. 52,) and soul, that the departed saints in the O. T., as well as in the New, are said to fall asleep, to sleep, to sleep with their fathers, &c. And the Christians, says *Swicer*, *Theaur.* in *Κοιμητήριον* II. because they believe the *resurrection of the dead*, and will have death rather styled *κοιμησις* and *ὕπνος* than *θάνατος*, call burying-places *κοιμητήρια*, i. e. *dormitories*, or places designed for rest and sleep. To which purpose he cites from *Chrysostom*, *Δια τῆς καὶ αὐτὸς ὁ τοπος ΚΟΙΜΗΤΗΡΙΟΝ ὠνομασται, ἵνα μαθῶσι ὅτι ἡ τελευτηκοῦς καὶ ἐνταῦθα κείμενοι σὺν τῶν θνήσκουσιν, ἀλλὰ ΚΟΙΜΟΝΤΑΙ καὶ καθευδουσιν.* From the Greek *κοιμητήριον* we have the Latin *cæmeterium*, French *cimetière*, and Eng. *cemetery*, for a burying-ground.

Κοιμησις, 105, att. *ews*, ἡ, from *κοιμασμαι*.
A lying down, or taking rest, in sleep.
occ. *John* xi. 13.

Κοινός, ἡ, ον. *Varinus*, says *Mintert*, derives it from *κεῖω* to lie, q. τοῖς πασι ἀποκειμενός, lying open to all; rather,

adds he, from the Heb. *סבב* to collect, gather together.

I. *Common, belonging to several, or of which several are partakers.* occ. *Acts* ii. 44. iv. 32. *Tit.* i. 4. *Jude* ver. 3, where, says *Macknight*, "the salvation preached in the Gospel is called *common*, because it belongs equally to all who believe; to the Gentiles as well as to the Jews; to men of all nations and conditions," *Comp.* *Tit.* i. 4.

II. *Common, profane, unclean, polluted, defiled;* spoken of the hands, occ. *Mark* vii. 2, (where the Evangelist explains it by *ἀνιπτοῖς ὑπὸνυαλῶν**)—of meats, occ. *Acts* x. 14. (*Comp.* ver. 28.) xi. 8. *Rom.* xiv. 14. *Comp.* *Heb.* x. 29. *Κοινός* seems to be used in this sense, because some things, and especially some meats, which were common to other nations, were, either from the law or from tradition, avoided by the Jews as *polluted* and *unclean*. (See *Pole Synopf.* on *Mark* vii. 2.) We do not, however, find the adjective thus applied by the LXX, but in *1 Mac.* i. 47, 62. So *Josephus* *Antiq.* lib. xi. cap. 8. § 7, has *ΚΟΙΝΟΦΑΤΙΑΣ* for eating unclean meats; and lib. xiii. cap. 1. § 1, τὸν ΚΟΙΝΟΝ βίον for the *beathenish* manner of living. This application of the word is, I think, *bellesistical*, or peculiar to the *greecizing Jews* (*comp.* *Κοινῶν*); though I am well aware, that a passage is produced from *Lucian* to prove it agreeable to the style of the pure Greek writers. That writer, *De Mort. Peregr.* tom. ii. p. 764; treating of the Christians, after observing that they worship Christ, and live according to his laws, subjoins, *Καταφρονεῖσιν ἐν ἀπανίων ἐξισις, καὶ ΚΟΙΝΑ ἡγνύσαι*, They despise all things equally, and think them common." But one can hardly suppose he here means to accuse the Christians of thinking all things unclean; he rather seems to refer to their contempt of the good things of this world, and to their boundless liberality to each other, *Comp.* *Acts* iv. 32, and see more in *Alberti* on *Acts* x. 15.

Κοινῶν, ω, from *κοινός* common, unclean, which see.

* See *Kypke*, and *Campbell's* Preface to *Mark*, p. 120.

I. To

I. To communicate, impart. Thus used in the profane writers.

II. In the N. T. To make common or unclean, to pollute, defile. Mat. xv. 11. Acts xxi. 28. Heb. ix. 13. Rev. xxi. 27, & al. Comp. Κοινός II.

III. To pronounce or call common or unclean. occ. Acts x. 15. xi. 9. This use of the verb is agreeable to the Hebrew and Chaldaic idiom. Thus the Heb. טמא, and LXX μαινειν, which properly signify to pollute, make unclean, are used for pronouncing unclean, Lev. xiii. 3, 8, 11, 20; so the Heb. טהר, and LXX καθαριζειν, properly to cleanse, for pronouncing clean, Lev. xiii. 6, 13, 17, 23; and in this sense we may interpret the V. καθαρισεν in the two fore-cited passages of the Acts.

Κοινωνω, ω, from κοινωνος.

To communicate.

I. With a Dative of the Thing, To communicate, partake, participate, be a partaker in or of. occ. Rom. xv. 27. 1 Tim. v. 22. 1 Pet. iv. 13. 2 John ver. 11. So with a Genitive, occ. Heb. ii. 14.

II. With a Dative of the Person, To communicate, distribute, impart to. occ. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15.

Κοινωνια, ας, η, from κοινωνος.

I. A partaking, participation. 1 Cor. x. 16. Phil. iii. 10.

II. A communion, fellowship, society. Acts ii. 42. 1 Cor. i. 9. 2 Cor. vi. 14. Gal. ii. 9. Philem. ver. 6.

In Eph. iii. 9, almost all the MSS, fix of which ancient, for κοινωνια have οικονομια, so that this latter seems the true reading, which is accordingly embraced by Mill and Wetstein, and by Griesbach received into the text. But comp. Macknight.

III. Communication, distribution, alms-giving. Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16. Comp. 2 Cor. viii. 4.

Κοινωνικος, η, ον, from κοινωνια.

Ready or willing to communicate or impart, liberal. occ. 1 Tim. vi. 18. In this sense it is often used in the profane writers. See Wetstein.

Κοινωνος, ος, ος, η, from κοινωνω to partake.

I. A partaker. occ. Mat. xxiii. 30. 1 Cor. x. 18. 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4. Philem. ver. 17, "a partaker of thy affection." Macknight.

II. A partner, companion. occ. Luke v. 10.

1 Cor. x. 20, (connected with demons)

2 Cor. viii. 23. Heb. x. 33.

Κοιτη, ης, η, from κοιται 3 perf. of κοιμαι to lie.

I. A bed. occ. Luke xi. 7; particularly the marriage-bed. occ. Heb. xiii. 4. Plutarch, cited by Wetstein on the place, uses the phrase ΜΙΑΙΝΕΙΝ ΤΗΝ ΚΟΙΤΗΝ τῆς γεννησαντος, to defile his father's bed." So Josephus, Ant. lib. ii. cap. 4, § 5.—ΚΟΙΤΗΝ ΜΙΑΝΑΙ τὴν σὴν ἐβελησαντα, attempting to defile thy bed."

II. It is used as a modest term for impure embraces or whoredom. occ. Rom. xiii. 13, where our translators well render it *chambering*. Kypke cites Pindar Pyth. xi. 38, and Euripides Hippolyt. lin. 154, using it in the same sense as St. Paul.

III. Κοιτην εχειν, To have, retain, or conceive seed, occ. Rom. ix. 10. The LXX frequently use κοιτην σπερματος, concubitus seminis, for the Heb. שכבה ורע, see Lev. xv. 18. xviii. 20. xix. 20. Num. v. 13; and in Lev. xviii. 23. Num. v. 20, κοιτη denotes the seed itself, answering to the Heb. שכבה, whose ideal meaning from the V. שכב to lie corresponds to that of κοιτη from κοιμαι.

Κοιτων, ωνος, ος, from κοιτη.

A bed-chamber, occ. Acts xii. 20. Comp. under Επι I. 5.

Κοικωνος, η, ον, from κοικος a grain.

Scarlet, of a scarlet colour, so named because this colour was dyed with what was anciently called κοικος βαρυνη the dying grain, which Dioscorides describes as δαμνος μικρος σφυγανωδης, ὡς προσκεινται οἱ κοικκοι ὡς φακοι, a small dry twig to which the grains adhere like lentils." But these grains, as a great author observes on Solinus, are within full of little worms (or maggots), whose juice is remarkable for dying scarlet, and making that famous colour which we admire, and the ancients adored. Both the insect and the colour were by the Arabians called *Alkermes*; whence the French *cramoisi*, and Eng. *crimson*. Kermes is a name still well known among us, and is nothing but the coccus of the berry-bearing ilex, or holm oak, a dwarf tree common in Palestine, in the Isle of Crete, and in many other countries. "It is a very valuable commodity, and serves two very great uses; the dyers in scarlet find-

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ing it as valuable in their way, as the physicians in theirs *." Mat. xxvii. 28. Heb. ix. 19, & al.

In the LXX κοκκινος generally answers to the Heb. צבע חלול, or צבע חלול שני, i. e. maggot or insect-colour double dyed, or double dyed maggot or insect-colour, which might confirm the above interpretation of κοκκινος, if indeed it needed confirmation.

ΚΟΚΚΟΣ, α, ὁ.

A grain, of mustard-seed, Mat. xiii. 31, & al.—of corn, John xii. 24. 1 Cor. xv. 37; perhaps so called on account of it's roundish form, from the Heb. גורל a circle, a sphere.

ΚΟΛΑΖΩ, ομαι, Mid. from the Heb. שָׁבַר to restrain. This derivation is confirmed by observing, that the Greek κολαζω is sometimes applied by the profane writers in the sense of restraining or repressing, as may be seen in *Scapula*.

To punish. occ. Acts iv. 21. 2 Pet. ii. 9, where observe, that κολαζομενης is used for κολασθησομενης to be punished hereafter, as ch. iii. 11, λυομενων for λυθησομενων. So ανηλεγομενον for ανηλεχθησομενον, Luke ii. 34; αποφοριζομενον for αποφοριζομενον, Acts xxi. 3; καταγεμενην for καταργηθησομενην, 2 Cor. iii. 7. *Wolffius* on 2 Pet. iii. 11, remarks, that the participle present is sometimes put for the future in the Greek writers, and cites from *Thucydides συνερονα* in the sense of *what will profit*.

Κολακεια, ας, ἡ, from κολακεω to flatter, which from κολαξ, ακος, a flatterer, and this the Greek Etymologists derive from κολασθαι to stick to, adhere, (to bang on, as we say,) or from κολον food, meat, for which parasites flatter; but κολαξ may be much better deduced from the Heb. רָחַף to smooth, flatter.

Flattery, adulation. occ. 1 Theff. ii. 5.

Κολασis, ιος, att. εως, ἡ, from κολαζω to punish.

I. Punishment. occ. Mat. xxv. 46.

II. Torment. occ. 1 John iv. 18, where see *Elfsner*, *Wolffius* and *Wetstein*, and comp. *Kypke*.

* The reader, for further satisfaction, may consult *Bochart*, vol. iii. p. 624, *Brooke's Nat. Hist.* vol. iv. p. 81, &c. New and Complete Dictionary of Arts in *Kermes*, and especially *Monsi. Goguet's Origin of Laws*, &c. pt. ii. b. 2. ch. 2. art. 1. p. 106. edit. *Edinburgh*.

Κολαφιζω, from κολαφος a blow, which from κολαπω to strike, beat, and this from the Heb. or Arabic הָבַל to impel; whence the N. fem. plur. הַבִּיטִים some instruments for breaking or cutting wood to pieces, axes, hammers, or the like. See *Heb. and Eng. Lexicon* in הָבַל.

I. To buffet, to strike with the double fist; for so the word properly signifies, as *Theophylact* informs us on Mat. xxvi. Κολαφιζειν ἐστι το δια των χειρων πληγτειν, συκαμπτομενων των δακτυλων, και ινα αφελεσεν ειπω, δια τε γρονθς κονδυλιζειν. Κολαφιζειν means to strike with the bands, the fingers being clenched, or to speak more briefly, to buffet with the fist. occ. Mat. xxvi. 67. Mark xiv. 65. 1 Cor. iv. 11. 1 Pet. ii. 20.

II. To afflict, depress. occ. 2 Cor. xii. 7. So *Chrysostom* explains it by ταπεινωσις depression, κακωσις affliction, and refers 1 Cor. iv. 11, to the same meaning. See *Suicer* *Thesaur.* in Κολαφιζω.

Κολλαω, ω, from κολλα glue, which from the Heb. שָׁבַר to restrain, confine.

I. To glue, glue together, though I know not that the Verb is ever found strictly in this sense; but *Wetstein* cites from *Atbenæus* χαλκον κολλησαντα, soldering brass; and *Scapula* gives us κολλαην σιδηρον, to solder iron; and from the medical writers κολλαην τραυματα, to conglutinate wounds, i. e. to reunite the divided parts.

II. Κολλαομαι, ωμαι, Pass. governing a Dative, To cleave or adhere to. Luke x. 11. Comp. Rom. xii. 9. 1 Cor. vi. 16.

III. Pass. governing a Dative, To be joined, or join oneself to, or associate oneself with. Luke xv. 15. Acts v. 13. xvii. 34, & al. So *Suicer* and *Wetstein* cite from *Plutarch*, δει μη ραδιως—ΚΟΛΛΑΣΘΑΙ ΤΟΙΣ ΕΝΤΥΓΧΑΝΟΥΣΙ. One must not rashly join oneself with those one meets with." See *Suicer* *Theaur.* on this word. In the LXX the word is often used in the same view, and generally answers to the Heb. רָבַר.

Κολλυριον, or, as some MSS read, κολλυριον, α, το, from κωλυω to restrain, and ρεσ a flux, running, or flow to flow.

A collyrium, a topical remedy applied to the eyes to repel sharp humours. occ. Rev. iii. 18.

Κολλυριον is used by *Galen*, and other Greek writers cited by *Wetstein*.

Κολλυ

Κολλυσις, *ς, ὁ*, from κολλυβος *a small coin*. (So the Schol. on *Aristoph.* Pace, lin. 1199, explains κολλυβς by εἶδος εὐτελες νομισματος.) And κολλυβος may be from the Heb. קָלַב, which occurs not as a verb, but as a N. fem. plur. קָלַבִּים denotes some instruments of breaking or cutting. Comp. Κερμα.

A money-changer, one who changes money of greater value into that of less. occ. Mat. xxi. 12. Mark xi. 15. John ii. 15. See more in *Suicer Thesaur.* and *Wetstein* on Mat. xxi. 12.

Κολοβω, *ω*, from κολοβος *maimed, cut off*, which from Heb. קָלַב *to cut, break, or the like*. See under Κολλυσις.

I. *To cut off*. In this it's proper sense it is used by the LXX, 2 Sam. iv. 12, for the Heb. קָרַב.

II. *To cut short, shorten.* occ. Mat. xxiv. 22. Mark xiii. 20. See *Wetstein* on Mat. where *Chrysostom*, cited by *Suicer*, explains ἐμὴ ἐκολοβώθησαν κ. τ. λ. by ἐπὶ πλεονεκρατήσεν ὁ πόλεμος Ῥωμαίων ἡ κατὰ τῆς πόλεως, ἅπαντες ἀπώλοντο ἐν Ἰσραήλ. If the war of the Romans against the city [of Jerusalem namely] had continued longer, all the Jews would have perished."

ΚΟΛΠΟΣ, *ς, ὁ*. *Mintert* deduces it from κολος *bollos*, or καλυψω *to cover*.

I. *The bosom.* occ. John i. 18. xiii. 23. Luke xvi. 22, 23, where comp. Mat. viii. 11; and observe, that in the *Treatise on the Maccabees*, ascribed to *Josephus*, but probably written by a converted Jew, § 13, the seven brethren are represented as thus encouraging one another to endure torments and death for the sake of their religion, βύλω γὰρ θάνατον ἡμᾶς Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδεχόνται εἰς τοὺς ΚΟΛΠΟΥΣ αὐτῶν, for then Abraham, Isaac and Jacob will after our death receive us into their *bosoms*."

II. *A loose cavity or hollow formed by the doubling of a robe or garment*, q. d. *a lap*. occ. Luke vi. 38, * where there is a manifest allusion to the long flowing garments of the Jews, into which a considerable quantity of corn might be received. Comp. Ruth iii. 15. 2 K. iv. 39. Neh. v. 13. Psal. lxxix. 12. Isa. lxxv. 6.

Jer. xxii. 18. In the three last texts the LXX in like manner have κολπος. *Rapheilius* and *Wetstein* cite *Herodotus* and *Polybius* using κολπος in the same sense, to whom *Kypke* adds *Josephus*, *Plutarch*, *Arrian* and *Appian*.

III. *A bay, a creek.* occ. Acts xxvii. 39. *Homer* uses κολπος in this sense, Il. ii. lin. 560, where *Eustathius* explains it by θαλασσα ὑπο ακρωτηριων περιεχομενη, *a sea inclosed by promontories*. *Strabo* and *Theophrastus* also, cited by *Wetstein*, apply the word in the same manner.

Hence Eng. *A gulp*.

ΚΟΑΤΜΒΑΩ, *ω*, from the Heb. קָוַם *to be light*, and נָזַב, Greek βᾶω, *to go*.

To swim. occ. Acts xxvii. 43. It is used also by *Achilles Tatius*, cited by *Alberti* and *Wetstein*, Εἰνοι δὲ ΚΟΑΤΜΒΑΙΝ πειρωμενοι, *Some trying to swim*."

Κολυμβηθῶ, *ας, ῆ*, from κολυμβᾶω.

A bath for swimming or bathing. So *Josephus* applies the word in the remarkable story of *Herod the Great's* drowning the young high-priest *Aristobulus*. Ant. lib. xv. cap. 3, § 3. So *De Bel.* lib. i. cap. 22, § 2. See also *Bp. Pearce's Miracles of Jesus vindicated*, pt. iv. p. 63, 12mo. occ. John v. 2, 4, 7. ix. 7, 11. The LXX have frequently used this word for the Heb. בָּרַח *a pool*.

ΚΟΛΩΝΙΑ, *ας, ῆ*, It is plainly the Latin colonia in Greek letters, which from colonus *an husbandman*, a N. derived from the verb colo *to cultivate*, and this from the Heb. כָּלַה *to perfect*.

A colony. "† *Colonies* (properly speaking) were states or communities where the chief part of the inhabitants had been transplanted from *Rome*, and though mingled with the natives who had been left in the conquered place, yet obtained the whole power and authority in the administration of affairs." "† *Colonies* were governed by the Roman laws." occ. Acts xvi. 12. Comp. ver. 21, where the inhabitants of the *Roman colony of Philippi* are called *Romans*, as being freemen of *Rome*.

Κομαι, *ω*, from κομη.

To have long hair, comatus sum, comam alo. occ. 1 Cor. xi. 14, 15.

† *Kennet's Antiquities*, b. iv. ch. 18.

† *Lardner's Credibility of Gospel Hist.* b. i. ch. 2.

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Bb 3

KOMH,

* See *Piscator* in *Pole Synops.* and *Doddridge* on the place.

KOMH, ης, η, from the Heb. קומ to rise.

The hair of the head, the hair which arises from the head. occ. 1 Cor. xi. 15.

KOMIZΩ, from the Heb. קפץ to grasp.

I. To bring, as in the hand, afferō. occ. Luke vii. 37.

II. Κομιζομαι, Mid. To receive to oneself, or into one's hand, as it were, as Abraham did Isaac from the dead, occ. Heb. xi. 19, (where see *Rophelius*, *Wetstein* and *Macknight*)—or as a person does his money, which had been intrusted to others, occ. Mat. xxv. 27, where see *Wetstein* and *Kypke*.

III. Mid. To receive to oneself, as a recompense, whether of good, occ. Eph. vi. 8. 1 Pet. i. 9. v. 4; or of evil, occ. Col. iii. 25. 2 Pet. ii. 13.—as a promise, or thing promised, occ. Heb. x. 36 xi. 39. On 2 Cor. v. 10, *Kypke* remarks, that κομιζεσθαι is often spoken of rewards and punishments. He cites *Demosthenes* and 3 Mac. i. 3. Observe κομίζεται, κομισισθε, κομισμενοι, are from the 1st fut. mid. Attic κομισμαι for κομισσομαι.

Κομψοτερον, Neut. Sing. of κομψοτερος, the comparative of κομψος elegant, neat, trim, which from the Heb. כסס to trim the hair, or from כסמ a female circular ornament.

It is used as an Adverb, *More elegantly*, *Also, Better in health*. occ. John iv. 52. So in *Arrian*, *Epictet*. lib. iii. cap. 10.

KOMΨΩΣ EXEIN is applied to one who is recovering from a fever. See *Raphelius*.

Κοιῶω, ω, from κοῖα or κοῖη, which is frequently found in *Homer*, and in that Poet, I believe, constantly signifies *dust*, as Il. ii. lin. 150. Il. xi. lin. 151; but the succeeding Greek writers use it for *chalk*. Κοῖα, in it's primary sense of *dust*, may be very naturally derived from κνῶω or κνῶω to rub off, abrade, comminute. Comp. under Κονιορτος.

To whiten, make white by smearing with chalk and water, to white-wash. occ. Mat. xxiii. 27. Acts xxiii. 3. With respect to the former text Dr. *Shaw* * observes, that "as all the different sorts of tombs and sepulchres (among the *Moors*), with the very walls likewise of their respective cupolas and enclosures, are constantly kept clean, white-washed and beautified, they

* Travels, p. 219, 220, 2d edit.

continue to illustrate those expressions of our Saviour where he mentions the garnishing of the sepulchres, Mat. xxiii. 29; and ver. 27, where he compares the Scribes, Pharisees, and hypocrites to whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." Comp. *Harmer's Observations*, vol. iii. p. 449.

In Acts xxiii. 3, St. Paul calls the high-priest Ananias, a whitened wall, "aluding to the beautiful outside of some walls which are full of rubbish and dirt within †," says *Doddridge*; in whose excellent note on this passage may be seen how justly Ananias deserved this character, and how remarkably the Apostle's prophecy of God's smiting him was fulfilled in his destruction, related by *Josephus*, De Bel. lib. ii. cap. 17. § 6, 9.

Κονιορτος, ο, ὁ, (q. κονίς ὀρη) from κονίς dust (which from κνῶω or κνῶω to rub off, abrade, from Heb. אכל to eat, consume, as fire), and ὀρω to excite, raise.

Dust. occ. Mat. x. 14. Luke ix. 5. x. 11. Acts xiii. 51. xxii. 23, where comp. 2 Sam. xvi. 13, and see *Harmer's Observations*, vol. iv. p. 202.

Κοπαῶω, from κοπος labour, fatigue.

I. To cease through extreme fatigue, or being spent with labour.

II. To cease, as the wind. So *Herodotus* applies ἐκοπασε to the wind, lib. vii. cap. 191. ἡ ἀλλως πως αὐτος (ἀνεμος namely) ΕΘΕΛΩΝ ΕΚΟΠΑΣΕ, or otherwise it ceased of it's own accord." occ. Mat. xiv. 32. Mark iv. 39. vi. 51. The LXX apply it to the stormy sea, Jonah i. 11, 12, for Heb. פקח to be calm, still;—to the waters of the deluge, Gen. viii. 1, for פקח to assuage, and ver. 8, 11, for קלה to be light, alleviated;—to the plague, Num. xvi. 48, 50, for נעצר to be restrained;—to the fire of the Lord, Num. xi. 2, for שקע to sink.

Κοπετος, ο, ὁ, from κοπιῶμαι, which see under Κοπῶ II.

Vebeement lamentation, properly such as

† To this day, in the eastern countries, they sometimes build their walls of clay or unburnt bricks, and then plaster them over. And at Isfahan this is said to be done with a plaster of fine white stone. See Heb. and Eng. Lexicon under חפץ I. and Bp. *Lowth's* Note on Isa. xxx. 13.

is accompanied with beating the breasts, *planctus*. occ. Acts viii. 2.

Κοπή, ης, ἡ, from κοπῶ perf. mid. of κοπῶ.

A smiting, slaughter. occ. Heb. vii. 1.

Κοπία, ω, from κοπος labour, fatigue.

I. To toil, labour even to great fatigue and weariness. Mat. vi. 28. Luke v. 5. 1 Cor. iv. 12. 2 Tim. ii. 6. It is applied to Ministers of the word, 1 Cor. xv. 10. xvi. 16. Gal. iv. 11, & al.

II. To be fatigued or spent with labour. occ. John iv. 6.

III. To be fatigued or weary with sin, misery, and the heavy yoke of the ceremonial law. occ. Mat. xi. 28. Comp. Acts xv. 10. Gal. v. 1.

ΚΟΠΟΣ, ο, ὁ. The Lexicons deduce it from κοπῶ perf. mid. of κοπῶ to strike; but perhaps it may be better derived immediately from the Heb. כַּף the palm of the hand, with which men labour, according to that of the Apostle, Eph. iv. 28, ΚΟΠΙΑΤΩ, ἐρραζόμενος τὸ αἶμα τὰς ΧΕΡΕΙΝ, *Let him labour, working that which is good with his hands.*" Comp. Gen. xxxi. 42. Ps. ix. 17. cxxviii. 2, in Heb.

I. Labour, travail. 2 Cor. xi. 23, 27. 1 Theff. ii. 9. iii. 5. Comp. 1 Theff. i. 3. Heb. vi. 10. Rev. xiv. 13.

II. Trouble, disturbance, uneasiness. So, Κόπον or κόπος παρεχειν, *To give trouble or uneasiness to, to trouble, disturb, negotium facess*; for which the Greek writers generally use the phrase παρὰματα παρεχειν. See Alberti on Mat. xxvi. 10, and Addenda, p. 505. To the passages he has produced may be added from Theophrastus, Eth. Char. cap. 15, ΠΑΡΑΜΑΤΑ ΜΟΙ ΜΗ ΠΑΡΕΧΕ, *Don't trouble me.*" Kypke, however, Observ. Sacr. in Mat. has produced from Aristotle, Probl. § v. qu. 38, p. 873, Τοις γὰρ μηροῖς τὸ παν βαρὺς ἐμπιπτον ΚΟΠΟΥΣ ἐκωθε ΠΑΡΕΧΕΙΝ. For the whole burden lying upon the thighs is apt to produce fatigue." And a little after, "Walking on hard ground ΠΑΡΕΧΟΤΕΙ ΚΟΠΟΥΣ fatigues the muscles and sinews of the legs." See Duport on Theophrast. as above. Mat. xxvi. 10. Luke xviii. 5, & al.

Κορεα, ας, ἡ, from κορος dung, filth, which perhaps from Heb. כָּבַר to cover,

as denoting what is usually concealed from view.

Filth, dung, a dunghill, manure. occ. Luke xiii. 8. xiv. 35.

ΚΟΠΤΩ.

I. To cut off or down. occ. Mat. xxi. 8; Mark xi. 8. The V. in this sense seems most naturally deducible from the Heb. חָצַק to cut off, or חָצַק to crop, by transposition.

II. Κοπτομαι, Mid. To strike or beat oneself, particularly one's breasts, with the hands in lamentation, so to lament, wail, plangere. Beating the breasts is mentioned as a gesture of violent grief both by the sacred (see Nah. ii. 7. Luke xviii. 13. xxiii. 48.) and by the profane writers. Thus Homer, Il. xviii. lin. 30, 31, (comp. lin. 50, 51.)

Χερεῖ δὲ πασαι
Στηθεῖ τε πεπλησυστο

—With their hands
All beat their breasts.

Which is, as usual, copied by Virgil, Æn. i. lin. 481,

—Tunſæ peſtora palmis.

—With their hands
Beating their breasts.

So in Ovid,

Plangere nuda meis conabar pectora palmis.

Then with my hands my breasts I strove to beat.

See more to this purpose in Wetſtein on Luke xviii. 13. In this latter sense, then, the V. may be derived from חָצַק the palm of the hand. It is used intransitively, Mat. xi. 17. xxiv. 30, —with the preposition ἐπὶ following, Rev. i. 7. xviii. 9. —construed with an accusative, Luke viii. 52, where however the prep. ἐπὶ or διὰ seems understood. Comp. Luke xxiii. 27.

ΚΟΡΑΞ, ακος, ὁ, from κραῖω to cry out, according to some; but it rather seems a name formed by an onomatopœia from the croaking of the raven, or cawing of the crow. So Aristophanes in Ran. expresses the croaking of the frog by ΚΟΑΞ. A raven, or crow. occ. Luke xii. 24.

Κορασιον, το, from κορος a young man, a youth, stripling, which perhaps from the Heb. קָרַץ to move, agitate, by reason of the activity of that age. So the Heb. נָעַר a young man or woman, is from the V. נָעַר to move briskly, agitate.

A damsel. Mat. ix. 24. Mark vi. 22, & al. Κερασιον, though condemned as a bad word by the old grammarians, *Phrynichus*, *Thomas*, and *Pollux*, is yet several times used by *Lucian*, and frequently by *Arrian*, *Epietetus*, as may be seen in *Wetstein* on Mat. ix. 24. Comp. also *Kypke*.

KOPBAN. Heb.

Corban, ὁ ἐστὶ δῶρον, which is a gift, says St. Mark, i. e. an offering dedicated to God. So *Josephus*, Ant. lib. iv. cap. 4, § 4, explains κερῶν, δῶρον δὲ τὸ τοῦ σημαίνει, this signifies a gift or offering.* And in this sense the Heb. N. קרבן (from קרב to approach, and in Hiph. to offer, present,) is very frequently used in the O. T. and constantly by the LXX, except in one passage, rendered δῶρον. occ. Mark vii. 11.

KOPBANAS, α, ὁ.

The sacred treasure, or treasure dedicated to God, and destined to sacred uses. So *Josephus* expressly tells us, the sacred treasure among the Jews was called *Corbonas*, τὸν ἱερὸν θησαυρον, καλεῖται δὲ KOPBΩNAS. De Bel. lib. ii. cap. 9, § 4. The word seems plainly formed from the Chald. or Syriac קרבנא or קורבנא, which from the Heb. קרבן. Comp. *Κερῶν*. occ. Mat. xxvii. 6, where the Syriac version, for *Κορβαναν*, has קורבנא בית.

KOPENNTMI.

To satiate, satisfy. Pass. *To be satiated, satisfied*, properly with food. occ. Acts xxvii. 38. 1 Cor. iv. 8.

Κοπεννυμι may be derived either from *κοπος* satie'y, abundance, or rather immediately from the Heb. קין the light, the great agent which produces plenty and abundance to the earth and it's inhabitants. To denote this natural truth, *Plenty* was represented with the emblem of a horn (comp. *Κερας*) inverted and pouring out fruits, and that, both on the * coins of the Romans, and in the descriptions of their Poets. Thus *Horace*, Carm. Sæcul. lin. 59, 60,

" ——— Apparete beata pleno
Copia cornu.

Plenty with her full horn appears."

And Lib. i. Ode xvii. lin. 14, &c.

" ——— Hic tibi Copia
Manabit ad plenum benigno
Ruris bonorum opulenta cornu.

* See *Addison's* Dialogues on Medals, and *Spence's* Polymetis, p. 146.

Here shalt thou rural blessings know,
Which from *Plenty's* horn shall flow."

Again, Epist. xii. lin. 28, 29, lib. 1,

" ——— aurea fruges
Italia pleno defundit Copia cornu.

Plenty pours out her fruits from loaded horn."

Hence we may in some measure account for the LXX having rendered קרן הַפֶּיךָ, the name of one of Job's daughters (Job xlii. 14.) by the words Αμαλθαιας κερας. קרן הַפֶּיךָ may mean the horn inverted. Αμαλθαιας κερας is the horn of *Amalthæa*, which was the name of the goat feigned to have nursed Jupiter in his infancy. Thus *Callimachus*, Hymn. in *Jov.* lin. 48, 49,

— Συ δ' ἐθηςας πινα μαζον
Αἰς Αμαλθειας.

Thou drew'st the swelling teat of that fam'd goat,
Kind *Amalthæa*.

Whose horn was thenceforth said to have "the privilege, that whoever possessed it should immediately have what they desired; whence it came to be called the horn of plenty." (*Boysse's* Pantheon, ch. 15.) The name *Amalthæa* is an evident corruption from the Heb. אִמְתָּה a nurse, with a prefixed after the Phœnician manner. See *Bochart*, vol. ii. 630.

KOPOS, α, ὁ, from the Heb. כר, to which it several times answers in the LXX.

A Cor, † "the largest measure of capacity among the Jews, whether for solids or liquids, (1 K. v. 11.) It was the same as the homer, Ezek. xlv. 14;" so equal to ten baths (Gr. βαροι), or to about 75 gallons 5 pints English. occ. Luke xvi. 7.

Κοσμεω, ω, from κοσμος order.

I. *To order, set in order.* See Mat. xii. 44. Luke xi. 25. Thus also it is applied to a table by the LXX, Ezek. xxiii. 41, for the Heb. קָרַן to set in order. And *Homer*, Odyss. vii. lin. 13, has δοξπον ΕΚΟΣΜΕΙ prepared supper.

II. *To adorn, garnish.* occ. 1 Tim. ii. 9. Tit. ii. 10. 1 Pet. iii. 5. Rev. xxi. 2, 19. Mat. xxiii. 29; on which last text compare 1 Mac. xiii. 27—30; and observe, that it was a custom among the Greeks, as well as among the Jews, not only to erect, but also to repair and adorn the

† See *Heb.* and *Eng.* Lexicon in כר III.

monuments

monuments of those who had merited well of them, or who had suffered an undeserved death. This was a part of what the Greeks called ΚΟΣΜΕΙΝ τον ταφον (see *Kypke*), or coming still nearer to the phrase of St. Matthew, ΚΟΣΜΕΙΝ ΤΟ ΜΗΗΜΑ; so *Xenophon*, *Hellen.* lib. 6. cited by *Rapheius* and *Weiststein*, whom see, as also *Elfner* and *Wolfus* on the place. To the passages they have produced I add from *Josephus*, *Ant.* lib. xiv. cap. 11, § 4, that *Phasaël* ταφον ΕΚΟΣΜΕΙ τῷ πατρι, adorned a monument for his father."

III. To trim, as a lamp. occ. *Mat.* xxv. 7.

Κοσμικος, η, ον, from κοσμος the world. *Worldly, relating to this world.* occ. *Tit.* ii. 12. *Heb.* ix. 1, "a tabernacle made on earth, and of earthly materials." *Clark.*

Κοσμος, ε, δ, η, from κοσμος order.

Orderly, decent. occ. *1 Tim.* ii. 9. iii. 2. The expressions in *1 Tim.* ii. 9, are very similar to those of *Epictetus*, *Enchirid.* cap. 62, where he says that women should be made sensible that they are esteemed for nothing but for appearing ΚΟΣΜΙΑΙ και ΑΙΔΗΜΟΝΕΣ εν ΣΩΦΡΟΣΥΝΗ.

Κοσμοκρατωρ, ορος, δ, from κοσμος the world, and κρατος power, authority.

A ruler of this world. occ. *Eph.* vi. 12, where it is spoken of evil spirits. *Comp.* *John* xii. 31. xiv. 30.

The Scholiast on *Aristophanes*, cited by *Weiststein*, applies this word to *Sesanchosis*, king of Egypt, as *emperour of the world*: Σεσαλχωσις ο βασιλευς των Αιγυπτίων, ΚΟΣΜΟΚΡΑΤΩΡ γελουσι—

ΚΟΣΜΟΣ, ε, δ, from the *Heb.* כּוֹסֶם to trim, as the hair. *Comp.* the use of the *V.* κοσμεω, *Mat.* xxv. 7.

In the Greek writers it denotes order, regularity, ornament.

I. An adorning, ornament. occ. *1 Pet.* iii. 3.

II. The world, the whole frame of the material heaven and earth, so called from it's admirable regularity and beauty. So *Aristotle*, lib. i. *De Mundo*, defines Κοσμος, συστημα εξ αρανης, και γης, και των εν τατοις περιεχομενων φυσικων λεγεται δε ετερωις ΚΟΣΜΟΣ, η των δλων ΤΑΞΙΣ και ΔΙΑΚΟΣΜΗΣΙΣ—a system composed of the heaven, and the earth, and of the beings contained in them; otherwise, the order and beautiful arrangement of the

universe is called Κοσμος." And *Plutarch* *De Placit.* *Phil.* lib. ii. cap. 1, says, that *Πυθαγορας* πρωτος ωνομασε την των δλων περιοχην, ΚΟΣΜΟΝ, εκ της εν αυτω ΤΑΞΕΩΣ. *Pythagoras* was the first who called the system of the universe, κοσμος, from the order observable in it." And in this the Latins imitated the Greeks, as *Pliny* observes, *Nat. Hist.* lib. i. cap. 4. "Quem κοσμον Græci nomine ornamenti appellaverunt, nos perfectâ absolutâque elegantia, mundum. What the Greeks called κοσμος by a name denoting ornament, we, from it's perfect and complete elegance, denominate mundus." And before him *Cicero* (in *Timæo*, § 10, edit. *Olivet.*) Hunc hac varietate distinctum bene Græci κοσμος, nos lucentem mundum nominaremus. *Mat.* xxiv. 21. (*Comp.* *Gen.* i. *1 John* xvii. 5. *Acts* xvii. 24. *Rom.* i. 20. *On Jam.* iii. 6, *comp.* under Οὐτως 2.

III. The earth. *Mat.* iv. 8. (*Comp.* *Luke* iv. 5.) *Mat.* xiii. 38. *Mark* xiv. 9. *Luke* xii. 30. *Comp.* 2 *Pet.* ii. 5. iii. 6.

IV. The world, i. e. the whole race of mankind, both believers and unbelievers, both good and bad. *John* iii. 16, 17. vi. 33. xii. 47. xiv. 31. *Rom.* iii. 19. It is spoken hyperbolically of a great number of persons, as *le monde* in French, and the world in Eng. *John* xii. 19. *Comp.* *John* vii. 4. xviii. 20.—of the Gentiles, as opposed to the Jews, *Rom.* xi. 12.—of the eternal world, of that better and heavenly country, which Abraham and his seed were to inherit, and which was typified by the earthly Canaan. *Rom.* iv. 13, where see *Macknight*.

V. The wicked part of the world, which constitutes the larger number of mankind. *John* vii. 7. xv. 18, 19. xvi. 20. xvii. 14. *Rom.* xii. 2. *1 Cor.* xi. 32. *1 John* iii. 1, 13. iv. 5. *Comp.* *1 John* ii. 15. v. 19.

VI. The things of this world, as riches, honours, pleasures, &c. *1 Cor.* vii. 31. *Gal.* vi. 14. *Comp.* *1 John* ii. 15, 16.

KOTMI.

Arise, *Heb.* and *Syr.* קוּמִי, 2 perf. fem. imperat. of the *V.* קוּם to arise. occ. *Mark* v. 41.

ΚΟΥΣΤΩΔΙΑ, ας, η. It is plainly the Latin custodia in Greek letters, which from the *N.* custos, —odis, a keeper, a sentinel, and this from curo to take care, and this

to stand, q. d. one who stands upon guard. Further, the V. *curo* seems to be from the N. *cor* the heart (which from the Greek *καρ*, see under *Καρδια*), and so to stand, from the Greek *σaw*, *σω*, which see under *Ἰσημι*.

A watch, or guard, of soldiers. Stockius observes, that *Virgil* in like manner uses the Latin *custodia* for the soldiers themselves, *Æn.* ix. lin. 166, 7,

————— *Noctem custodia ducit
Insonnem ludo.*

The guard in pastime spends the sleepless night.

So *Cæsar*, cited by *Wetstein*, “dispositis in vallo custodiis, having posted guards in the trenches.” occ. *Mat.* xxvii. 65, 66. xxviii. 11. That this guard consisted of Roman soldiers is evident from the circumstances of the history*; and *Josephus*, *Ant.* lib. xx. cap. 4, § 3, and *De Bel.* lib. ii. cap. 12, § 1, informs us, that it was usual with the Roman governors to order a Roman cohort to mount guard in the porticos of the temple at the solemn feasts.

Κουφιζω, from *καρος* light, which from Heb. כָּפַז to haste, hurry, or from קָפַז to skip. To lighten, make light or less heavy. occ. *Acts* xxvii. 38. The LXX apply it in like manner to a ship for the Heb. קָקַל to lighten. *Jon.* i. 5. So *Polybius*, cited by *Raphebius* and *Wetstein*. ΕΚΟΤΕΙΣΙΑΝ τας ναυς.

Κοφινος, α, ὁ, so called ἀπο της καρφολης, from it's lightness, or from κοπσω to cut off, because made of cuttings or twigs of trees. The ancient Syriac version, for κοφινος, has constantly used קופיין, “Cave autem credas, &c. But do not imagine, says *Vossius* (Etymolog. Latin. in *COPHINUS*), that this word is from the Syriac קופיין. For, on the contrary, the Syrians took this, like many other words, from the Greeks.”

A wicker basket, † properly of a cer-

* See *Macknight* and *Campbell* on *Mat.* xxvii. 65.

† “Erat autem *cophinus* non quivis calathus seu corbis, sed certæ cujusdem mensuræ, ut minus rectè facere mihi videantur vulg. lex. cum has duas significaciones distinguunt, κοφινος, *cophinus* (imo *cophinus* seu *corbis* certæ mensuræ), item mensuræ genus.” *Dupont* in *Theophrast.* *Eth. Char.* cap. iv. p. 282, edit. *Needham*.

tain measure or capacity, *Mat.* xiv. 28, & al. It seems probable that each of our Lord's Apostles carried his basket with him. The Jews in other countries made great use of these κοφिनοι, as appears from *Juvenal*, who mentions them as a kind of badge of that people, *Sat.* iii. lin. 14,

Judæis, quorum cophinus sænumque supellex.
The Jews equipt with baskets and with hay.

And *Sat.* vi. lin. 541, he speaks of a fortune-telling Jewess,

————— *Cophino sænoque relicto,*
Leaving her basket and her hay.

On which passages *Grotius* (on *Mat.* xiv. 20.) observes, that “the Jews went from Rome to their *Proseuchæ* or *Oratories*, which were in the *Aricinian* wood, at ten miles distance from the city, furnished with their baskets, and with hay to serve them for a bed;” but rather, I think, (according to the late Mr. *Madan*'s learned and sensible Note on *Sat.* iii. lin. 14, in his *New and Literal Translation of Juvenal*, which see)—to stop the interstices of their wicker baskets, in which they stowed the alms of provisions and money they had collected; since it can hardly be supposed that they should usually carry about with them in their baskets, as much hay as would serve for a bed to lie on. *Dryden* renders the former line above quoted,

By banish'd Jews, who their whole wealth carry
In a small basket, on a wisp of hay.

“In these baskets or little panniers, adds *Grotius*, they used to carry along with them bread.” *Mat.* xvi. 7. *Mark* viii. 14. ΚΡΑΒΒΑΤΟΣ, α, ὁ. The Greek derivations assigned to this word seem very forced: It may more probably be deduced from the Heb. הָרַב to wrap, agreeably to the phrase of covering their feet when they lay down to sleep at noon. See *Jud.* iii. 24. *Comp.* *Ruth* iii. 7. *1 Sam.* xxiv. 3.

A couch. It denotes a mean kind of bed, such as the ancients used to repose themselves

selfes on at noon, grabatus; or perhaps *a mattress* *. The Syriac version renders it by ܡܪܥ, Mark ii. 4. Acts v. 15, & al. "The Greek grammarians, says Kypke, reject, as vulgar and inelegant, the word *κραββατον*, which denotes a meaner kind of bed. Pŕyricus, for instance, Σκιμπες λεξε, αλλα μη κραββατος. Say Σκιμπες, but not κραββατος. Nor can it be denied that greater elegance has been sometimes fought in the word *σκιμπες*. Thus, according to Sozomen, Hist. Ecclef. lib. i. cap. 11. Spyridon severely reproved Triphyllius bishop of Ledri on this account: Επιτραπεις Τριφυλλιος διδαξει το πλεθος, επει το ρητον εικεινο παραινει εις μεσον εδεησε, το, αρον σε τον κραββατον και περιπατει, σκιμπεδα αντι τε κραββατε, μεταβαλων το ονομα, ειπε. Και ο Σπυριδων ασανακλησας, ε σουε, εφη, αμεινων τε κραββατον ειρηκολες, οτι ταις ουλε λεξεσιν επαισχυνη κεχρησθαι. Triphyllius being asked to preach to the people, and having occasion to quote that text, *Take up thy κραββατον and walk*, changed the word *κραββατον* into *σκιμπεδα*. At which Spyridon being provoked, Are you better, says he, than he who said *κραββατον*, that you are ashamed of using his words †?" The word *κραββατος* however certainly occurs in approved authors. I shall not repeat the passage in Pollux's Onomast. lib. x. cap. 7, nor that in Arrian, Epictet. lib. iii. cap. 22, [p. 317, 318.] where *κραββατιον* occurs. These have been anticipated by Schwarzzius and by Georgi, Hierocrit. p. 127. I add from Arrian, Epictet. lib. i. cap. 24, p. 145.—ως τον ΚΡΑΒΒΑΤΟΝ εν πανδοχειω. Αν εν ο πανδοχειω αποθανη, απολιπη σε τως ΚΡΑΒΒΑΤΟΤΣ;—as a bed at an inn. If then the landlord dies, will he leave you the beds? Consult also Heupelius." Thus Kypke. Comp. Wetstein on Mark.

ΚΡΑΖΩ, from the Chald. ܕܪܐ *to cry aloud, proclaim.*

To cry, cry out or aloud, exclaim. See Mat. viii. 29. ix. 27. xiv. 26. Acts vii. 57. Gal. iv. 6. (comp. Rom. viii. 15.) Luke

xix. 40. (comp. Hab. ii. 11.) Jam. v. 4. (comp. Gen. iv. 10.)

Κραιπαλη, ης, η, from *κρα* the head (an abbreviation of *καρηνον*, which see under Κρανιον), and *παλλω* to agitate.

1. Properly, *A head-ache, a shooting pain, or confusion, of head*, arising from intemperance in wine or strong liquors. See Hefychius, Κραιπαλη, η απο χθιζης μεθης κεφαλαλγια. Κραιπαλη denotes the head-ache occasioned by yesterday's drunkenness."

II. *Surfeiting, excessive or intemperate drinking or eating.* occ. Luke xxi. 34. See Wetstein.

The LXX have used the V. *κραπαλαω* in the sense of *being drunk*, for the Heb. ܕܪܐ, Isa. xxix. 9; and for the Heb. ܕܪܐܐ *to exult, be agitated*, Pf. lxxviii. 65. Κρανιον, ε, το, from *κρανον* the head, which from *καρηνον* the same, but properly the top or summit, as it is applied in Homer to cities, Il. ii. lin. 117. Il. ix. lin. 24; and to mountains, Il. i. lin. 44. Il. ii. lin. 167, & al. and this, I apprehend, from the Heb. ܕܪܐ *a horn*.

A skull. occ. Mat. xxvii. 33. Mark xv. 22. John xix. 17. Hence used by St. Luke as the name of the place where Christ was crucified, and commonly called in English *Calvary*, from the Latin *calvaria* a skull. occ. Luke xxiii. 33. Comp. Γολγοθα.

Κρασπεδον, ε, το, so called, q. *κρεμαμενον* εις πεδον, *banging down to the ground.*

A tassel or tuft of the garment which the Jews in general, and our Blessed Lord in particular (see Mat. ix. 20. xiv. 36. Mark vi. 56. Luke viii. 44.), wore in obedience to the Mosaic law, Num. xv. 38. Deut. xxii. 12; and which the Scribes and Pharisees affected to have remarkably large, as badges of extraordinary piety, and of uncommon obedience to the divine commandment, Mat. xxiii. 5. See Campbell on Mat. ix. 20.

The above cited are all the passages of the N. T. wherein the word occurs.

In the LXX it answers not only to the Heb. ܕܪܐ *the border, extremity*, Deut. xxii. 12. Zech. viii. 23, but also to ܕܪܐ *the flower-like tuft* which the Jews were commanded to wear on the borders of their garments, Num. xv. 38, 39. These flowers were a very proper and striking emblem of the *eradiation* or *emission* of light;

* See Heb. and Eng. Lexicon in ܕܪܐ XIV. and ܕܪܐ.

† But Spyridon, in his zeal, forgot that our Saviour did not speak Greek.

*light**; and upon them they were commanded to put, Num. xv. 38, a *complicated lace*, כְּחֹלֶם, of *blue or sky-colour*, an emblem of the *Spirit*, taken from it's *azure appearance* at the extremity of the system. Was not the command, therefore, for their wearing such *flowers* on the borders of their garments, teaching them, in *symbolical language*, that they were to consider themselves as *clothed* with the *Sun or Light of Righteousness* (see Isa. lxi. 10. Mal. iv. 2. Rev. iii. 18. xii. 1.); as having *put on Christ the divine light* (see Rom. xiii. 14. Gal. iii. 27.); and that, therefore, they should *walk as children of light*, Eph. v. 8, putting on the *New Man*, which after God is created in righteousness and true holiness, Eph. iv. 24; that they should *walk in the spirit*, Gal. v. 16, 25, being adorned with the *complicated graces* (see Gal. v. 22, 23.) of which he is the Author to Believers? Comp. Num. xv. 39, 40.

Κραταίος, α, ον, from κρατος strength.

Strong, mighty, powerful. occ. 1 Pet. v. 6.

Κραταίω, ω, from κραταίος.

To strengthen, make strong. Κραταίωσαι, εμαι, pass. To be strengthened, to be or grow strong. occ. Luke i. 80. ii. 40. 1 Cor. xvi. 13. Eph. iii. 16.

Κρατεω, ω, from κρατος strength.

I. To lay strong or fast hold on, to hold fast. Mat. xxvi. 48, 50. Mark xiv. 44, 46. Acts iii. 11, where Kypke cites from Achilles Tattius, lib. v. p. 309. Ἡ μὲν ἐπὶ χειρὶ με ΚΡΑΤΕΙΝ ἐκεῖ κοιμηθῆσθαι μὲνον. She endeavoured to retain me, to sleep there."

II. To hold fast, hold, detain. Acts ii. 24.

III. To hold fast, maintain, retain. Mark vii. 3, 4, 8. 2 Thess. ii. 15. Heb. iv. 14. Rev. ii. 13, 14, 15, 25.

IV. To lay bold on or take. In this sense it is construed either with a genitive, as Mat. ix. 25. Mark i. 31. Luke viii. 54; or with an accusative, Mat. xii. 11. xiv. 3. xxii. 6. xxvi. 4. Comp. Mark ix. 10, and Doddridge there.

V. To hold, as in the hand. Rev. ii. 1.

VI. To obtain. Acts xxvii. 13. Polybius, as cited by Rabbelius, several times uses κατακρατεῖν τῆς προθέσεως for obtaining one's purpose; but Wetstein produces the

very phrase, ΕΚΡΑΤΗΣΑΜΕΝ ΤΗΣ ΠΡΟΘΕΣΕΩΣ, from Galen. Comp. Heb. vi. 18, on which latter text Rabbelius says, that κρατῆσαι τινος means compotem alicujus rei fieri, eā potiri, to become possessed of any thing, to obtain it; and cites Acts xxvii. 13, and several passages from Herodotus, Polybius, and Arrian, where the phrase is thus used.

VII. To hold, restrain. Luke xxiv. 16, where see Kypke.

VIII. To retain, not to remit, as sins. John xx. 23.

Κρατῖος, η, ον, Superlative of κρατος strong, mighty, powerful (used by Homer, Il. xvi. lin. 181. Il. xxiv. lin. 345. Odys. v. lin. 49, 148.), which from κρατος strength.

Most strong or powerful. In the N. T. it is used only as a title of respect or dignity, Most excellent. occ. Luke i. 3, (where see Campbell.) Acts xxiii. 26. xxiv. 3. xxvi. 25.

Κρατος, εος, ες, το, most probably from κραας, ατος, το, a horn, which is also an emblem and symbolical name of strength. See under Κερας.

Strength, power. Eph. i. 19, & al.

Εν τῷ κρατει τῆς ισχυρος. Eph. vi. 10. The like phrase occurs in the LXX of Isa. xl. 26, for the Heb. כֹּחַ אֱמִצִּי. Comp. Job xxi. 23. Dan. iv. 30, or 27.

Κατακρατος, Acts xix. 20, According to strength or power, i. e. powerfully, mightily. This phrase is used in the best Greek writers. See Wetstein and Kypke.

Ποιεῖν κρατος, Luke i. 51, To exert strength, to perform a mighty act, or perhaps to gain the victory, as κρατος is often used in the profane writers.

Heb. ii. 14. Τον το κρατος εχοντα τῷ θανάτῳ, τετεστι τον Διαβολον, Him who had the power of death, that is, the Devil. For (as saith the Book of Wisdom, ch. ii. 23, 24.) through envy of the Devil came death into the world. Comp. John viii. 44. In Heb. ii. 14, "τον εχοντα is the participle of the imperfect, and is rightly rendered him who had the power of death. For the Apostle's meaning is that the Devil, at the beginning of the world, had the power of bringing death on all mankind, by tempting their first parents to sin. Hence he is called a murderer from the beginning—and a liar and

* See Heb. and Eng. Lexicon in γρ I. II. V.

and the father of it, John viii. 44.—It is observable that the power of death ascribed to the Devil is called κρατος, and not εξουσια, because he had no right to it. It was a power usurped by guile. All the baneful effects of this power, Christ at the resurrection will remove, at least so far as they relate to the righteous." *Mac-knight*. Comp. the Rev. William Jones's excellent *Lectures on the Figurative Language of Scripture*, p. 450. In the profane writers, Το κρατος εχειν τι-νος, is often used for having political power or authority over. Thus *Herodotus*, lib. iii. cap. 69. ΤΟ ΠΕΡΕΞΩΝ ΚΡΑΤΟΣ ΕΧΟΝΤΑ, *Having the command of or supreme authority over the Persians*. Ib. cap. 142. ΤΗΣ δε ΣΑΜΟΥ Μαινανδριος—ΕΙΧΕ ΤΟ ΚΡΑΤΟΣ. *Meandrius had the government of Samos*. See more instances in *Rapbelius* and *Wetstein*.

Κραυαζω, from κραυη.

To cry, cry out. Mat. xii. 19. xv. 22. John xi. 43, & al.

Κραυη, ης, η, from κρααα perf. mid. of κραω to cry out.

I. A cry, or crying out. occ. Mat. xxv. 6. Rev. xiv. 18.—from sorrow or pain. occ. Heb. v. 7. Rev. xxi. 4.

II. A clamour. occ. Acts xxiii. 9. Eph. iv. 31.

Κρεας, εατος, Ion. εαος, att. εως, as it were from κειω to cut, says *Mintert*; but it may perhaps be better deduced immediately from the Heb. כרת to cut, which is particularly applied to cutting up meat in a banquet, a sense in which I do not find that the Greek κειω is ever applied.

Flesh, flesh-meat. It seems properly to denote flesh as used for food, which is it's most common sense in the profane writers, particularly *Homer*, as also in the LXX. occ. Rom. xiv. 21. 1 Cor. viii. 31.

Κρεισσων, ονος, ο και η, και το κρεισσων, from κρεισων.

Better. occ. 1 Cor. vii. 9, 38. Phil. i. 23.

Κρειστων, ονος, ο και η, και το κρειστων. An irregular comparative from κρατος strong (which see under Κρατισος), q. κραιων.

I. Stronger, more powerful, superiour, or better in strength. Comp. Heb. i. 4. Thus frequently used in the profane writers.

II. Better, more excellent. 1 Cor. xi. 17. xii. 31, & al.

III. Better, more profitable. 2 Pet. ii. 21.

IV. Better, more favourable. Heb. xii. 24. ΚΡΕΜΑΩ, ω, and ΚΡΕΜΑΜΑΙ, Mid. of obsol. ΚΡΕΜΗΜΙ. This V. is perhaps compounded of the Heb. כ as if, as it were, and הרי to elevate, lift up.

I. To bang, suspend. occ. Mat. xviii. 6. Acts xxviii. 4.

II. To bang, as upon a cross, to crucify. occ. Luke xxiii. 39. Acts v. 30. x. 39. Gal.

iii. 13. Bp. Pearson on the Creed, art. iv. observes, that both *Diodorus Siculus* and *Arrian* use κρεμαν in like manner for crucifying; and so doth *Josephus*, De Bel. lib. vii. cap. 6. § 4. The phrase κρεμασαι επι ξυλας is *hellenistical*, and used by the LXX, Gen. xl. 19. Deut. xxi. 22, 23, & al. for the Heb. מית על עץ.

III. Κρεμασθαι εν—Mat. xxii. 40, signifies either to bang in, i. e. contained in, or to bang, depend, upon. The former interpretation is embraced by *Whitty*, who says the expression "is a metaphor taken from the custom mentioned by *Tertullian*, of banging up their laws in a public place to be seen of all men; and it imports, that in the precepts here mentioned is *compendiously* contained all that the Law and the Prophets do require in reference to our duty to God and man." Others, however, think that the expression κρεμασθαι εν denotes to bang or depend upon, agreeably to the Latin idiom. *Cassander* and *Grotius*, to whom we may add our Eng. Translators, were of this latter opinion, to which *Stockius* subscribes, and cites the similar Latin phrase, pendere in, from *Cicero's* Oration against *Piso*, § 41, edit. *Olivet*: "An tu mihi—dicere audes (non) in tabellis paucorum judicum, sed in sententiis omnium civium famam nostram fortunamque pendere? Dareft thou object to me, that our fame and fortune depend not on the tablets of a few judges, but on the opinions of all our fellow-citizens?" *Stockius* further observes, that no passage similar to that of St. Matthew hath ever yet been produced from any Greek author; and in this I think he is right: For I cannot apprehend that the phrase απασθαι EK to bang from, which is used by *Plato*, *Plutarch*, and *Iamblicus* (see *Elfner*, *Wolfius*, and *Wetstein*), for depending upon, is parallel to κρεμασθαι EN. And in *Arrian*, *Epictet*, lib.

lib. ii. cap. 16. p. 215, edit. *Cantab.* ΚΡΕΜΑΣΘΑΙ ΕΚ, not—ΕΝ, is used for *depending upon*. On the whole, without presuming to dictate, I must confess myself most inclined to the latter interpretation.

Κρημνος, ν, δ, q. κρημαμενος *banging*. So *Ovid*, *Metam.* lib. xiii. lin. 525,

Imminet æquoribus scopulus.—

A cliff o'er-bangs the deep.

A steep place, a precipice banging over the ground below. *Homer* generally uses it for *the bank of a river*, as *Il.* xxi. lin. 175, 200, 234, 244, which is frequently undermined, and *bangs over* the water. So the Poet describes the Trojans, when pursued by *Achilles*, as *biding themselves under the banks of the river Xanthus*, *Il.* xxi. lin. 26, Πρωσσον ὑπο ΚΡΗΜΝΟΥΣ. occ. *Mat.* viii. 32. *Mark* v. 13. *Luke* viii. 33.

Κριθη, ης, η.

Barley, so called from κρινω to *separate*, because the grains of this corn grow *separate* from each other in the ears. occ. *Rev.* vi. 6.

Κριθις, ης, ον, from κριθη.

Made of barley, barley. occ. *John* vi. 9, 13.

Κριμα, αλος, το, from κρινω to *judge*.

I. *A solemn judgement, judicial trial.* *Acts* xxiv. 25. *Heb.* vi. 2.—*a judicial sentence.* *Rom.* ii. 2, 3. *Comp.* *Rom.* v. 16.

II. *A private judgement, or pronouncing a private sentence, or opinion.* *Mat.* vii. 2.

III. *A being adjudged or sentenced to punishment, condemnation, damnation.* *Mat.* xxiii. 14. *Luke* xxiii. 40. xxiv. 20. *Rom.* iii. 8. xiii. 2, & al.

IV. *The execution of judgement, punishment.* *Mat.* xxiii. 14. *Mark* xii. 40. *Jam.* iii. 1. *1 Cor.* xi. 29, see the three following verses.

V. *A judicial or legal contest, a law-suit.* occ. *1 Cor.* vi. 7.

VI. *Judicial authority, power of judging.* *Rev.* xx. 4.

ΚΡΙΝΟΝ, ος, το.

A lily, a well-known species of *flower*. *Mintert* derives it from κρινω to *separate*, because it's leaves are *separate* or *distinct* from each other: But how is this circumstance more peculiar to the *lily* than

to many other kinds of flowers? I would, therefore, rather deduce it immediately from the Heb. קרן, as denoting the *light* which these flowers reflect in such a strong and lively manner, *that even Solomon in all his glory was not arrayed like one of these*. So the *lily* is called in Heb. שושן and שושנה, from (שש) it's *six* leaves; or rather from (שוש) it's *void* colour or whiteness *. occ. *Mat.* vi. 28. *Luke* xii. 27.

ΚΡΙΝΩ, from the Heb. קרן † denoting the *light*, according to that of the Apostle, *Eph.* v. 13, *All things that are reprov'd are made manifest by the light, for whatsoever doth make manifest is light.* *Comp.* *John* iii. 20, 21.

I. *To judge, try, in a solemn or judicial manner.* Spoken of men, *John* xviii. 31. *Acts* xxiv. 6.—of God, *Acts* xvii. 31. *Rom.* iii. 6.—of Christ, God-man, *2 Tim.* iv. 1. *Comp.* *Luke* xix. 22.

II. With an Accusative, *To judge, regulate, rule.* This seems an *hellenistical* sense of the V. in which the LXX use it for the Heb. דן, as in *Gen.* xlix. 16, *Dan.* דן, κρινει shall judge his people as one of the sceptre-bearers of Israel. So in *Mat.* xix. 28. *Luke* xxii. 30, the promise to the Apostles of sitting on thrones and judging the twelve tribes of Israel imports their being intrusted by Christ with the government and regulation of the whole Christian Church, the true Israel of God. *Comp.* Παλιγγενεσια.

III. *To judge, pass sentence, or give one's opinion in a private manner.* *Mat.* vii. 1, 2. *Luke* vi. 37. *John* viii. 15.

IV. *To judge, discern, form a mental judgement or opinion.* *Luke* xii. 57. *John* vii. 24. *Acts* iv. 19. *1 Cor.* x. 15. xi. 13.

V. *To judge, think, esteem.* *Acts* xvi. 15. xxvi. 8. *Comp.* *Acts* xiii. 46. *1 Cor.* iv. 5. *Rom.* xiv. 5, in which last text κρινειν denotes preferring one to another. (See *Rapheilius*.) So in *Xenophon*, *Memor. Socrat.* lib. iv. cap. 4. § 16, where *Socrates*, having observed that it was a law among all the States of Greece, that the citizens should swear ὁμοθυμαδον to

* See *Heb.* and *Eng.* Lexicon under *ww*.

† Whence also the Latin *cerno* to discern, see; which the learned reader needs not be informed was anciently pronounced *kerno*. See *Littleton's* and *Ainsworth's* Dictionaries on the Letter C.

agree, he adds, "I suppose this is done *εχ' ὅπως τὰς αὐτὰς χορὰς ΚΡΙΝΩΣΙΝ* οἱ πολῖται, not that the citizens should prefer the same dances, nor that they should commend, *ἐπαινωσιν*, the same musicians, nor that they should choose, *αἰρωνῆναι*, the same poets, &c." Thus also Menander, p. 230, lin. 245, edit. Cleric.

Δύ' εὐθ' ἂν ΚΡΙΝΑΙ τὸν γαμεῖν μετὰλλὰ δὴ,
ἦτοι ἀπορρήν οἶψιν, ἢ χρῆσον τροπον.

"There are two things of which he who means to marry must choose or prefer (one), either a pleasing countenance, or good morals,"

VI. *To judge proper, determine.* Acts xv. 19. xvi. 4. xx. 16. xxi. 25. xxv. 25, & al. *Κεκρίκα*, I have decided or determined. 1 Cor. v. 3. It implies a *fixt* resolution or determination, and is thus used in the profane writers, especially, several times by Arrian, Epictet. II. cap. 15. See Wetstein.

VII. *To adjudge to punishment, condemn.* John iii. 17, 18. vii. 51. Acts xiii. 27, & al.

VIII. *To furnish matter or occasion for condemnation, to condemn in this sense.* Rom. ii. 27. Comp. *Κατακρίνω* II.

IX. *Κρινομαι*, Pass. *To be judged, i. e. to be brought or called into judgement, to be called in question, in jus vocari.* Acts xxiii. 6. xxiv. 21. xxvi. 6. *Κρινομαι* is used in the same sense both by Lyfias and Demosthenes. See Wetstein on Acts xxiii. 6.

X. *Κρινομαι*, Mid. and Pass. *To be judged, i. e. to enter into a judicial contest with, to implead, sue.* 1 Cor. vi. 1. With a Dative following, occ. Mat. v. 40;—with the Preposition *μετὰ* with, occ. 1 Cor. vi. 6.

XI. *Κρινεσθαι εν*, *To be judged by.* occ. 1 Cor. vi. 2. This phrase is by no means merely hebraical or hellenistical, but is often used in the Greek writers, as may be seen in Wetstein.

Κρισις, 105, att. *εως, η*, from *κρίσις* 2 perf. perf. pass. of *κρίνω* to judge.

I. *Judgement.* John v. 22, 30. vii. 24. viii. 16. Comp. John xvi. 11. Spoken of the final judgement. Mat. xii. 36, 41, 42, & al. freq.

Κρίσιν ποιεῖν, *To pass judgement or sentence.* John v. 27. Jude ver. 15. This

expression is thus applied in the best Greek writers. See Rabbelius, Wetstein and Kypke on Mat. and Macknight on Jude.

Κρισις βλασφημος or βλασφημιας, *A reproachful or railing judgement or sentence.* occ. 2 Pet. ii. 11. Jude ver. 9. See Wolfius and Macknight.

II. *Judgement, justice.* occ. Mat. xxiii. 23. Comp. Mat. xii. 20.

III. *Judgement of condemnation, condemnation, damnation.* Mark iii. 29. John v. 24, 29. It also implies the punishment consequent on condemnation. Mat. xxiii. 33.

IV. *The cause or ground of condemnation or punishment.* John iii. 19.

V. *A particular court of justice among the Jews consisting of twenty-three men; which, before the Roman government was established in Judea, had the power of life and death, so far as it's jurisdiction extended, and punished criminals by strangling or beheading.* occ. Mat. v. 21, 22. The learned reader may do well to consult on this subject Raym. Martin, Pugio Fid. pt. ii. cap. 4, § 4, and Voisin's Notes.

Κρίτηριον, 8, 10, from *κρίσις* 3 perf. perf. pass. of *κρίνω* to judge.

I. *Judgement, the act or authority of judging or determining.* occ. 1 Cor. vi. 2. So Lucian, Bis Accusat. tom. ii. p. 331. Οὐδεν ἡγήσαι ΚΡΙΤΗΡΙΟΝ ἀληθές εἶναι. He thinks no judgement is true.

II. *A judicial contest or controversy, a lawsuit.* occ. 1 Cor. vi. 4.

III. *A judgement-seat, a tribunal, a court of judicature.* occ. Jam. ii. 6. In this sense it is used not only by the LXX, Jud. v. 10, for the Heb. *דִּין*, (comp. Theodotion in Dan. vii. 10, 26,) but also commonly by the Greek writers, particularly by Diodorus Siculus and Polybius. See Wetstein.

Κρίτης, 8, 6, from *κρίνω* to judge. *A judge.* See Mat. v. 25. xii. 27. Luke xviii. 2. Acts x. 42. xiii. 20.

Κρίτικός, 7, 0, from *κρίνω* to judge, discern. *Able to discern, a discernner.* occ. Heb. iv. 12.

ΚΡΟΤΩ. Eustatbius thinks it formed by an onomatopœia from the sound; others derive it from *κρεας* a born, q. *κρεω* to strike with the born. I know not whether it

it may not be more probably deduced from the Heb. *מִתַּק* to meet.

To knock, as at a door, of which only it is spoken in the N. T. Luke xiii. 25. Acts xii. 13, & al. In this sense it is applied also by the Greek writers, *Xenophon*, *Plato*, and others. See *Wetstein* on Mat. vii. 7.

Κρυπτός, η, ὄν, from *κρυπνῶ*.

Hidden, secret. See Mat. vi. 4, 6. x. 26. Rom. ii. 29, where comp. Pf. li. 6, or 8. 1 Pet. iii. 4. *Κρυπτή*, ης, ἡ, fem. agreeing with *χωρά* place understood, but used as a N. substantive for a *subterranean place, or vault*, "Crypta, testudo subterranea, locus abditus et cameratus." *Hederic's Lexic.* edit. *Morell* 1766. occ. Luke xi. 33.

ΚΡΥΠΤΩ, by transposition, from *כָּפַר* to cover, or from *קָבַר* to bury, see Mat. xiii. 35, 44. *Herodotus* uses γῆν *ΚΡΥΠΤΕΙΝ* biding in the earth, for burying. lib. i. cap. 140.

I. To hide, conceal. Mat. v. 14. Luke xviii. 34. xix. 42. John viii. 59. xix. 38. So Mat. xiii. 44, *ἐκρύψε* concealed, said nothing of it, "concealeth the discovery." *Campbell*.

II. To lay up, reserve. Col. iii. 3. (Comp. ch. i. 5. 2 Tim. iv. 8.) Rev. ii. 17, *φαγεῖν ἀπὸ τοῦ μάννα τοῦ κεκρυμμένου*, to eat of the hidden manna, or rather, of the manna laid up, i. e. to partake of that spiritual support to life eternal, which is derived from Christ, now laid up, reconditus, in heaven (comp. Col. iii. 3. in Greek), and which was typified by the manna laid up in a golden vessel in the Holy of Holies of the Tabernacle. Comp. Exod. xvi. 33, 34. Heb. ix. 4, and see *Vitranga* and *Johnston* on Rev.

Κρυφαλλίζω, from *κρυφαλλος*.

To shine like crystal. occ. Rev. xxi. 11.

Κρυφαλλος, ος, ὁ, from *κρυος* (which from Heb. *קָרָה*) cold, and *σελλαμαί* to con-
crete.

I. Ice, water concreted by cold. Thus frequently used in the profane writers, and in the LXX, Job vi. 16. Pf. cxlviii. 8, in *Wisd.* xvi. 22, and *Ecclus.* xliii. 20, or 24.

II. Crystal, so called from it's resemblance to ice. occ. Rev. iv. 6. xxii. 1. So the Heb. *קָרָה* signifies both ice and crystal, and *κρυφαλλος* in the LXX an-

swers to that word in the former sense, Job vi. 16, and in the latter, Ezek. i. 22.

Κρυφή. It seems properly the dative fem. of *κρυφός* secret, from *κρυπνῶ* to hide, and is used adverbially for *ἐν κρυφῇ χωρᾷ* in a secret place.

In secret, in private. occ. Eph. v. 12, where the Apostle probably alludes to the abominable impurities secretly practised by the Heathen in their religious mysteries. See *Whitby's* and *Doddridge's* Note, and *Leland's* Advantage and Necessity of the Christian Revelation, pt. i. ch. 8, and 9. p. 194, &c. p. 223, &c. vol. i. 8vo.

The LXX use *ἐν κρυφῇ* in the same sense, Pf. cxxxix. 15. Isa. xlv. 19. xlviii. 16.

ΚΤΑΟΜΑΙ, *κτῶμαι*, perhaps from the Heb. *קָנָה*, the infinitive of *קָנָה* to hold, possess, acquire (dropping the *י*), to which the V. *κταομαι* generally answers in the LXX.

I. To acquire, prepare, provide. occ. Mat. x. 9.

II. To acquire by money or a price, to purchase with money. occ. Acts viii. 20. xxii. 28. i. 18, *ἐκλήσατο* purchased, i. e. was the occasion of purchasing (comp. Mat. xxvii. 3, &c.); and observe, that verbs are often thus used in scripture. See *Wolfius*, *Doddridge*, and *Glassius*, *Phil. Sacr.* lib. iii. tract. 3. cap. 10.

III. To possess. occ. Luke xviii. 12. Comp. 1 Thess. iv. 4. Luke xxi. 19, where *Ραββελίος* shews, that *ανακτασθαι τὰς ψυχὰς* is used by the Greek writers, particularly *Polybius*, for refreshing or recovering the souls of men spent with fatigue, and thence interprets *κλήσασθε τὰς ψυχὰς ὑμῶν* in St. Luke by keep, possess, or keep in possession (as it were) of your souls. But *Campbell* (whom see) renders the words *Εν τῇ*, &c. Save yourselves by your perseverance, making them parallel to Mat. x. 22. *Kypke* concurs with those interpreters who assert that these words signify the same as Mat. xxiv. 13. Mark xiii. 13, and thinks that *κλήσασθε* is here equivalent to the fut. *κλήσεσθε* ye shall preserve, which is indeed the reading of the *Alexandrian* and three other MSS, and favoured by the ancient Syriac and Vulgate versions. To shew that the phrase *κλήσασθαι τὰς ψυχὰς* is not an *hebraism*, *Kypke* cites from *Lyfias*, ΤΑΣ
ΨΥΧΑΣ

ΨΥΧΑΣ ἀλλοτρίας ΚΕΚΤΗΣΘΑΙ to preserve the lives of others."

Κτήμα, αἶος, το, from ἐκτεῖναι or κεκτεῖναι perf. of κταομαι.

I. A possession. occ. Mat. xix. 22. Mark x. 22.

II. Particularly, An immoveable possession, an estate in land. occ. Mat. xix. 22. Mark x. 22. Acts v. 1. (comp. ver. 8.) Acts ii. 45, and see Wetstein on Mat. xix. 22.

Κτήνος, εὖς, εἰς, το, from κταομαι to possess, just as the Heb. נֶחֱמַן, to which κτήνος generally answers in the LXX, is used for cattle, from the V. נָחַן to possess.

I. A beast of burden occ. Luke x. 34. Acts xxiii. 24.

II. Κτήνεια, η, τα, Cattle, beasts for slaughter. occ. 1 Cor. xv. 39. Rev. xviii. 13.

Κτήτωρ, ορος, ὁ, from κεκτεῖναι 3 perf. perf. of κταομαι.

A possessor. occ. Acts iv. 34.

ΚΤΙΖΩ, either from κτᾶω — ομαι to possess, or immediately from Heb. בָּנָה the infin. of בָּנָה to possess, acquire, get, (dropping the נ) to which verb κτιζω answers in the LXX of Gen. xiv. 19, 21. Prov. viii. 22. Jer. xxxii. 15.

In Homer it signifies to found a city or habitable place (see II. xx. lin. 216. Odyss. xi. lin. 262.); but in the N. T.

I. To create, produce from nothing. Mark xiii. 19. Col. i. 16. Rev. iv. 11. This is a merely *besseignifical* sense of the word, in which it is frequently used by the LXX for the Heb. בָּרָא. As few, if any, of the *Heathen Greeks had any notion of creation, properly so called, so had they no word to express it.

* "There was among the Heathen Natural Philosophers a great variety of opinions about the origin of the world, and the nature of the element or elements of which they pretended particular bodies to have been formed. Some maintained that water was the principle of all things, others gave that pre-eminence to the air, others to the fire, others to homogeneal parts, &c. but they all agreed in this, that the matter of the world was unproduced: They never disputed among themselves upon the question, Whether any thing was made out of nothing? They all agreed that it was impossible." Bayle's Dictionary, under the article EPICURUS, Note R. See also Dr. Ellis's excellent Enquiry, Whence cometh Wisdom, &c. ? Append. p. 76, 77; Leland's Advantage and Necessity of the Christian Revelation, part i. ch. 13, p. 278, &c. vol. i. 8vo; Encyclopædia Britannica, in CREATION, and in METAPHYSICS, No. 264.

II. To form out of pre-existent matter. 1 Cor. xi. 9. It is thus applied by the LXX for the Heb. בָּרָא, Deut. iv. 32. Comp. Gen. i. 27. v. 1, 2, in the Heb.

III. To make, compose. Eph. ii. 15.

IV. To create and form, in a spiritual sense. It denotes spiritual regeneration and renewal. Eph. ii. 10. iv. 24.

Κτίσις, ιος, att. εως, ἡ, from κτιζω.

I. A creation, production from nothing. Mark xiii. 19. Rom. i. 20. 2 Pet. iii. 4. Rev. iii. 14. Comp. Col. i. 15.

II. Formation, structure. occ. Heb. ix. 11.

III. A creature. Heb. iv. 13.

IV. A human creature, or the rational creation. Mark xvi. 15. (comp. Mat. xxviii. 19. Luke xxiv. 47.) Col. i. 23. comp. Rom. viii. 22; where see Macknight.

V. It denotes spiritual regeneration and renovation. 2 Cor. v. 17. Gal. vi. 15. Comp. Κτιζω IV.

VI. Ανθρωπινῃ κτίσει, 1 Pet. ii. 13, is in our Translation rendered ordinance of man, so Martin's French, établissement humain, and is supposed to refer only to the magistrates immediately afterwards mentioned †, and to their being invested with political power, which investiture must, in all ordinary cases at least, be performed by, as well as to, men, though the authority of the persons thus invested, as binding the conscience, is from God. Comp. Rom. xiii. 1, 2. But perhaps πασῇ ἀνθρωπινῇ κτίσει in 1 Pet. ii. 13, might be more justly translated, to every human creature, as πασῇ τῇ κτίσει, without ἀνθρωπινῇ, signifies Mark xvi. 15. Col. i. 23. comp. Rom. viii. 19, 22; and so the ancient Syriac version renders the words in St. Peter by לְכָלֵּהוֹן בְּנֵי אָדָמָה to all the sons of men. And on this interpretation the sense of St. Peter's injunction will be, Submit yourselves to every human creature, according to your respective relations to them. He begins with that of subjects to kings and governors, to whom he particularly enforces obedience, because the Jewish converts to Christianity were by the Heathen suspected, and even accused of being, (comp. ver. 12,) and perhaps were some-

† Just as the Romans say create consulem, to create a consul; create regem, to create a king. Phædrus, lib. i. fab. 30. Livy, lib. i. cap. 35.

times really, inclined to rebellious principles. At ver. 18, he enjoins the submission of servants to their masters, and having largely insisted on this relative duty, he comes, at ch. iii. 1, to that of wives to their husbands; and, ch. v. 5, lays down this general rule, *Yea, all of you be subject one to another*, which nearly corresponds with the command in ch. ii. 13.

Κτισμα, ατος, το, from κτισμαι perf. pass. of κτιζω.

A creature. occ. 1 Tim. iv. 4. Jam. i. 18. Rev. v. 13. viii. 9.

Κτισης, s, ο, from κτιζω.

A creator. occ. 1 Pet. iv. 19.

Κυβεια, ας, η, from κυβευω to play at dice, so to cheat, deceive, (thus Arrian, Epictet. ii. 19. Τι—τες αλλος KYBETETE; why do ye cheat others?) from κυβος a cube or die, which Eustathius derives from κυβω to bend or tend downwards, as dice are usually cast; but perhaps it may be better deduced from the Heb. כָּנָה to mark with a hole or dent, the η being dropt, as usual.

I. A playing at dice, so used by Athenæus in Wetstein on Eph. iv. 14.

II. Sleight, cheating, artifice, or dexterity, such as is frequently employed by gamblers with dice. So Theodoret on the place. Κυβειαν την πανουργιαν καλει, Πεποιηται δε απο τε κυβευειν το ονομα Ιδιον δε των κυβευοντων το τηδε κακεισε μεταφερειν τας ψηφους, και πανουργως τλο ποιεειν. The Apostle calls craft κυβεια, which is a N. formed from κυβευω to play at dice: Now gamblers of this sort use to move the dice to and fro, and to do this craftily." occ. Eph. iv. 14, where see Elfner and Wetstein.

Κυβερνησις, ιος, att. εως, η, from κυβερνω to govern, which from Heb. גָּבַר to be strong; whence as Ns גַּבִּיר a master, גַּבִּרִית a mistress; whence also the Latin gubernō, &c. French gouverner, and Eng. govern, &c.

Government, direction. occ. 1 Cor. xii. 28; where Theophylact explains κυβερνησις by το κυβερναν, ητοι οικονομειν τα των αδελφων, governing or managing the affairs of the brethren."

Κυβερνητης, s, ο, from κυβερνω, which see under Κυβερνησις.

The steersman, pilot, or master of a ship.

"Κυβερνητης the master or pilot had the care of the ship, and government of the seamen therein, and fate at the stern to steer; all things were managed according to his direction: It was therefore necessary that he should have obtained an exact knowledge of the Art of Navigation, which was called κυβερνητική τέχνη." Τις γαρ εστιν εν νηι κυριος; Ο ΚΥΒΕΡΝΗΤΗΣ. Who is master in the ship? The pilot." Says Arrian, Epictet. lib. iii. cap. 26. occ. Acts xxvii. 11. Rev. xviii. 17.

This word is often used in the profane writers (see Wetstein on Acts), and in like manner the V. κυβερνω, and the Latin gubernō and gubernator, usually refer to the managing or steering of a ship.

Κυκλοθεν, Adv. from κυκλος a circle, with the syllabic adjectionθεν denoting from or at a place.

Around. It is joined with a Genitive. occ. Rev. iv. 3, 4. v. 11.—used absolutely. occ. Rev. iv. 8.

ΚΥΚΛΟΣ, s, ο, from the Heb. הָלַךְ something turning round, a wheel, η being softened into κ (as in κυκλω from הלך), and the former η dropt.

A circle. In the N. T. it is used only in the Dative case, adverbially, κυκλω, for εν κυκλω, round, round about, around. Mark iii. 34. vi. 6, & al. Της ΚΥΚΛΩι αγρες, Mark vi. 36. So Xenophon, τας ΚΥΚΛΩι χωρας; and Plutarch, τας ΚΥΚΛΩι πολεις. See more in Wetstein. ΚΥΚΛΩι τε θρονος, round about the throne, Rev. iv. 6. So Wetstein on Rev. v. 11, cites from Xenophon, ΚΥΚΛΩι τε στρατοπεδου, round about the camp."

Κυκλω, ω, from κυκλος.

To encircle, surround. occ. Luke xxi. 20. John x. 24. Acts xiv. 20. Heb. xi. 30. Rev. xx. 9.

Κυλισμα, ατος, το, from κεκυλισμαι perf. pass. of κυλιω.

A rolling, wallowing. occ. 2 Pet. ii. 22, where Kypke cites from Arrian, Epictet. lib. iv. cap. 11. p. 423, Απελθε, και ποιρω διαλεγε, εν ΕΝ ΒΟΡΒΟΡΩι μη ΚΤΑΙΗΤΑΙ. Go, and argue with a hog not to roll in the mire."

ΚΤΑΙΩ, from the Heb. הָלַךְ or הָלַךְ to roll, to

* Potter's Antiquities of Greece, vol. ii. b. 3. ch. 19.

which

which this verb, when used in the LXX, generally answers.

To roll. Κυλιόμαι, Pass. or Mid. To roll, *wallo'u*. occ. Mark ix. 20.

ΚΥΛΛΟΣ, η, ον, probably from the Heb. קָרַע *crooked, distorted*.

Having any, or even all, the limbs crooked, distorted, luxated, contracted. Thus Kypke on Mat. at large explains the word on the authority of Hippocrates, who even applies it to a *short or distorted ear*. occ. Mat. xv. 30, 31. xviii. 8. Mark ix. 43.

ΚΥΜΑ, αλος, το, from the Heb. קֶוֶם *to arise*; so the Eng. a *surge* is from the Latin *furgo to arise*.

A *wave, a billow*. See Mat. viii. 24. Jude ver. 13.

Κυμβαλον, ε, το, from κυμῶς *bollo'u*, which from *κεκυμμαι* perf. pass. of *κυπῶ to bend*. A *cymbal*, a concavo-convex plate of brass or other metal, the concave side of which, being struck against another plate of the same kind, produces an acute, ringing, inharmonious sound. occ. 1 Cor. xiii. 1, where see Locke, Doddridge, Wetstein and Macknight.

The LXX use this word frequently for the Heb. מַעֲלֵה, and more rarely for מַעֲלֵה.

ΚΥΜΙΝΟΝ, ε, το.

Cumin, a kind of *herb*. It is plainly derived from the Heb. name כִּמְן, which is from the V. כִּמַּח *to be hot*, on account of the warm qualities of this plant. occ. Mat. xxiii. 23.

Κυνάριον, ε, το, a diminutive from κυων, *κυνος, a dog*.

A *cur, a whelp, catellus*. It is a term of greater contempt than *κυων*, and is thus applied by Arrian, Epiet. lib. ii. cap. 22. ΚΥΝΑΡΙΑ εδραποῖ εἶδες σαινοῖνα κ. τ. λ.; Did you never see *curs* wagging their tails, &c.?" Our blessed Lord, speaking as a Jew, applies this name to the *Heathen*, who might but too justly be so called on account of their many *impurities and abominations*. Comp. Κυνων II. and see Wetstein on Mat. occ. Mat. xv. 26, 27. Mark vii. 27, 28.

ΚΥΠΤΩ, from the Heb. קָפַח *to bend*.

To *bend, stoop down*. occ. Mark i. 7. John viii. 6, 8. So Theophrastus, Ethic. Char. cap. 24. ΚΑΤΟ ΚΕΚΥΦΩΣ, *Stooping downwards, or holding down his head*, and Lucian Amores, tom. i. p. 1060.

Κυρια, ας, η, from κυριος, a *lord*.

A *lady*. occ. 2 John ver. 1, 5.

Κυριακος, η, ον, from κυριος.

Of or relating to the Lord, the Lord's. occ. 1 Cor. xi. 20. (comp. Acts xx. 7.) Rev. i. 10. So Ignatius uses κυριακην for the Lord's day, Ad Magnes. § 9; and this is the usual name of Sunday with the subsequent Greek Fathers. The Saxon cypce, Scottish kirk, and our Eng. church, are from the same Greek word κυριακη, q. d. the Lord's house.

Κυριεω, from κυριος a lord, master.

To have or exercise rule or authority over, to rule over, q. d. to lord it over. Luke xxii. 25. Rom. vi. 9, & al.

ΚΥΡΙΟΣ, ε, ο. Plutarch informs us, that Kypos the name of Cyrus, who in the O. T. (Isa. xlv. 28. xlv. 1.) is called כּוֹרֶשׁ, did in Persic signify the Sun*. This name then seems an evident corruption of the Heb. הַשֶּׁם the Sun, i. e. the solar orb or fire; and as the Sun is manifestly the great ruler in material nature, and the idolaters of several nations accordingly worshipped him under the title of מֶלֶךְ the King, and מֶלֶךְ the Ruler, Lord, so from the same word הַשֶּׁם may, I think, be deduced the Greek κυριος authority, κυριος lord, and even the verb κυρεω to exist; for it was a heathen tenet, that the Sun was Self-existent. Thus, for instance, the Orphic Hymn, Εἰς Ἥλιον, lin. 3, calls him αὐτοφύης Self-born.

I. It imports property or possession, and is spoken of men.

A lord, master, in respect of a servant or slave. Eph. vi. 5, 9. Col. iii. 22, & al.

A master or owner of a vineyard, Mat. xxi. 40.—of a dog, Mat. xv. 27.—of an ass, Luke xix. 33, &c.

Applied by a wife to her husband, 1 Pet. iii. 6; where see Campbell's Prelim. Disfertat. p. 304, &c.

It is also a title of the Roman Emperour,

* Speaking of the name Kypos, or Cyrus, he observes, απο τῆς ἡλίου γενεσθαι φασι ΚΥΡΩΝ γὰρ καλεῖται Περσὺς τὸν ἭΛΙΟΝ. They say it is taken from the Sun; for the Persians called the Sun, Kypos." Plutarch in Artaxerx. tom. i. p. 1012, A. So, long before him Ctesias in Persic. Excerpt. cap. 48. Τιθεῖται τὸ ὄνομα αὐτοῦ ἀπὸ τοῦ ἭΛΙΟΥ ΚΥΡΩΝ. See Vindinga Observat. Sacr. lib. i. cap. 8. § 14.

† See Heb. and Eng. Lexicon under מֶלֶךְ II. and בעל III.

μειν, ἀπεχεσθαι βρωμάτων, forbidding to marry, (commanding) to abstain from meats; where a word contrary in sense to κωλύνω is to be supplied in the latter member of the sentence. Comp. 1 Tim. ii. 12. 1 Cor. vii. 19. xiv. 34. Rom. vi. 5. Luke v. 39, where see *Kypke*.

Instances of the like ellipsis are to be found in the best of the Roman writers. Thus, in the first Satire of *Horace*, quique every one is to be supplied in the third line, instead of nemo no one in the first. So *Cicero* De Fin. lib. ii. cap. 8. "Recte ergo is negat unquam bene cœnasse Gallonium; recte miserum. Therefore he (*Lælius*) justly denies that Gallonius ever supped well; and justly (*affirms*) that he was miserable." And *Grotius* cites from *Phædrus*, lib. iv. fab. 17, lin. 31, a phraseology very similar to that in 1 Tim. iv. 3, "Non veto dimitti, verum cruciari fame. I do not forbid them to be dismissed, but (I command them) to be tortured with hunger." Compare *Terence*, *Andria*, act. iii. scen. 5, lin. ult.

"Namque hocce tempus præcavere mihi me, haud te ulcisci finit.

For the time (*obliges*) me to take care of myself, and does not suffer me to punish thee." See *Madame Dacier's* Note. See more in *Pole Synopf.* where *Beza's* citation from *Homer*, Il. xii. lin. 267, 268, has a near relation to the present purpose;

ἄλλον μείλιχίσις, ἄλλον σέρεσις ἐπέεσσιν
ΝΕΙΚΕΟΝ. —

"One they encouraged (for some such word as ὤτρυνον, ἐκέλευον, or the like, says the learned *Damm*, is to be understood) with kind, another they reproved with harsh words." I add, that in the polished *Dionysius Halicarn.* we have an ellipsis resembling that of *Horace* above referred to. Μηδεὶς ὑπολαμβάνειω με αἰνοεῖν, ὅτι κ. γ. λ. — δε — ἀκρωσας μαθετω. Let no one suppose me ignorant that &c. — but let him hear and learn." De *Structura Orationis*, sect. xxvi. p. 246. edit. *Upton*. I conclude with an example from *Plato Apol. Socrat.* § 18. edit. *Forster*, Nun εν, ω Ἄνδρες Ἀθηναῖαι, ΠΟΛΛΟΥ ΔΕΩ ἐγω ὑπερ ἑμαυτῆ ἀπολογεῖσθαι — ἀλλ' ὑπερ ἱμῶν — Now there-

fore, O Athenians, I am far from apologizing on my own account, but (I apologize) for your sakes —"

ΚΩΜΗ, ης, ἡ, from the Heb. קוּמָה to arise. A town, a village. Mat. ix. 35. x. 11, & al. freq.

Κωμοπολις, ιος, att. εως, ἡ, from κωμη a village, and πολις a city.

A town. It seems properly to denote a larger kind of town, superiour to κωμη a village, though inferiour to πολις a city. occ. Mark i. 38, where see *Josephus* De Bel. lib. iii. cap. 3. § 2. cited by *Kypke*.

ΚΩΜΟΣ, ος, ὁ.

Comus, The God of Feasting and Revelling; for thus the word is sometimes used in the profane writers. This idol seems plainly of oriental origin, and to be no other than כּמּוֹשׁ *Chemosh*, the abomination of the *Moabites* and *Amorites*. See, inter al. Num. xxi. 29. Jud. xi. 19, 24, and Heb. and Eng. Lexicon under כּמּוֹשׁ.

Jerome on Isa. xv. 4, tells us, that in *Nabo* the idol *Chemosh* was worshipped, who by another name is called *Baal-Phégor*. But however this may be, there can be little doubt, but that part of the religious services performed to *Chemosh*, as to *Baal-Peor*, consisted in revelling and drunkenness, in obscenity and impurity of the grossest kinds.

II. Revelling, lascivious feasting with songs and musick. In this sense also the word is frequently used by the profane writers. According to *Hesychius*, Κωμοὶ ἀσελγῆ αὐμαῖα καὶ πορνικά, συμποσιακαὶ ὠδαί, lascivious and obscene ballads, drunken songs; or as *Theophylact*, τὰ τῶν μεθύοντων μεθ' ὅρων αὐμαῖα, the abusive songs of drunkards; and *Zonaras* explains the verb κωμαζειν by το μελα αὐλῶν καὶ κιθάρας, καὶ ὠδῶν, τὸν οἶνον πίνειν, drinking wine with the musick of flutes and of the harp, and with songs. See more in *Suicer Thesaur.* under *Κωμος*, and in *Wolffius* and *Wetstein* on Rom. xiii. 13, occ. Rom. xiii. 13. Gal. v. 21. 1 Pet. iv. 3.

In Wisd. xiv. 23, the idolaters are described as ἐμμανεῖς ΚΩΜΟΤΕ ἀγορεύς, making mad revellings; and 2 Mac. vi. 4, informs us, that, during the persecution of *Antiochus*, the Temple was filled

αῶντας καὶ ΚΩΜΩΝ with riot and revellings. See *Arnald* on *Wisd.*

From the oriental כממ, or immediately from the Greek V. κωμάζω to revel, is derived the Latin *comeffor* or *comiffor*, &c. of the same import.

ΚΩΝΩΨ, ωπος, δ, ῥ.

A gnat, a species of insect. occ. *Mat.* xxiii. 24. *Bochart* shews (vol. iii. 564,) from *Aristotle*, *Plutarch*, &c. that by κωνωψ is properly meant a kind of insect that is bred in the lees of wine, and that ever after lives on acids, avoiding sweets. *Mintert* derives the word from * κωνος a cone, and ωψ the face, on account of it's sharp or conical snout. Some perhaps may rather choose to deduce it from the Heb. כנף a wing, or from כן a kind of insect, and פ to fly, q. d. a winged or flying insect.

ΚΩΦΟΣ, η, ον, perhaps from the Heb. קפץ

* Which from the Heb. כנס to collect, for a cone is gradually contracted or collected, as it were, to a point.

† See *Exod.* viii. 16, 17, 18. *Pf.* cv. 31, and *Heb.* and *Eng.* *Lexicon* under כן VII.

to shut, to shut up, or from כסה to cover, overlay; for deafness often arises from obstructions.

I. Properly, Deaf, deprived of the sense of hearing. *Mat.* xi. 5. *Mark* vii. 37. *Luke* vii. 22. And because they who are naturally deaf are also dumb, (see *Mark* vii. 32.) Hence

II. Dumb, unable to speak. *Mat.* ix. 32, 33. xii. 22. xv. 31. *Luke* xi. 14.

The word seems to denote both deaf and dumb, *Luke* i. 22; and it is plain from *ver.* 62, that *Zacharias* had lost his hearing as well as his speech. See *Wolffius* and *Doddridge*.

III. Making dumb, occasioning dumbness. occ. *Mark* ix. 25. *Luke* xi. 14. *Comp.* *Mark* ix. 17. Many adjectives, both in Greek and Latin, are applied likewise in a transitive sense. So in *Homer*, *Il.* iii. lin. 246, Οἶνον ΕΥΦΡΟΝΑ, cheerful, is used instead of cheering, wine; in *Virgil*, *Georg.* ii. lin. 127, felicitis mali means the happy-making apple; and in *Juvenal*, *Sat.* xiii. lin. 27, divitis Nili is the enriching Nile.

Λ.

Α Α

Λ Α Γ

Λ, Lamda. The eleventh of the more modern Greek letters, but the twelfth of the ancient, whence in numbering, as ι denotes ten, and κ twenty, so the small λ denotes the third decad or thirty. In the old Cadméan alphabet it corresponded to the Hebrew or Phenician *Lamed* in name, order, and power; but it is not easy to say, whether it's form approaches nearer to the Hebrew or to the Phenician letter, though it certainly has a resemblance to both.

ΑΑ.

A particle used only in composition, and denoting intenseness, very much, exceed-

ingly, or the like; so it may not improbably be derived from the Heb. לזה to join, add.

Λαγγαγω, from the obsol. ληγω the same, which from the Heb. לקח to take, receive.

I. To obtain. occ. *Acts* i. 17. 2 *Pet.* i. 1. Thus it is used not only by the LXX, 1 *Sam.* xiv. 47, for the Heb. לבר to take; but likewise by *Homer*, *Odyss.* xx. lin. 282, Ισθν (μοιραγ namely) ως αὐτοί περ ΕΛΑΓΓΧΑΝΟΝ, a part of the banquet equal to what they themselves had gotten." On this occasion we can hardly suppose there was any drawing of lots.

II. To obtain by lot. occ. *Luke* i. 9. The Jewish

Jewish writers inform us in the *Mishna*, that the various offices of the several Priests and Levites in the daily service were determined by *lot*. See *Pole Synopf.* and *Wetstein* on the text.

III. *To cast lots.* occ. John xix. 24.

Λαθρα, Adv. from ληθω, Doric λαθω, *to lie hid*. See under Λανθανω.

Privately, secretly. occ. Mat. i. 19. ii. 7. John xi. 28. Acts xvi. 37.

In Mat. i. 19. *Wetstein*, whom see, explains λαθρα by *without acquainting the witnesses of his divorce from Mary, with the reason of it, namely her supposed adultery*.

In John xi. 28, *Markland*, in *Bowyer*, joins λαθρα with επασσα, that is, *whispering her*. So *Nonnus*.

Αιλαψ, απος, ἦ. The most probable derivation seems to be from λα or λαν *very much*, and λαπλω *to lick or LAP up*, as wolves do water in drinking (see *Homer*, II. xvi. lin. 161.) ; for a whirlwind violently licks up, as it were, the dust and all light bodies in it's way. Λαπλω may not improbably be derived from Heb. בל *to librate, move to and fro*, or from חבל *to turn aside*.

A whirlwind, a burricane, a violent storm. *Aristotle De Mundo*, cap. 4, explains the word by πνευμα βιαιον και ειλαιμενον κατωθεν ανω, a violent whirlwind moving from beneath upwards; *Hesychius* by ανεμς συσροφη μελα νερα, a whirlwind attended with rain. occ. Mark iv. 37. Luke viii. 23. 2 Pet. ii. 17. This word is used by *Homer* and *Lucian*. See *Wetstein* and *Kypke* on Mark.

ΛΑΚΕΩ, or ΛΗΚΕΩ. *Mintert* says it is related to Chald. שר *to be struck, broken*; but I cannot find, that the Chald. V. is used in this latter sense. Λακειω seems to be a word formed from the sound, like clack, crash, &c. in Eng.

I. *Homer* applies it to the *crashing* of bones when struck with a battle-axe, II. xiii. lin. 616, ΛΑΚΕ δ' οσεα, the bones *crashed*; —to the *sound* of a shield when struck through with a spear, II. xx. lin. 277, — ΛΑΚΕ δ' ασπις υπ' αυτης.

II. *To break or burst with noise.* occ. Acts i. 18, where see *Wetstein*.

Ααλιζω, from the Adv. λαξ *with the heel*, calce, which *Eustatius* deduces from ληξω the 1st fut. of λησω *to leave off*, as

being the extremity of the leg; but it may perhaps be better derived from the Heb. לך *to go, walk*; whence also the Latin *calco* to tread, and *calx* the heel.

To kick, kick up. occ. Acts ix. 5. xxvi. 14. Comp. under Κεῖρον I.

The simple V. occurs not in the LXX, but the compound απολαλιζω is used in that version for the Heb. שגז *to kick up*, Deut. xxxii. 15.

ΑΑΛΕΩ, ω, from the Heb. בל *to cry out, yell, bowl*. *Mintert* observes, "that in the profane writers λαλειν and λαλειν differ; λαλειν signifying *to speak with premeditation and prudence*, but λαλειν *to speak imprudently and without consideration*; whence λαλειν αριστος, λαλειν αυναντωτατος, is applied to him who lets his tongue run, but does not speak to the purpose; who talks, but says nothing. But this critical distinction is unknown to the sacred writers." It may, nevertheless, serve to confirm the derivation of λαλειν above given. "This verb, adds *Mintert*, is used in the N. T. for all kinds of speaking by which the sentiments of the mind are expressed."

I. *To speak*, used transitively, Mat. ix. 18. x. 19, & al. freq.—intransitively, Mat. ix. 33. xii. 34. Mark i. 34, & al. freq. It is applied to God, John ix. 29. Heb. i. 1. v. 5. Comp. Luke i. 70. Mat. x. 20. Mark xiii. 11.

In Heb. xi. 4, the *Alexandrian* and eleven later MSS read λαλει, which reading is followed by the *Vulg.* and both the Syriac versions, and received into the text by *Griesbach*.

II. *To speak in answer.* John xix. 10.

III. *To tell, command.* Acts ix. 6, x. 6; but observe that in this last verse all the words from ερος to ποιειν, inclusive, are omitted in four ancient and very many later MSS, in both the Syriac versions, and in the *Complutensian* edition; and they are accordingly rejected as spurious by *Wetstein* and *Griesbach*; and *Michaelis*, *Introduct.* to N. T. v. ii. p. 271, edit. *Marsh*, says they are "nothing more than a Greek translation, which *Erasmus* himself made from the Latin; and this interpolation, though not found in a single Greek MS, has been transferred to our modern editions."

* Comp. however, Ααλια II.

IV. *To speak, preach, publish.* Mark ii. 2. iv. 33. Acts iv. 31. 1 Cor. ii. 6, 7. Heb. ii. 2, & al. Comp. Mat. xxvi. 13. Heb. ix. 19.

V. *To tell, announce, report.* Luke ii. 17, 18. Ααλια, ας, η, from λαλειω.

I. *Speech.* occ. John viii. 43.

II. *Talk, prate, prattle.* occ. John iv. 42, where it seems to imply *contempt*. Comp. Ecclus. xxxii. 4, or 6.

III. *Speech, manner of speech, dialect.* occ. Mat. xxvi. 73. Mark xiv. 70.

ΑΑΜΑ. Heb.

For what? why? Heb. מה, which from ל for, and מה what? occ. Mat. xxvii. 46.

Λαμβανω, from the obsolete ληβω (which see), as μανθανω from μαθω, λασχανω from ληχω, λανθανω from ληθω, λιμπανω from λειπω.

To take, in whatever manner.

I. *To take, as into the hand.* Mat. xiv. 19. xv. 36. xxvi. 26, 27, & al.

II. *To receive.* Mat. x. 8. xix. 29. xx. 7.

III. *To receive, collect, take, as tribute.* Mat. xvii. 24, 25.

IV. *To take or receive money, in the sense of making gain.* 2 Cor. xi. 20, Εἰ τις λαμβανει, αὐτὸ ὑμῶν namely, *if a man make gain of you.* Thus it is interpreted by the learned *Elfsner*. Out of the instances produced by him and *Wetstein* of the like use of λαμβανω by the profane writers, I shall only cite from *Aristophanes*, *Equit.* lin. 863, Καὶ σὺ ΑΑΜΒΑΝΕΙΣ ἡν τὴν πόλιν ταρατῆς. So you *make a gain* when you disturb the city; and from *Xenophon*, *Cyropæd.* II. τὲ ΑΑΒΕΙΝ ἐνεκα καὶ κερδαναι ποιεσιν, they do it for the sake of *receiving money* and gaining." *Wolffius*, however, after mentioning this interpretation, rather prefers another, which explains λαμβανειν by *getting a person into one's power, and making him subservient to oneself.* This latter exposition seems equally agreeable to the context; but the former is, I think, better supported by the use of the Greek writers.

V. *To take, as a woman, in marriage.* Mark xii. 19, 20, 21, 22. Thus applied also by *Polybius* cited in *Rapheius*, and by *Xenophon* in *Wetstein*.

VI. *To take upon oneself, fuscipere.* Phil. ii. 7.

VII. *To take, receive, as an office.* Acts

i. 20, 25. xx. 24. Rom. i. 5. Heb. vii. 5.

VIII. *To receive, admit, as a person into one's house.* 2 John ver. 10. Comp. John xix. 27.

IX. *To receive, entertain, embrace.* Mat. xliii. 20. Mark iv. 16. John i. 12. xii. 48. xiii. 20.

X. *To take, i. e. procure and carry, assume.* See Mat. xvi. 5, 7, 8. xxv. 3, 4. John xviii. 3.

XI. *To receive, get, obtain.* Mat. vii. 8. xxi. 22. Acts xxv. 16. xxvi. 10, 18. Rom. v. 11. 1 Cor. ix. 24, 25, & al.

Λαβεῖν διαδοχόν, *To receive, or have for a successor, to be succeeded by.* Acts xxiv. 27.

XII. *To take by force, to apprehend, seize.* Mat. xxi. 35, 39. Mark xii. 3, 8. Comp. Luke ix. 39. 1 Cor. x. 13.

XIII. *To take away.* Mat. v. 40. viii. 17. xv. 26. Rev. vi. 4.

XIV. *To seize, as fear, astonishment.* Luke v. 26. vii. 16. It is applied in like manner by the Greek writers. See *Wetstein*.

XV. *To catch, take in, as we say, implying deceit.* 2 Cor. xii. 16. So *Wolffius* and *Wetstein* (whom see) cite from *Sophocles* in *Philoctet.* lin. 109, ΔΟΛΩ ΦΙΛΟΚΛΗΤΗΝ ΑΑΒΕΙΝ, *to catch Philoctetes by an artifice or guile.* So *Virgil*, *Æn.* ii. lin. 196, capti dolis.

XVI. *To take, assume.* John iii. 27. Heb. v. 4. Rev. xi. 17, where see *Vitringa*.

XVII. *To be desirous of receiving, to need, or be ambitious of.* See John v. 34, 41, 44.

XVIII. Λαβεῖν ἀρχήν, *To take a beginning, to begin.* Heb. ii. 3. This phrase is used in the same sense by *Polybius*, *Ælian*, and others of the Greek writers, as may be seen in *Rapheius* and *Wetstein*.

XIX. Λαμβανειν προσωπον, *To accept the person, i. e. to respect one man more than another out of regard to some external circumstances.* occ. Luke xx. 21. Gal. ii. 6. This is an *hellenistical* phrase used by the LXX for the Heb. פָּנֵי אִישׁ in two senses; 1st, *To accept a man's person with favour*, Lam. iv. 16. Mal. i. 8. 2dly, *To accept it with undue or partial favour*, as in the N. T. Lev. xix. 15. Pl. lxxxii. 2. Mal. ii. 9. So Ecclus. xxxv. 13. xlii. 1. Comp. Θαυμαζω II.

ΑΑΜΜΑ. Heb. The same as ΑΑΜΑ, which see. occ. Mark xv. 34, where see *Wetstein*. ΑΑΜΙΑΣ,

ΛΑΜΠΙΑΣ, *αδος*, ἡ, from the Heb. לָמַח, for which the LXX have constantly used this word. M is inserted, as usual, before ω and β, not only in the Greek derivatives, λαμπας, λαμπω, λαμπεται, but also in the Chald. למפח and Syriac ܠܡܦܚ *a lamp*. למפח in *Jonatban Ben Uziel's Targum* on Exod. xx. 2, 3, is used like the Heb. לָמַח in Gen. xv. 17. Exod. xx. 18. And observe, that though γ or δ is dropped in the nom. sing. of the Greek λαμπας, it appears in the oblique cases, λαμπαδος, λαμπαδι, λαμπαδα, &c. In general it denotes something burning and shining brightly.

I. *A torch*. Rev. viii. 10. So the Romans sometimes called *a comet*, fax *a torch*, or fax cælestis *a heavenly torch*. See *Daubuz*. Comp. John xviii. 3, and Φανος.

II. *A lamp*. occ. Mat. xxv. 1, 3, 4, 7, 8. Acts xx. 8. Rev. iv. 5. See *Harmer's Observations*, vol. iv. p. 430, 1. On Mat. xxv. 1—12, we may observe, that it was likewise the custom among the ancient Greeks to conduct the new-married couple home with torches or lamps. Thus *Homer*, II. xviii. lin. 491, &c.

—Εν τῇ μὲν ῥα γαμοῖ τ' ἔσαν, εὐλαμπῖναι τε
Νυμφας δ' ἐκ Σαλαμῶν, δαΐδων ὑπολαμπομενῶν,
ἤμεν δ' ἀνα αἴτι, πωλὺς δ' ἡμεναιος οὐραγεῖ.

Here sacred pomps and genial feast delight,
And solemn dance, and hymeneal rite;
Along the street the new-made brides are led,
With torches flaming, to the nuptial bed.

POPE.

So the Messenger in *Euripides' Helena*, lin. 728, &c. says to *Helen*, that he remembers the lamps or torches he carried before her and *Menelaus* at their wedding:

Νῦν ἀνανεύμαι τὸν σὸν ἡμεναῖον παλιν,
καὶ ΛΑΜΠΙΑΔΩΝ μεμνημένῃ, ἃς τετραοῖς
ἵπποις τευχάζων παρεφέρων σὺ δ' ἐν διφροῖς
σὺν ταῦδε Νυμφῇ θῶμ' εὐλαμπῖναι ὀλέων.

Now do I recollect your bridal-day,
The lamps I well remember, which I bare
Before the nuptial car, in which with him
You left a parent's for a husband's house.

A like custom is still observed among the Pagan East-Indians: "For on the day of their marriage the husband and wife, being both in the same *palanquin*, go out between seven and eight o'clock at night accompanied with all their kindred and friends: The trumpets and drums go before them, and they are lighted by a mul-

titude of massals, which are a kind of flambeaus.—The new-married couple go abroad in this equipage for the space of some hours, after which they return to their own house, where the women and domestics wait for them. The whole house is enlightened with little lamps, and many of those massals already mentioned are kept ready for their arrival, besides those that accompany them, and go before the *palanquin* *."

This last circumstance strongly illustrates Mat. xxv. 6, 7, where the virgins go out and meet the bridegroom with their lamps. That the Roman brides also were led home to their husbands houses in the evening by the light of torches, is too well known to be insisted on. See *Kennet's Roman Antiquities*, pt. ii. book 5. ch. 9, and the passages cited by *Wetstein* on Mat. xxv. 1.

Λαμπρος, α, ον, from λαμπω to shine.

I. *Shining, resplendent, bright, clear*. occ. Rev. xxii. 1, 16. Comp. Acts x. 30.

II. *White, bright, dazzling*. occ. Rev. xv. 6. xix. 8. Acts x. 30. Comp. Mat. xvii. 2. Mark xvi. 5. Luke ix. 29. So *Homer*, speaking of a χιτών or inner garment, says, Odyss. xix. lin. 234. ΛΑΜΠΡΟΣ δ' ἦν ἡελιος ὥς, it was bright, or white, like the sun." Λαμπρος seems to signify white with peculiar propriety; since, as the Naturalist well knows, whiteness arises from the composition of the luminous rays of all the other colours.

III. *Splendid, white, candidus*. occ. Luke xxiii. 11. Jam. ii. 2, 3. Comp. Rev. xviii. 14. So *Wetstein* on Luke xxiii. 11, cites from *Plutarch* ΕΣΘΗΤΑ ΛΑΜΠΡΑΝ; and from *Diodorus Siculus*, ΕΣΘΗΤΑΣ ΛΑΜΠΡΑΣ. See also *Wolffius*, Bp. *Pearce*, and *Campbell* on this text.

Λαμπρότης, τῆλος, ἡ, from λαμπρος.

Splendour, brightness. occ. Acts xxvi. 13.

Λαμπρως, Adv. from λαμπρος.

Splendidly. occ. Luke xvi. 19. So an old comic writer in *Menandri* and *Philem. Reliquiæ*, p. 208, lin. 65, edit. *Cleric*. ΛΑΜΠΡΩΣ γὰρ ἐνίοι ζωσιν—For some live splendidly—

Λαμπω, from λαμπας, which see.

To shine, emit or give light. occ. Mat.

* Agreement of Customs between East-Indians and Jews, Artic. xvii. p. 63, edit. London, 1705.

V. 15,

v. 15, 16. xvii. 2. Luke xvii. 24. Acts xii. 7. 2 Cor. iv. 6.

I. *To be hid*, from λαθω, or ληθω, which see. I. *To be hid*. occ. Mark vii. 24. Luke viii. 47.

II. *To be bidden, unknown to*. occ. Acts xxvi. 26. 2 Pet. iii. 5, 8. So *Demosthenes* and *Plato*, cited by *Wetstein* on ver. 5, Μηδε τωδ' ἴμας ἀνῶανetω, *Neither be ye ignorant of this*." Heb. xiii. 2, ΕΛΑΘΟΝ τινες ξενισαντες αγγελος, *Some have entertained angels without knowing it*. In the Greek expression there is an ellipsis of the pronoun εαυτες after ελαθον, *some have been unknown to themselves*, as it were, when they entertained, &c. This use of the V. λανθανω or ληθω with a participle is very common in the purest Greek writers. See *Alberti* and *Rapbelius*, the latter of whom observes, that the pronoun is sometimes expressed, as by *Xenophon* in his *CEconomics*, Ταυλα τοινυν ΕΛΕΛΗΘΕΙΝ ΕΜΑΥΤΟΝ επισημενος. Truly *I knew not* that I understood these things." So *Plato*, cited in *Hoogerveen's* Note on *Vigerus*, De Idiotsm. cap. v. sect. 8, reg. 3. ΕΛΑΘΟΜΕΝ ἡμας αὐτοῖς παιδων εδεν διαφεροντες. *We knew not* that we differed nothing from children." See other instances in *Wetstein* on Heb.

Λαξευτος, η, ον, from λαξευω to cut or beu stone, which from λαας, or λας a stone (perhaps from the Heb. לח to join, unite, on account of the strong cohesion of it's parts), and ξεω to scrape, chip, beu, which see. To beu in stone, beu out of a rock. occ. Luke xliii. 53. Comp. Λατομεω.

ΛΑΟΣ, ο, ο. Some deduce it from λας, λαος, a stone, referring to the fable of stones being changed into men after *Deucalion's* flood; others from λανω or λωω to enjoy, because men are formed for the enjoyment of each other's society. *Eustathius* in Il. i. from λα very much, and ανω to sound, because ο λαος πολυφωνος, a people makes a great sound." All these derivations seem very forced; λαος may rather be deduced from the Heb. לח to join, associate, as δημος a people (which see) from δεω to bind.

I. A people, a nation, a number of men joined together by the common bands of society. See Luke ii. 10, 31, 32.

II. *The common people, the multitude*. Mat. xxvi. 5. xxvii. 64. Luke i. 10.

III. It is spoken of the Society of Christians, or of the Christian Church. Mat. i. 21. 1 Pet. ii. 9, 10.

In the LXX this word most commonly, and that in a great number of places, answers to the Heb. עַם a people, the radical notion of which word is in like manner to associate.

Λαρυγγε, υλγος, ο.

The throat, properly the larynx, that is, says *Galen* in *Scapula*, the upper part and entrance of the aspera arteria, or wind-pipe. It may be derived either from λα very much, and ῥησνυμι to break, on account of the rough, uneven texture of the larynx; or from λα very much, and ρνω to flow, referring to the lubricating fluid discharged from the oscula or openings in the membrane investing it, and from the glands with which it is furnished. So the Latin name guttur may be in like manner from gutta a drop, or from the Greek χυληρ, which from χυω to pour forth. *Martinius* deduces the reason of both the Greek and Latin names from the throat's pouring forth words; but this seems less natural. occ. Rom. iii. 13.

Λαλομεω, ω, from λας a stone (which see under Λαξετος), and τελωμα perf. mid. of τεμνω to cut.

To beu stones. This is the proper meaning of the word, and thus it is used by the LXX, 1 Chron. xxii. 2, for the Heb. עָבַד to beu. And answering to the same Heb. word, it also denotes, in that version, to beu out in stone or rock, Deut. vi. 11. 2 Chron. xxvi. 10. Neh. ix. 25, and is particularly applied to a sepulchre, Isa. xxii. 16. And in this sense alone it is plainly used in the N. T. See *Bp. Pearson* on the Creed, Art. IV. Note, and *Shaw's* Travels, p. 264. occ. Mat, xxvii. 60. Mark xv. 46.

Λαλρεια, ας, η, from λαλρευω.

I. Service.

II. Religious service, worship. occ. John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6.

ΛΑΤΡΕΥΩ, from λα very much, and τρεω to tremble (which see), according to that of the Prophet, Mal. i. 6. If I be a master, where is my fear? and of the Apostle, Eph. vi. 5, Servants, be obedient to them that are your masters according to

to the flesh, with fear and trembling, τρομος.

I. To serve, be a servant, in a civil sense. Thus it is used in the profane writers.

II. To serve, in a religious sense, to worship, and that whether God, Mat. iv. 10. Luke i. 74. ii. 37,—or creatures, Rom. i. 25. Acts vii. 42.

III. It is particularly spoken of performing the Levitical service. Heb. viii. 5. ix. 9. x. 2. xiii. 10.

Λαχανον, β, το.

An herb, so called, say the Greek Etymologists, from λαχαινω to dig, because the earth is digged in order to its cultivation: But may we not as probably derive it, with Martinus, Thomassinus, Dr. Greg. Sharpe, &c. from the Heb. חָלָה green, fresh, not withered, and so deduce the V. λαχαινω from λαχανον? occ. Mat. xiii. 32. Mark iv. 32. Luke xi. 42. Rom. xiv. 2, where see Macknight.

ΛΕΓΕΩΝ, ονος, δ. Latin.

A legion, a particular division or battalion of the Roman army. This word is plainly formed from the Latin legio, which from lego to collect or choose, and this from Heb. חָבַל to take.

*The Roman legion, in the time of our Saviour, probably consisted of about four thousand two hundred foot, and three hundred horse. occ. Mark v. 9, 15. Luke viii. 30. Mat. xxvi. 53, where our Saviour seems to allude to the number of his poor, timid, defenceless disciples, one of whom had moreover proved a traitor. And as the Evangelists use the word Λεγεων, so we may remark that Polybius, who wrote about 150 years before Christ, has likewise adopted the Latin military terms, Ἀσπίς, Ἰσθμιας, Πριυπας, ἐκτραρδιναρις, κεντυριωνας, δεκαρυγες, lib. vi. p. 468—472, edit. Paris 1616.

ΛΕΓΩ, from the Heb. לָחַל meditation, study.

I. To say, speak, or utter in words. Mat. iii. 2, 3. xi. 7, 9. xxii. 24. Acts viii. 6. xiii. 45, & al. freq.—in asking, Mat. ii. 2. John v. 6. xix. 9. Acts xxv. 20. Rom. xi. 1, & al.—in answering, Mat. ix. 28. Mark viii. 19. John xxi. 15, 16, 22. On Luke xxii. 70. John xviii. 37, comp. under Επω I, and Campbell on Mat. xxviii. 11. I add from Arrian Epictet.

* See Kennet's Roman Antiquities, part ii. book 4, ch. 5 and 6,

lib. ii. cap. 4. ΟΥΚ ΕΙΣΙΝ ΑΙ ΓΥΝΑΙΚΕΣ ΚΟΙΝΑΙ ΦΥΣΕΙ; ΚΑΙ ΓΩ ΛΕΓΩ. Women are not common by nature? I say so too.

II. Transfytively, with an Accufative, To speak of, or concerning. John vi. 71. viii. 27, 54. ix. 19. On John viii. 27, Whitby cites Plato using λεσω with an Accuf. in the same manner; and Kypke shews that this application of the V. is common in the Greek writers. Comp. Luke ix. 31.

III. To say, command, give in charge. Mark ii. 11. v. 41. Luke vi. 46. Acts xv. 24. Rom. xii. 3. Thus it is often used in the Greek writers. See Elfner on Luke vii. 14, and Rabbelius on Rom. xii. 3. To the passages they have cited we may add from Arrian, Epictet. lib. i. cap. 4. ΛΕΓΩ αυτω αυτοθεν πορευεσθαι εις οικον. I charge him to go directly home."

IV. Λεσω, To call, name. Luke xx. 37. Λεγομαι, Pass. To be called, named. Mat. xxvi. 3, 14, 36, & al. freq. The Greek writers frequently use the V. in this sense.

V. It sometimes refers to the interpretation of a word out of one language into another, as, for instance, Mat. xxvii. 33, A place called Golgotha, in Hebrew namely, ὅς ἐστι λεγομενος, which is called, or means, in Greek, κρανιον τοπος, the place of a skull. Thus John xx. 16, Rabboni, ὁ λεγεται, which is called, i. e. in Greek, διδασκαλε, master. So John iv. 25.

VI. It is applied to writings, Ἡ γραφη λεγει, The scripture saith. See Mark xv. 28. John xix. 37. Rom. iv. 3. x. 11. Comp. John vii. 42. So Xenophon in Rabbelius on Mark xv. 28, ΓΡΑΜΜΑΤΑ ΛΕΓΟΝΤΑ ταδε, and ΓΡΑΜΜΑΤΑ ΕΛΕΓΕΝ. So Herodotus, lib. i. cap. 124. Herodian, lib. vi. cap. 6, edit. Oxon. Comp. Luke i. 63. 2 K. x. 1, 6. in LXX.

VII. Λεγειν εν εαυτω, To say within himself, to think. Mat. iii. 9. ix. 21. Luke vii. 49. For the reason of this phrase, which appears to have been sometimes used by the Greeks (see Wetstein on Mat.), compare under Επω II.

ΛΕΓΩ.

To gather, collect, choose, or take out. The V. in this view seems a plain derivative from the Heb. חָבַל to take, and though not used in the N. T. it is here inserted on account of its derivatives.

Λειμμα,

Λειμμα, αἶος, το, from λείμμαι perf. pass. of λείπω to leave.

A remnant, residue, remainder. occ. Rom. xi. 5.

ΛΕΙΟΣ, α, ον, from the Heb. חָלָשׁ smooth.

Smooth, even, level, plain. occ. Luke iii. 5. So Homer, Odyss. iii. lin. 103, ΛΕΙΗΝ ὈΔΟΝ.

ΛΕΙΠΩ, perhaps from the Heb. חָלַל to faint, fail in this sense, ἐκλείπω.

I. To fail, be wanting, desum, deficio. occ. Luke xviii. 22. Tit. i. 5. iii. 13. So Josephus of Mariamne, Ant. lib. xv. cap. 7, § 6. Το δ' ἐπιεικὲς ΕΛΕΙΠΕΝ ΑΥΤΗΙ. But meekness was wanting to her."

II. Λειπομαι, Pass. To be deficient in, or destitute of. In the N. T. it either governs a genitive of the thing, or is followed by the preposition ἐν. occ. Jam. i. 4, 5. ii. 15. Both these constructions are used also in the Greek writers. See Rabbelius and Wolfius on Jam. i. 4, and Wetstein on Jam. i. 5.

III. Λείπω, To leave. It is thus used in the profane writers, but not in the N. T. This meaning of the V. is, however, inserted on account of it's derivatives; and in this sense may be deduced from the Heb. חָלַל to turn aside, or חָלַח to pass away.

Λειτουργεω, ω, from λειτουργός, which see. To minister publicly, in sacred offices. occ. Acts xiii. 2. Heb. x. 11. So Josephus De Bel. lib. ii. cap. 17, § 2, mentions τὰς κατὰ τὴν λατρείαν ΛΕΙΤΟΥΡΓΟΥΝΤΑΣ, those who ministered publicly according to the (Jewish) service." —in works of charity. occ. Rom. xv. 27.

Λειτουργία, ας, ῆ, from λειτουργός.

A public ministration, ministry, or service, whether in sacred offices, in which sense it is often used in Josephus, see Wetstein. occ. Luke i. 23. Heb. viii. 6. ix. 21. Phil. ii. 17. Comp. Rom. xv. 16. Isa. lxvi. 19, 20.—or in works of charity. occ. 2 Cor. ix. 12. Phil. ii. 30. Comp. Heb. xiii. 15, 16. Hence the Eng. words, liturgy, liturgical.

Λειτουργικός, η, ον, from λειτουργός.

Performing public service, ministering publicly. occ. Heb. i. 14.

Λειτουργός, ος, ὁ, from *λειτός publick

*Λειτοῦν ἐκαλὸν οἱ παλαιοὶ τὸ δημοσιον. The ancients called what was publick λειτον," says Ulpian cited by Wetstein on Luke i. 63.

(which from λαός, attic λεώς, a people), and ἔργον a work, office.

A publick officer or minister. It is spoken of magistrates, occ. Rom. xiii. 6.—of ministers in sacred offices, occ. Rom. xv. 16. Comp. Heb. viii. 2.—of persons ministering in works of kindness, occ. Phil. ii. 25.—of the fire as ministering to Jehovah, occ. Heb. i. 7. The correspondent Heb. word to λειτουργός in Ps. civ. 4, is מְשָׁרְתִּים ministers; and in the LXX this N. often answers to the Heb. מְשָׁרְתִּים waiting or attending upon, from the V. שָׁרַת. Comp. under Ἀγγελός V.

ΛENTION, ος, το.

A towel, a napkin. It is formed from the Latin linteum, which denotes any linen cloth, from linum flax, linen, which see under Λινόν. Λένιον, however, is used both by Galen and Arrian, as may be seen in Wetstein. occ. John xiii. 4, 5:

ΛΕΠΙΣ, ιδος, ῆ. The Greek Etymologists derive it from λείπω to take off the bark, scales, or &c. but I should rather deduce the verb from the noun, which seems a derivative from the oriental הָלַח or חָלַח, which in Chald. and Syriac signifies to join close together (q. d. to lap), and perhaps had also the same meaning in Heb. A scale. occ. Acts ix. 18.

Λεπρά, ας, ῆ, from λεπίς a scale, which see.

The leprosy. A foul cutaneous disease, appearing in dry white thin scurfy scales or scabs, either on the whole body, or only on some part of it, and usually attended with violent itching and other pains. occ. Mat. viii. 3. Mark i. 42. Luke v. 12, 13. The eastern leprosy was a most filthy and loathsome distemper (Num. xii. 10, 12.); highly contagious, so as to infect and seize even garments (Lev. xiii. 47, &c.), and houses (Lev. xiv. 34, &c.), and by human means incurable, at least so deemed by the Jews. (See 2 K, v. 7.) The various symptoms of this dreadful distemper, which was a striking emblem of sin both original and actual, may be seen in Lev. ch. xiii. and xiv, where we may also read the legal ordinances concerning it, which, as on the one hand they set forth how odious sin is to God, so on the other they represent the cleansing of our pollutions by the sacrifice and resurrection of Christ, by the sprinkling and application of his blood, and by the sanctifying

sanctifying and healing influences of the Holy Spirit on all our powers and faculties. (See Lev. xiv. 1—32.) The Greek name *Λεπρα* seems to have been given to this distemper on account of those *white scales* (λεπίδες) which usually appeared on the bodies of the leprous, and with which they were sometimes so over-spread as to look like *snow*. See Exod. iv. 6. Num. xii. 10. 2 K. v. 27; in which texts, though there is in the Hebrew no word for *white*, yet I am persuaded that it was designed to compare the *leprosy* to *snow*, as well on account of the *whiteness* as the *flakiness* of its scales. *Herodotus*, lib. i. cap. 138, mentions the *λεπραν* as a disease among the *Persians* in his time, and calls it also *λευκην* the *white scab*. The passage deserves to be transcribed: 'Ὅς ἀν δε των αἰων λε-
πιρην η λετκην εχει, ες πολιν ετος
ε κατερχεται, εδε συμμισεται τοισι αλ-
λοιτοι Περσησι· φασι δε μιν ες τον ηλιον
εμαρτανον· οτι ταυτ' εχειν. Whoever
of the citizens has the *leprosy* or *white*
scab does not enter into the city, nor
keep company with the other *Persians*.
And they say he is afflicted with this dis-
ease for some offense against the sun." *Hippocrates* * calls the *Λευκη*, or *white*
leprosy, *φοινικη νεσος* the *Phœnician dis-*
ease; and *Celsus* † mentions two kinds
of *leprosy* by the names of *Αλφος* and
Λευκη, both which appellations import
whiteness, agreeably to the description
he gives of them. And I am well as-
sured by a gentleman who resided some
years in *Turkey* in *Asia*, that he has seen
several *leprous* persons in those parts
whose faces looked quite *white*, or to use
his own comparison, *like the hoar-frost*.
See more in *Heb.* and *Eng. Lexicon* under
עצ I.

Λεπρος, ε, δ, from *λεπρα*.

A leper, a person diseased with the leprosy.

Mat. viii. 2. x. 8, & al.

Λεπρον, ε, το, from *λεπρος* *small*, which from
λεπτω to *fail*.

A mite, the smallest coin in use among
the *Jews*, in our Saviour's time, equal to
half a *κοδραντης* or Roman *quadrans*, and

consequently to about $\frac{1}{2}$ of a farthing of
our money. occ. Mark xii. 42. Luke
xii. 59. xxi. 2. Comp. under *Κοδραντης*.
Λευιτης, ε, δ, from *Λευι*, Heb. *לֵוִי*, *Levi*, the
third son of the patriarch Jacob. See
Gen. xxix. 34.

A Levite, one of the Tribe of Levi, and
so by birth a *Minister of the Temple*. occ.
Luke x. 32. John i. 19. Acts iv. 36.

Λευιτικός, η, ον, from *Λευιτης*.

Levitical, of the Levites, or of the Tribe
of Levi. occ. Heb. vii. 11.

Λευκάινω, from *λευκος*.

To whiten, make white. occ. Mark ix. 3.
Rev. vii. 14.

Λευκος, η, ον, according to *Eusebius* and
the *Etymologist*, from *λευσσω* to *see, look*,
because things of a *white* colour are *con-*
spicuous or *easily seen*. The verb *λευσσω*
itself is often used by *Homer*, as Il. i.
lin. 120, & al. and may be derived from
λις a *lion*, on account of his *sharp sight*,
which is plainly from the Heb. *עָיִן* the
same.

White. Mat. v. 36, as the light, Mat.
xvii. 2. (So *Homer*, Il. xiv. lin. 185,
ΛΕΤΚΟΝ δ' ην *ΗΕΛΙΟΣ* ὥς)—as *snow*,
Mat. xxviii. 3. as *wool*, Rev. i. 14.—as
fields a little before harvest, John iv. 35.
So *Ovid*, *Metam.* lib. i. lin. 110,

Nec renovatus ager gravidis canebat aristas.

The fields untill'd look'd *white* with bending corn.

Λαων, ονλος, δ. The ancient Gramma-
rians, with whom the learned *Bochart*,
vol. ii. 715, concurs, derive it from
λευσσω to *see* (of which under *Λευκος*),
or from *λαω* to *behold*, or *view atten-*
tively; whence *αλαος* *blind*. *Λαω* may
be either from the Heb. *לָו*, which, as a
particle, sometimes denotes the *adhesion*
or *attention* of the mind to an object,
or from the Chaldee *לָו* *see, behold*.

A lion, so called from his *sharp sight*;
for he is, say *Bochart* and *Manetbo*, οξύ-
δερκεστατον θηριον, a most *sharp-sighted*
beast. Heb. xi. 33. 1 Pet. v. 8. On
which latter text it may be observed, that
the *roaring of the lion* is in itself one of the
most † terrible sounds in nature: But it
becomes still more dreadful, when it is
known to be a sure prelude of destruction
to whatever living creature comes in his

* *Prorrhetic*. lib. ii. sub fin. *Galen*, *Explicat.*
Ling. Hippocrat. See *Scheuchzer*, *Phys. Sacr.* on
Lev. xiii.

† *De Medicin.* lib. v. cap. 28, § 19.

† This is particularly remarked by *Kolben*, *Nat.*
Hist. of the Cape, who says he had often heard it.
way.

way. Hence that question in the prophet *Amos*, ch. iii. 8, *The lion hath roared, who will not fear?* The above-cited text of St. Peter may be further illustrated by observing, that the lion does not usually set up his horrid roar 'till he beholds his prey, and is just going to seize it. This appears from *Amos* iii. 4. *Isa.* v. 29. *Ezek.* xxii. 25. Comp. *Pf.* civ. 21. *Jer.* ii. 15, and see *Bochart*, vol. ii. 729.

II. Figuratively, *A very powerful and cruel man, a tyrant.* occ. 2 *Tim.* iv. 17. In which passage St. Paul seems particularly to allude to the prophet *Daniel's* miraculous deliverance. Comp. also *Pf.* xxii. 21, or 22. xxxv. 17. lvi. 5.

* *Eusebius*, *Chrysostom*, *Theodoret*, *Æcumenius*, *Theophylact*, and the ancient Christian writers, in general, interpret the lion mentioned by the Apostle to mean that monster of cruelty, *Nero*, the Roman emperor. But *Clemens Romanus*, who must be allowed to be a more early and better authority than any of the authors just mentioned, having, in his first Epistle to the Corinthians, § 5, said concerning St. Paul, that *μαρτυρησας επι ΤΩΝ ΉΓΟΥΜΕΝΩΝ* εως απηλλαση απο τω κοσμου, having suffered martyrdom under the governors he thus departed out of the world," our learned Bp. *Pearson*† was of opinion, that by the *των ηγεμενων* there mentioned were meant the two prefects of the prætorian guards, *Tigellinus* and *Sabinus*, who, during *Nero's* absence in Greece, were governors of the city under *Helius*, whom *Nero* had left with absolute authority, and who was, if possible, more inhuman than his master, *Nerone ipso neronior*, and consequently that by the lion in 2 *Tim.* iv. 17, the Apostle intended this *Helius*. The accurate Dr. *Lardner* however has very ably and at large defended the ancient opinion, that by the lion St. Paul meant *Nero himself*. I will not injure that very learned writer's reasonings on this subject by attempting to abridge them, but with pleasure refer the reader to his *History of the Apostles and Evan-*

gelists, chap. xviii. § 7, which he may also find in the 2d vol. of *Theological Tracts* published by Bp. *Watson*, p. 432. Comp. p. 272, 277, 285; and I shall only further observe, that as St. Paul calls *Nero*, the lion, so *Marvas*, *Agrippa's* freedman, in *Josephus*, Ant. lib. xviii. cap. 7, § 10, gives *Tiberius* the same appellation, and informs his master of that emperor's death by telling him, *τεθνηκεν ὁ ΛΕΩΝ, the lion is dead.*" Comp. Apocryphal *Esth.* ch. xiv. 13.

III. In *Rev.* v. 5, Christ, on account of his victorious resurrection from death, is called the *Lion of the Tribe of Judah*, in allusion to *Jacob's* prophecy, Gen. xlix. 9.

ΑΗΒΩ. It may be from the Heb. *אביא* a lion or lions, who take or seize their prey in a remarkable manner (see *Bochart*, vol. ii. 738, & seqt.); or perhaps from the oriental *הב*, which in Chaldee and Syriac signifies to join close together, fasten, LAP. See Targum on *Exod.* xxxvi. 10, 18. Lam. ii. 20, 22, and *Castell Lexic.* in *הב*.

In *Homer* this V. generally signifies to take hold on with the band, or bands, i. e. to fasten or lap the bands upon. See *Dammi Lex.* col. 1419, &c. Hence To take. In the present tense it is obsolete, but hence in the N. T. we have perf. Attic. *ειληθα* (for *λεληθα*), 2 aor. *ελαβον*, subjunct. *λαβω*, infin. *λαβειν*, particip. *λαβων*, 1 fut. mid. *ληψομαι*. See under *Λαμβανω*.

Αηθη, ης, η, from *ληθομαι* to forget (in *Homer*), mid. of *ληθω* to lie bid. See *Λανθανω*. Forgetfulness, oblivion. occ. 2 *Pet.* i. 9, *Ληθην λαμβανειν*, or *λαβειν, τινος*, to forget a person or thing. This phrase is used in the same sense by *Josephus*, and frequently by *Ælian*. See *Wetstein* and *Kypke*.

ΑΗΘΩ, Doric ΛΑΘΩ. This, like the Latin *lateo*, is plainly from Heb. *לָטַח* to bide.

To lie bid, be bidden. This V. is often used by *Homer*, and in 2 aor. occ. *Mark* vii. 24. *Luke* viii. 47. Heb. xiii. 2. See *Λανθανω*.

ΑΗΝΟΣ, ε, η.

I. The large vessel in which the ancients used to tread their grapes, a wine-press. May not *ληνος*, therefore, be a compound of

* See *Bochart*, vol. ii. 771, and *Suicer Thesaur.* in *Αηαι* III.

† *De Serie & Success. Romæ Episc. Diss.* i. cap. 8. § 9.

of the Heb. *ל* for, and *תנן* to press, or *מן* wine? The LXX frequently use *ληνός* for the Heb. *תנן* or *תנן* properly the wine-press, or vessel where the grapes were pressed by treading. And it occurs figuratively, Rev. xiv. 19, 20. xix. 15.

II. “* The cavity under the wine-press, in which the vessel was fixed, and which received the liquor pressed from the grapes,” the lake, lacus. For the correspondent word in Mark xii. 1, is *ὕποληνιον*. occ. Mat. xxi. 33. In this sense *ληνός* in the LXX often answers to the Heb. *בֵּרֶךְ*.

Ληρος, *σ*, *δ*. *Eustathius* derives *ληρος* from *λα* very much, and *ρῶω*, *ρῶω*, to speak. An idle tale. occ. Luke xxiv. 11.

Λησις, *σ*, *δ*, from *λελησίαι* 3 perf. perf. pass. of *ληίζω* to prey, which the Greek Grammarians derive from *ληῖς* or *λεῖα* prey; but perhaps the V. *ληίζω* should rather be deduced immediately from *λῆ* a fierce kind of lion, and the Greek nouns be derived from the V. and not vice versa.

A robber. See Mat. xxi. 13. xxvi. 55. xxvii. 38. John x. 1, and *Campbell's Prelim. Dissertat.* p. 574, and *Elfner* and *Wolfius* on Mat. xxi. 13.

ΛΗΧΩ, from Heb. *לָחַץ* to take, get. To obtain, obtain by lot, cast lots. An obsolete V. whence in the N. T. we have 2d aor. *ελαχον*, &c. See under *Λαλχαω*.

Ληψις, *ις*, att. *εως*, *η*, from *λεληψαι* 2 perf. perf. pass. of *λαμβάνω* or *ληβω* to receive. A receiving. occ. Phil. iv. 15.

ΛΙΑΝ, Adv. from *λα* the same, or immediately from the Heb. *לִיָּן* to join, add.

Very much, exceedingly, very. Mat. ii. 16. iv. 8, & al. *ὑπερ λιαν* Very exceedingly; but in the N. T. these two particles with the article prefixed are used as a superlative adjective, *των ὑπερ λιαν Αποστολων*, the very chiefest Apostles, as our Eng. translation well renders it. occ. 2 Cor. xi. 5. xii. 11. So *Longinus De Sublim. sect. xxxiii.* uses *τοις αλαν πλεσις* for vast riches.

ΛΙΒΑΝΟΣ, *σ*, *δ*, from the Heb. *לְבָנֹן* the same, which from *לבן* white.

Frankincense, *Olibanum*, a resinous substance produced from a tree growing in the east, particularly in Arabia. It is of

a whitish colour, and the best is nearly transparent. occ. Mat. ii. 11. Rev. xviii. 13. See *Wetstein* on Mat. ii. 11.

Λιβανωτός, *σ*, *δ*, or *λιβανωλον*, *σ*, *το*, from *λιβανος*.

A vessel to fume incense in, an incense-vessel, a censet. occ. Rev. viii. 3, 5. Comp. *Θυμιατηριον*. I do not find that the Greek writers ever use this word for any thing but the frankincense itself, in which sense the LXX also apply it, 1 Chron. ix. 29, for the Heb. *בִּנְיָן*.

ΛΙΒΕΡΤΙΝΟΙ, *ων*, *οι*.

This has been supposed to be a name formed from the Latin *Libertini*, which denotes the sons of freed-men, or of those who were once slaves, but afterwards set free; though in the † latter writers *Libertinus* is used for a freed-man, i. e. for one who had been himself a slave, but was afterwards made free. That there were a great number of Jews who came under the one or the other of these denominations, and who are by *Tacitus*, *Annal.* lib. ii. cap. 85, expressly called *Libertini generis*, of the *Libertine* race, may be seen proved in *Doddridge's* Note, and more fully in *Lardner's* *Credibility*, &c. vol. i. book 1. ch. 3. § 4. occ. Acts vi. 9, where see also *Wolfius*. “But it is to be observed, says *Bp. Pearce* (whom I abridge), that with these *Libertines*, the *Cyrenians* and *Alexandrians* are here joined, as having one and the same *Synagogue* for their public worship. And it being known that the *Cyrenians* (chap. ii. 10.) lived in Libya, and the *Alexandrians* in the neighbourhood of it, it is most natural to look for the *Libertines* too in that part of the world. Accordingly we find *Suidas* in his *Lexicon* saying upon the word *Λιβερτινοι*, that it is *ονομα τε εθνους*, the name of a people; and in a Latin Tract published with *Optatus's* Works, mention is made of *Victor, Episcopus Ecclesie Catholice Libertinensis*. From these two passages it appears there was in Libya a town or district called *Libertina*, whose inhabitants bore the name of *Λιβερτινοι*, *Libertines*, when Christianity prevailed there,—in the reign of the Roman emperor *Hono-*

† See *Suetonius* in *Claudio*, cap. 24. *Ainsworth's* Dictionary in *Libertinus*, and *Francis's* Note on *Horace's* Sat. vi. lin. 6, lib. 2.

* See *Doddridge*.

rius. And from hence it seems probable, that the town or district, and the people, existed in the days of which Luke is here speaking. They were Jews, no doubt, and came up, as the *Cyrenian* and *Alexandrian* Jews did, to bring their offerings to Jerusalem, and to worship God in the temple there."

Λιθαζω, from λίθος *a stone*.

To stone, " * to pelt, beat, or kill with stones." John x. 31. Acts xiv. 19. Heb. xi. 37, & al.

Λιθινός, η, ον, from λίθος.

Stone, made of stone. occ. John ii. 6. 2 Cor. iii. 3. Rev. ix. 20.

Λιθοβολεω, ω, from λίθος *a stone*, and βεβολα perf. mid. of. βαλλω *to cast*.

To stone, i. e. either to pelt, or kill, with stones. Mat. xxi. 35. xxiii. 37. Mark xii. 4. John viii. 5. Acts vii. 59, & al.

Λίθος, σ, δ, or η. Mintert deduces it from λίαν and θω placing firmly, but perhaps it may be so called from it's remarkably regular position in strata, as the Heb. לבן *a stone*, from בנה *to build*.

I. *A stone*. Mat. iv. 3. vii. 9, & al. Applied figuratively to our blessed Lord himself, Mat. xxi. 42, 44. Rom. ix. 32, 33. 1 Pet. ii. 4, 6, 7; and to sincere believers in Him. 1 Cor. iii. 12. 1 Pet. ii. 5.

II. *A precious stone*, Rev. iv. 3. It is joined with τιμιος *precious*, Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. ver. 11.

Λιθοστρωτός, σ, δ, η, from λίθος *a stone*, and στρωω *to strow*.

This word is properly an adjective, *Paved with stone*, and is thus generally used by the Greek writers (see many instances in *Wetstein*); but they sometimes apply it substantively, as in the Evangelist, for *A pavement of stone*, *a stone-pavement*. occ. John xix. 13. In the LXX it answers to the Heb. פָּצַח *a pavement*, 2 Chron. vii. 3. Esth. i. 6; and to פָּצַח *paved*. Cant. iii. 10. Comp. Γαββαθα.

Λικμωω, ω, from λίαν *καμειν* *toiling much*.

I. *To winnow corn*, separate it by the wind from it's husks and chaff. Thus Homer uses the word, Il. v. lin. 500,

Ὡς δ' ἀνεμὸς ἀχνῶς φορεῖ ἱέρας κατ' ἀλώας
ἄνδραν ΔΙΚΜΩΝΤΩΝ.

As from the floors the wind dispels the chaff,
Whilst men are winnowing.

* Johnson.

So *Xenophon*, *Oeconom.* cited by *Raphe- lius* on Mat. iii. 12, Εκ τούτου δε καθαρεύ- μεν τον σιτον ΔΙΚΜΩΝΤΕΣ. After this we will cleanse the corn by winnowing." And thus the LXX use it, Isa. xli. 16, for the Heb. ורר; but in Ruth iii. 2, it is applied, for the same Heb. word, not to the corn, but to the *threshing-floor*. Comp. Eccus. v. 9; and as to the ancient method of winnowing, see below under Πυρον, and Heb. and Eng: Lexi- con in ורר VI. and ורר IX.

II. *To grind to powder*, and dissipate, to scatter, "facio ut in minutissimas partes diffiliat, contero & comminuo, ut instar palearum particulæ minutissimæ dispergantur, contritum in minutissimas partes ceu paleas dispergo †." Thus also the word is used by *Theodotion*, Dan. ii. 44, to which the texts in the Evangelists refer ‡ for the Chald. כִּסְפוּ *to consume, de- stroy*. occ. Mat. xxi. 44. Luke xx. 18; which passages naturally remind one of a similar expression in the Greek proverb,

ΟΙ ΘΕΟΙ ΑΛΕΥΣΙ ΜΥΛΟΙ, ΑΛΕΥΣΙ ΔΕ ΛΕΠΤΑ.

The mill of God grinds late, but grinds to dust.

A sentiment, by the way, very agreeable to the Christian doctrine (Ps. l. 21, 22. Eccles. viii. 11. Rom. ii. 4—6.), and, as such, well worthy the reader's serious consideration.

Λιμνη, ενος, δ.

A port, haven. occ. Acts xxvii. 8, 12. *Eustatius*, in *Scapula*, deduces it παρα το λιαν *μενειν*, from remaining very quiet, as distinguished τε τε κυμαινοντος ποντε, και των ειγυς της γης ευριστων, both from the raging sea, and from the currents near the land. For a similar reason it may be as well derived from the Heb. כָּלֵךְ *mild, gentle*.

Λιμνη, ης, η.

I. *A lake of standing water*, as opposed to a running stream, so called from λιαν *με- νειν* remaining very quiet; so Lat. stag- num *a pool* may be from Heb. קָנוּ *to be still*. Comp. Λιμνη. occ. Luke v. 1, 2. viii. 22, 23, 33.

† Stockius in Voc.

‡ Comp. Dan. ii. 34, 35, and see Bp. Chandler's Defence of Christianity, chap. ii. sect. 1, p. 126, &c. &c. 1st edit. and Bp. Newton, On the Prophecies, vol. i. p. 428, &c. 8vo.

In

In all which passages it is applied to the *Lake of Gennefaret*, which is generally in the Gospels called a *sea*. In like manner *Homer* uses λιμνὴ for the *sea*, Il. xiii. lin. 21, 32, & al.

II. A lake, large collection, of fire. Rev. xix. 20, & al.

Λιμός, 8, ὁ, from λελεμμαι perf. pass. of λειπω to fail.

Hunger, famine, want of food. Mat. xxiv. 7. Luke xv. 14, 17. Rom. viii. 35, & al.

ΛΙΝΟΝ, 8, το. It is generally derived from λειος smooth, on account of the smoothness of the plant itself, and of the linen made from it. I cannot, however, forbear mentioning, that the * Abbé Pluche ingeniously deduces it from the Heb. לַיָּל or לַיָּל to spend the night, and supposes this name was brought into Greece from Egypt, where at the end of autumn, the inhabitants being disengaged from the labours of the field, spent part of their nights in manufacturing their flax and linen, which constituted a principal part of the riches of that country. What renders this derivation the more probable is, that we learn from *Diodorus Sic.* lib. i. and from *Plato*, in *Timæo*, that the Athenians were a colony from Sais, in Lower Egypt, and, like their progenitors, as *Thucydides* informs us, lib. i. made great use of linen.

I. Flax, a well known species of plant.

II. A twick of a lamp made of flaxen threads. Λιγον τυφομενον, Smoking, or dimly burning, flax, is used figuratively for a weak and almost extinguished faith. occ. Mat. xii. 20. Comp. Prov. xx. 27. Isa. xlii. 3, where Λιγον in the LXX answers to the Heb. פתשׁ flax.

III. Linen, cloth made of flax. occ. Rev. xv. 6.

Λιπαρός, α, ὁν, from λιπος the fat, which may be derived either from the Heb. הֵלֶבֶט

* "Quand sur la fin de l'automne les habitants débarassés des travaux de la campagne fabriquoient à la veillée le fil, & la toile du lin qui faisoient une des grandes richesses de l'Egypte, l'Horus, qui en faisoit l'annonce, portoit le nom de * Linus, qui signifie la veillée. Le nom est demeuré à l'astre de la nuit & à la matière qu'on façonnoit à la veillée." Supplement à l'Hist. du Ciel, p. 39.

* לַיָּל, veiller. + Luna, La Lune. † Λιγον, Linum, F. lin, Eng. linen,

to cover all over (comp. Αλειφω), or from the Chald. or Syriac הָב or הָבָה to involve, wrap up ("involvit, infasciavit — Ang. to lap," *Castell*), for in most animals, and particularly in man, the fat distributed in the cells of the membrana adiposa, or fatty membrane, not only covers almost the whole body immediately under the skin, but also invests or laps up, as it were, many of the more inward and retired parts. Λωπος, a thin robe or garment, is likewise a derivative from the same oriental הָב.

Abounding with fat, fat, dainty. occ. Rev. xviii. 14.

ΑΙΤΡΑ, ας, ἡ.

A pound weight, Vulg. libra. Pollux in *Scapula* says λίτρα is used by the old Greek writers; and *Wetstein* on John xii. cites *Eustathius* on Il. xxii. affirming that it is found in *Epicarmus*, who flourished in the 5th century before Christ. Λίτρα was also used by the Sicilians for the obolus, or weight of twelve ounces†. If it be a Greek word, it may be derived from λίσος small, slender, (which is perhaps, like our Eng. adj. light, from the Heb. שָׁלֵה flame, ignited vapour), as denoting a smaller kind of weight. But if, as ‡ *Galen* asserts; λίτρα be a Roman word, it must be put for the Latin libra, which signifies both a pair of scales and a pound weight, and may be very naturally derived from the Heb. לָבַח to move up and down, librate, librare, as the scales of a balance frequently do before the beam fixes. The change however of b into t, in making a Greek of a Latin word, is very unusual, if not unparalleled. The Roman libra or pound equalled twelve ounces Avoir-du-pois. occ. John xii. 3. xix. 39, where see *Bowyer's* Conject. "I think, says *Kypke*, that this mixture of myrrh and aloes, which they used in the ενταφιασμος of Jesus, was perhaps reduced to powder; which I conjecture, because, ver. 40, the body is said to be wound in linen clothes with the spices, whereas if the spices had been liquid, it

† See *Voss. Etymol.* Latin. in LIBRA, *Encyclopæd. Britan.* in MEDALS, No. 45. *Wetstein* on John xii. 3.

‡ De Compos. Medicam. in *Scapula*, speaking of the Romans, επιχωμα ταῖα νομαία, το, τε της ΑΙΤΡΑΣ, και το τε ξεσθ, και το της ψικίας.

- should have been said that the body of Christ was *anointed* with them, as ἀλειφειν is used Mark xvi. 1. And thus, to those who rashly object that *so great a quantity of spices was unnecessary*, we may answer, 1st, that even the *bed* on which the body of Christ was laid, such as the Thalmudists call בֶּרֶךְ, and the Hebrews שכב, was, in order to produce a sweet smell, every where filled with these spices; which was customary in the burying of those whose funerals were intended to be sumptuous, as appears from 2 Chron. xvi. 14. 2dly, That part of these spices might, at the very time of the burial, be consumed by fire for an odoriferous fumigation." See more in Kypke himself.
- Αἰψ, λιβος, δ, from λειβω to pour out, which perhaps from the Heb. בָּל to move to and fro, the idea being somewhat varied; or from בָּל the heart, which pours out the blood into the arteries.
The south-west, properly the wind, so called from his pouring out, as it were, or producing rain. So Virgil Æn. i. l. 89, creberque procellis Africus. occ. Acts xxvii. 12.
- Αἰσα, ας, ῃ, from λελοσα perf. mid. of λειβω to gather, collect, which from Heb. קָבַל to take.
A gathering, collection. occ. 1 Cor. xvi. 1, 2.
- Αἰσικουμαι, Depon. from λογος.
I. To reason, argue rationally, to discourse. Mark xi. 31. 1 Cor. xiii. 11.
- II. To infer, conclude, after stating the reasons on both sides, and balancing the account, as it were; for this word is in the profane writers applied to arithmetical calculations. See Rom. iii. 28. viii. 18. Heb. xi. 19. Raphelius shews, that Xenophon uses the V. in the same sense.
- III. To think. Rom. ii. 3.
- IV. To reckon, account. 1 Cor. iv. 1. 2 Cor. iii. 5. xi. 5. To esteem. Rom. xiv. 14. In a passive sense, To be reckoned, accounted, esteemed. Mark xv. 28. Rom. ii. 26. viii. 36. ix. 8. Εἰς ἅδεν λοισθηται, To be set at nought, despised. occ. Acts xix. 27.
- V. To impute, reckon. Rom. iv. 6. 2 Cor. v. 19. In a passive sense, To be imputed, reckoned. Rom. iv. 3, 4, 5, 8, 9, 10. 2 Tim. iv. 16, & al.

VI. To think, imagine. Rom. ii. 3.

VII. To think, consider. 2 Cor. x. 7. By the Apostle's thus repeating the word λοισζομαι again and again in this chapter, it should seem, that the opposers of the gospel, here alluded to, were, like most of their brethren in modern times, great pretenders to reason and argument. Comp. ver. 5.

VIII. To think, intend. 2 Cor. x. 2. 1 Cor. xiii. 5, "ο λοισζεται το κακον, it meditateb no mischief, i. e. it does not hatch or contrive any ill to any one by way of revenge, or upon any other cause: for so λογισσθαι κακον is used by the LXX, Pl. xxxv. 4, and xli. 7. Diodati agrees with me, when he translates it, non devise il male." Bp. Pearce.

Λοικός, η, ον, from λογος reason, a word.

I. Rational, reasonable, spiritual. occ. Rom. xii. 1, Την λογικην λατρειαν ὑμων, your reasonable service, "i. e. your spiritual worship consisting in the offering up of reasonable creatures (viz. yourselves endued with reasonable souls), instead of brute beasts under the law. 1 Pet. ii. 5." Mr. Clark's Note: So that the λογικη λατρεία here mentioned is properly opposed to the outward offering of αλοσα ζωα irrational animals. See 2 Pet. ii. 12. Jude ver. 10.

II. Of or belonging to the word, of God namely; or, Rational, spiritual. occ. 1 Pet. ii. 2; where see Wolfius, and on Rom. xii. 1.

Λοιον, ο, το, from λογος.

In Herodotus, Thucydides, Aristophanes, and others of the Greek writers (whom see in Wetstein on Rom. iii. 2.), it is used for A divine speech or answer, an oracle. And in the N. T. it is applied to

I. The Law given to Moses. occ. Acts vii. 38, where see Wolfius.

II. The Old Testament in general. occ. Rom. iii. 2. Heb. v. 12.

III. Divine revelation in general. occ. 1 Pet. iv. 11. Comp. 1 Thess. ii. 13. Heb. v. 12. So Polycarp calls the Scriptures ΤΑ ΛΟΓΙΑ ΤΟΥ ΚΥΡΙΟΥ, the oracles of the Lord, Epist. ad Philip. § 7.

Λοιος, ο, δ, ῃ, from λογος speech.

Eloquent. It implies both eloquence and learning, or sense. occ. Acts xviii. 24.

See Elser, Wolfius, Wetstein, and Kypke.

Λοισμος, ο, δ, from λελοισμαι perf. of λοισκουμαι.

A reasoning:

A reasoning. occ. Rom. ii. 15. 2 Cor. x. 5.

Λοιομαχεω, ω, from *λοσος* a word, and *μαχομαι* to fight, contend.

To contend or debate about words. occ. 2 Tim. ii. 14.

Λοιομαχια, ας, η. See *λοιομαχεω*.

A contention or debate about words. occ. 1 Tim. vi. 4.

Λοσος, σ, ο, from *λελοσ* perf. mid. of *λειω* to speak.

I. A word. Mat. viii. 8, 16. Luke vii. 7. Word as opposed to deed and truth. 1 John iii. 18. So *Isocrates* in *Nicoel*. τὸ βασιλῆως τῷ μὲν ΛΟΓΩΙ διηλλαμμεν, τῇ δ' ΑΛΗΘΕΙΑΙ τραχεως εχοντος—the king being reconciled in word, but in truth resenting." Comp. under *Ερσον* II.

II. A saying, speech, discourse, conversation. Mat. xii. 37. xv. 12. xix. 22. xxii. 15. xxvi. 1. John iv. 39. Acts v. 24. Comp. Mat. v. 37.

Λοσος κολακειας, Speech of flattery, i. e. flattering speech. 1 Thess. ii. 5. Comp. 2 Cor. vi. 7, and see *Wolffius*.

III. A report, rumour. Mat. xxviii. 15. Luke v. 15. vii. 17, & al.

IV. A saying, a common saying, a proverb. John iv. 37.

V. The Word of God, whether of the Law, Mark vii. 13.—or of the Gospel, Mat. xiii. 19, 20, 21, 22, 23. Mark ii. 2. xvi. 20. Acts viii. 4. 2 Tim. iv. 2, & al. freq. It sometimes also implies the profession and practice of the gospel. See Mat. xiii. 21. Mark iv. 17. John viii. 31. Rev. i. 9. xx. 4.

VI. Speech, Eloquence. 1 Cor. ii. 1. 2 Cor. xi. 6.

VII. Ability to speak, utterance. Eph. vi. 19. But in this text *Kypke* (whom see) interprets *ἵνα μοι * δοθῇ λόσος*, that liberty of speaking may be granted me; in which sense it is certain that *Λοσον* *διδοναι* is often used in the Greek writers, and for which he cites *Demosthenes*, *Josephus*, *Dionysius Halicarn.* and *Polybius*. *Kypke* moreover puts a comma after *λοσος*, and refers *εν ανοιξει τὸ σωματος* to the following V. *γνωρισαι*. The Apostle had his wish, Phil. i. 12, 13.

VIII. Reason, the faculty of reasoning or discoursing. Κατὰ λόσον, Agreeably to rea-

son. Acts xviii. 14. This sense of *λοσος* is very common in the profane authors; but I do not find that it is thus used elsewhere in the N. T. and in Acts xviii. 14, it should be observed, that a Heathen is the speaker. Comp. *Αλοσος* and *Λοσικος*. The phrase *κατὰ λόσον* itself is usual in the best Greek writers, as may be seen in *Wetstein*.

IX. An account, i. e. of one's actions or proceedings, given to a superiour; hence the phrase *δεναι λόσον* to give an account, Rom. xiv. 12. So *Xenophon*, *Cyropæd.* lib. i. cited by *Rapheilius*, *Ηνακαξελο ὑπο τὸ διδασκαλῆς ΔΙΔΟΝΑΙ ΛΟΓΟΝ ὡν ποιεῖ*. He was obliged by his preceptor to give an account of what he did." *Αποδεναι λόσον* to give or render an account, Mat. xii. 36. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. Comp. Luke xvi. 2. *Plato* has the same expression in his *Phædon*, § 8, p. 171, edit. *Forster*: *Αλλ' ὑμῖν δε τοῖς δικασταῖς βελομαι τὸν ΛΟΓΟΝ ΑΠΟΔΟΤΝΑΙ, ὡς κ. τ. λ.* But I will give an account to you as to my judges, how &c." So *Dionysius Halicarn.* Ant. lib. i. towards the beginning, *ΑΠΟΔΙΔΟΣΘΑΙ ΛΟΓΟΥΣ*, and *ΑΠΟΔΙΔΟΤΕ ΛΟΓΟΥΣ*.

X. A discourse in writing, a treatise, particularly of the *historical* kind. occ. Acts i. 1. So *Xenophon* at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*, refers to the preceding part of that history by the name of *ΤΩΙ ΠΡΟΣΘΕΝ*, or *ΕΜΠΡΟΣΘΕΝ*, *ΛΟΓΩΙ*. St. Luke's phrase *ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ* is used by *Polybius* for composing an historical narration. See more in *Rapheilius*, *Wetstein*, and *Kypke*.

XI. An account,† a computation of debts or expenses." Mat. xviii. 23. xxv. 19. Comp. Phil. iv. 15, 17. See *Wolffius* and *Wetstein* on ver. 15, and comp. *Συναῖρω*.

XII. Account, value, regard. Acts xx. 24, *Αλλ' ἔδενος λόσον ποιεμαι*, But I make account of, or regard none, of these things namely. The phrase *ΟΥΔΕΝΑ ΛΟΓΟΝ ΠΟΙΕΙΣΘΑΙ τινος*, to make no account of a thing, is very common in *Herodotus*, as may be seen in *Rapheilius* and *Wetstein*; the latter of whom cites from *Dionysius Halicarnass.* the expression of the Apostle,

* See *Wetstein* and *Griesbach*.

† *Johnson*.

ΛΟΓΟΝ ΟΥΔΕΝΟΣ αὐτῶν ΠΟΙΗΣΑ-
ΜΕΝΟΣ.

XIII. *An account, cause.* Mat. v. 32, Πα-
ρεκτός λόφῃ πῶρεναι, *Except on account*
of unbelief. Acts x. 29, Τίνι λόφῃ; *For*
what account, wherefore? These ex-
pressions may at first sight seem to be
used merely in conformity to the Heb.
phrase דבר לך, *upon account of*, Gen.
xii. 17. Exod. viii. 8, & al. But in
Herodotus ἐκ τούτου τὸ ΛΟΓΟΥ means *on*
this account, or for this reason; and in
Polybius πρὸς ΤΙΝΑ ΛΟΓΟΝ, *on what*
account, for what reason. See *Raphelius*
on Acts x. 29. *Wetstein* on Σκυζάλα,
Phil. iii. 8, cites from *Alexander Aphro-*
diti. Διὰ τούτου τὸν ΛΟΓΟΝ ΤΗΣ ΑΣ-
ΘΕΝΕΙΑΣ—*On this account of weak-*
ness—; and *Kypke* on Acts says, that
τίνι λόφῃ is a common expression, for
which he quotes *Euripides* and *Plutarch*,
and observes, that *εἰς* is understood,
which is supplied by *Thucydides*.

XIV. *Shew, appearance, pretense.* Col.
ii. 23; Ἄ εἰς λόφον μὲν ἐχούσα σοφίας,
Which things have indeed a shew or ap-
pearance of wisdom; where *Crisostom*
remarks λόφον, φησιν, ἡ δυνάμει, ἀρὰ ἐκ
ἀληθείας, the Apostle says λόφον, not the
power, and therefore not the reality." *Wet-*
stein cites several passages from the
Greek writers where the phrase λόφον
εἶναι is applied in a similar view, par-
ticularly from *Demosthenes* cont. *Leptin*.
Εἰς δὲ τούτο, ὅπως μὲν ἀκρεῖς, ΛΟΓΟΝ
τινα ἔχον· Εἰ δὲ τις ἀκριβῶς ἐξετάσει,
ψευδὸς αὐτὸν φανείη. The having heard
so carries with it some appearance (of
truth); but if one examines accurately
into the matter, it will appear false."
Comp. also *Kypke*.

XV. *An affair, matter, thing, which may*
be the subject of discourse. Luke i. 4. Acts
viii. 21. xv. 6. Comp. Mat. xxi. 24.
xxii. 46. Mark i. 45. It is certain that
the Heb. דבר a word is often thus ap-
plied in the O. T. and that λόγος in the
LXX frequently answers to it in this
sense, (see inter al. Lev. viii. 36. Deut.
iv. 9, 30. xiii. 14.); yet it would be
rash to affirm, that the like application
of λόγος in the N. T. is a mere hebraism,
or not pure Greek; for the best Greek
writers use it in the same manner. Thus
Sophocles, Trachin. liii. 254,

—Τὸ ΛΟΓΟΥ δ' ἢ χερὶ φέροι,
Γυναι, προσεῖναι, Ζεὺς ὅτι ΠΡΑΚΤΩΡ φανῇ
Madam, we may not grudge at that affair
Of which Jove seems the doer.—

So *Herodotus*, lib. i. cap. 189, Καὶ δὴ
κατ' ὁδὸν συνανθρομαι τὸν Πανῖα ΛΟΓΟΝ
Δεραποντῶν. And on the road I hear all
the affair from the servant;" and *Lucian*
De Syr. Deâ, tom. ii. p. 893. Πανῖα δὲ
ΛΟΓΟΝ ἐξεφηνε. He discovered to her
the whole affair."

Heb. iv. 13, Πρὸς ὃν ἡμῖν ὁ λόγος, *With*
whom is our affair or business, or as our
Eng. Translation better renders it, With
whom we have to do. "Cum quo nobis
res est." *Wetstein*, who cites a parallel ex-
pression from *Plutarch*, Εἰς με πάλιν
λοιδόρητε, ΠΡΟΣ ΤΟΥΣ ΚΤΡΙΟΥΣ ἡμῶν
εἶναι ΜΟΙ ΛΟΓΟΣ, If you rail at me
again, my business will be with your mas-
ters."

Phil. iv. 15, Εἰς λόφον δόσεως καὶ ληψέως,
In the affair or in respect of giving and
receiving. So *Polybius*, cited by *Raphe-*
lius and *Wetstein*, Εἰς ἀρβύρις ΛΟΓΟΝ,
in the affair or respect of money. See
more in *Wetstein*.

ἔχειν λόφον πρὸς τινα, *To have a matter*
against any one. Acts xix. 38. Comp.
Acts xxiv. 19. Mat. v. 23. On Acts
xix. 38, *Kypke* shews the Greek writers
use λόγος in like manner for a matter or
subject of dispute or contention.

XVI. *The divine and substantial Word of*
God, i. e. the second person of the ever-
blessed Trinity. This title is not taken,
as some have imagined, either from
**Plato* or from *Philo* (with whose writ-
ings there is no sufficient reason to think
that the Evangelists were acquainted),
but from the Scriptures of the O. T.
and from the subsequent style of the an-

* Since not only *Plato*, but *Pythagoras* and *Zeno*
likewise, conversed with the Jews, and derived
from them many other of their notions and expres-
sions; it is not at all wonderful, that we meet with
something about a ΘΕΙΟΣ ΛΟΓΟΣ, or DIVINE
WORD, not only in *Plato*, but also in *Timæus* the
Pythagorean, and the *Stoicks*. See *Gale's* Court of
Gent. part ii. book 2, ch. 3. B. 3. ch. 2, and 3,
and B. 4. ch. 3. *Le Clerc's* Comment, on the first
eighteen verses of John i. Archbishop *Tillotson's* 1st
Sermon on the Divinity of our Blessed Saviour, and
Lardner's Hist. of Apostles and Evangelists, ch. ix.
§ 10. Obj. 3, in *Bp. Watson's* Theological Tracts,
vol. ii. p. 166.

cient Jews in conformity thereto: Christ is called דבר יהוה, *the Word of the Lord*, (inter al.) Gen. xv. 1, 4, (comp. ver. 7, 8, 9, 13.) 1 Sam. iii. 7, 21. xv. 10, (comp. ver. 11, &c.) 1 K. xiii. 9, 17. xix. 9, 15. Pf. cvii. 20; and the Targums or Chaldee paraphraſts frequently ſubſtitute מִמְרָא דִּי, *the Word of Jehovah*, for the Heb. יהוה *Jehovah*. Thus doth the *Jerusalem Targum* in Gen. iii. 22, and both that and the Targum of *Jonathan Ben Uzziel* in Gen. xix. 24. And *Onkelos* on Gen. iii. 8, for *the voice of יהוה אלהים*, *Jehovah Aleim*, has *the voice דִּי מִמְרָא* of the word of *Jehovah*. The *Jerusalem* on Gen. i. 27, for the Heb. וַיְבְרָא אֱלֹהִים, *The Aleim created man*, &c. has וַיְבְרָא מִמְרָא דִּי, *the Word of Jehovah created*; comp. Targum *Jonathan* on Isa. xlv. 12. xlviii. 13. Jer. xxvii. 5. And on Gen. xxii. 14, that of *Jerusalem* ſays, *Abraham worſhipped and prayed בשם מִמְרָא דִּי*, *in the name of the Word of Jehovah*, and ſaid, Thou art Jehovah. So *Onkelos*, Gen. xxviii. 20, 21, *מִמְרָא דִּי*, *the Word of Jehovah will be my help*,—*then מִמְרָא דִּי*, *the Word of Jehovah ſhall be my God*. And both *Onkelos* and *Jonathan Ben Uzziel* in Deut. xviii. 19, inſtead of *I* (i. e. *Jehovah*) *will require it of him*, ſubſtitute מִמְרָא דִּי *my Word will require it of him*: But *vengeance* is the peculiar attribute of *Jehovah*. See Deut. xxxii. 35. Many other inſtances of the like kind might be produced from the *Targums* *; but the preceding paſſages are abundantly ſufficient to prove, that not only † *personal* but *divine* characters are aſcribed to the *Word of the Lord*, by the Chaldee paraphraſts.

The grecizing Jews ſpeak in the ſame ſtyle. Thus Wiſd. ix. 1, *O God, who haſt made all things εν ΛΟΓΩ: ος* by thy Word; and ch. xviii. 15, 16, *the Almighty ΛΟΓΟΣ* is deſcribed as a *perſon leaping down from heaven*, and executing vengeance on the Egyptians. Comp. Wiſd. xvi. 16. Ecclus. xliii. 28, or 26.

If it be aſked why the ſecond perſon of

* See *Kidder's Meſſias*, pt. iii. pref. p. xi; & p. 106, &c.

† See *Scott's Chriſtian Life*, vol. iii. p. 35, Note (a), 12mo. edit. And obſerve, that in the *Jerusalem Targum* on Gen. xlix. 18, by מִמְרָא דִּי *thy word* (i. e. of the Lord) is plainly meant *The Meſſiah*.

the eternal Trinity is thus called *The Word of God*? the eaſieſt and moſt natural answer ſeems to be, becauſe HE hath always been the great *Revealer* to mankind of Jehovah's attributes and will, or becauſe, as he himſelf ſpeaketh Mat. xi. 27, *No one knoweth the Father, ſave the Son, and he to whomſoever the Son will reveal him*. Comp. John i. 18. "The Divine Perſon who has accompliſhed the ſalvation of mankind is called *The Word*, and *the Word of God*, Rev. xix. 13, not only becauſe God at firſt created and ſtill governs all things by him, but becauſe, as men diſcover their ſentiments and deſigns to one another by the intervention of words, ſpeech, or diſcourſe, ſo God by his Son diſcovers his gracious deſigns in the full-eſt and cleareſt manner to men: All the various *maniſeſtations* which he makes of *Himſelf* in the works of *creation*, *providence*, and *redemption*, all the *revelations* he has been pleaſed to give of his *will*, are conveyed to us through Him; and therefore He is by way of eminence fitly ſtyled **THE WORD OF GOD**." *Macknight* on John i. 1—5. occ. John i. 1, (thrice) 14. 1 John i. 1. v. 7. † Rev. xix. 13. Comp. 2 Pet. iii. 5. Heb. iv. 12, 13. Luke i. 2, where ſee *Wolſius*, *Kypke*, and *Campbell*.

Λοιχα, ης, η, from λεολιχα perf. mid. of λοιχανω to obtain, reach. The α appears in the Latin derivative *lancea*, and in the Eng. *lance*.

I. Properly, *The iron bead of a lance or ſpear* which reaches an enemy, or &c.

II. *The lance or ſpear itſelf*. occ. John xix. 34.

Λοιδόρεω, ω. See Λοιδόρος.

To revile, reproach. occ. John ix. 28.

Acts xxiii. 4. 1 Cor. iv. 12. 1 Pet. ii. 23.

Λοιδόρια, ας, η, from λοιδόρος, which ſee.

A reviling, railing. occ. 1 Tim. v. 14. 1 Pet. iii. 9.

Λοιδόρος, ος, ο, from λεολια perf. mid. of λεω to ſpeak, and δορυ a ſpear.

A railer, one who uſeth reproachful language, or in the ſtyle of Solomon, Prov.

xii. 18, *who ſpeaketh like the piercings of a ſword*. occ. 1 Cor. v. 11. vi. 10. Λοι-

† If indeed this much controverted text of 1 John v. 7, be genuine; of which let the learned reader conſult the critical writers on both ſides, and then judge for himſelf.

δορία is by *Eustatbius* derived from *λοφος* a word, and *δορυ* a spear; *λοιδορία*, *λοφος* ὡς *δορυ* *πληρίων*, a word striking like a spear," says he. Thus the Psalmist speaks of words that are drawn swords. Pf. Iv. 21. Comp. Pf. lvii. 4. lix. 7. lxiv. 3. So in *Homer* we have *κερτομιοις* επεεσσι, heart-cutting words, Il. v. lin. 419, and absolutely *κερτομιοις*, Il. i. lin. 538, for *κερτοαχες*.

ΛΟΙΜΟΣ, ο, δ, from *λελειμμαι* perf. pass. of *λειπω* to fail, the diphthong ει being, for the sake of sound, changed into οι.

I. A plague, pestilence. occ. Mat. xxiv. 7. Luke xxi. 11.

II. A pestilent, mischievous fellow. occ. Acts xxiv. 5. So *Demosthenes*, cont. *Aristogiton*. "Ο φαρμακος, ο ΛΟΙΜΟΣ, that villain, that pestilent fellow." See more in *Wetstein* and *Kypke*. *Pestis* in the Latin writers is in like manner often applied to a person (see *Wetstein* and *Suicer*), as *plague* or *pest* are sometimes in English. The LXX use *λοιμος* in this latter sense for the Heb. גִּבּוֹר a scorner, Pf. i. 1. Prov. xix. 25, & al. for גִּבּוֹר a robber, Ezek. xviii. 10, for גִּבּוֹר a violent man, Jer. xv. 21, & al. Comp. also 1 Mac. x. 61. xv. 3, 21.

Λοιπος, η, ον, from *λελοιπα* perf. mid. of *λειπω* to leave.

I. Remaining, the rest. Thus the plural is in the N. T. applied both to persons and things, *The rest*. See Mat. xxii. 6. xxv. 11. Mark iv. 19. Luke xii. 26.

II. Λοιπον, or το λοιπον, neut. for κατα το λοιπον, As for the rest, or as for what remains, μέρος part, or χρημα thing, matter, being understood. See 2 Cor. xiii. 11. 1 Thess. iv. 1. Phil. iii. 1. iv. 8. Eph. vi. 10.

III. Besides, as to the rest. 1 Cor. i. 16.

IV. It sometimes refers to time, and may be rendered henceforth, for the future, ποτε. Mat. xxvi. 45. Acts xxvii. 20. 2 Tim. iv. 8. 1 Cor. iv. 2. vii. 29, ο καιρος συνεαλμενος το λοιπον εστιν, the time henceforth is short, where see *Wetstein*.

V. Τα λοιπα, for εκ, or απο, τα λοιπα χρονε, From the time remaining, i. e. from henceforth, Gal. vi. 17. The best Greek writers, *Herodotus*, *Xenophon*, *Demosthenes*, &c. apply τα λοιπα in the same sense, as may be seen in *Wetstein*.

Λουτρον, ο, το, from *λεω* to wash.

A laver, a vessel to wash in. So *Leigh*, *Mintert*, and *Stockius*; and thus also the learned *Duport* on *Theophrastus*, *Eth. Char.* p. 281, who confirms this interpretation by remarking, that almost all nouns in τρον denote instruments, as αροτρον, εσοπήρον, κατοπήρον, σκηπήρον, &c. &c. &c. *Josephus*, however, uses λουτρον for a bath, i. e. for the fluid itself in which one bathes, *De Bel.* lib. vii. cap. 6, § 3, where he speaks of the hot and cold springs of water near the castle of *Macherus*, αι μισθμεναι ποιωσι ΛΟΥΤΡΟΝ ἡδιστον, which being mixed, says he, make a most agreeable bath." And our Translation of the N. T. renders it washing; and perhaps the LXX apply it in the same sense, Cant. iv. 2. vi. 6, for the Heb. נַחֲמִי. It is certain that these Translators generally use a different word, λουτρον, for a laver. Exod. xxx. 18, 28. xxxi. 8, & al. freq. occ. Eph. v. 26. Tit. iii. 5; in both which passages there is a plain allusion to the baptismal washing. Comp. John iii. 5. Acts xxii. 16. Heb. x. 23. And in Eph. v. 26, there seems a further allusion to the custom, common both to the Jews and Gentiles, for brides to be washed with water, before they approached their husbands. See *Elfner*, *Wolfius*, and *Wetstein*.

Λουω, from *λυω* to loosen, namely, the filth which before adhered; so *Homer* uses the N. λυματα for ablutions, filth washed off, Il. i. lin. 314; or else λωω may be derived from the Heb. נָלַח to absorb, as the water doth what is plunged into it, Comp. Παλυνω.

To wash. occ. John xiii. 10. Acts ix. 37, (where see *Wetstein*) xvi. 33, "washed from their stripes, i. e. the blood from them." Bp. *Pearce*. Heb. x. 23. 2 Pet. ii. 22. Rev. i. 5. "The Grammarians, says the learned * *Duport*, remark a difference between λειν, and πλυνειν, and νιπτειν; that λειν is spoken of the whole body, πλυνειν of garments and cloths, and νιπτειν of the bands." Comp. Νιπτω.

Λυκος, ο, δ,

I. A wolf. occ. Mat. x. 16. Luke x. 3. So in *Homer*, Il. xxii. lin. 263,

Ου δε λυκοι τε και αγεες ὁμοφρονα θυμον εχουσιν—
As wolves and lambs can ne'er in concord meet—

* In *Theophrast.* *Eth. Char.* p. 454.

II. By

II By *wolves* are figuratively denoted men of *wolfish* dispositions, cunning, fierce, bold, cruel, ravenous, and voracious, occ. Mat. vii. 15. John x. 12. Acts xx. 29. So *Epicætes* in *Arrian*, lib. i. cap. 3, says that some men, by reason of their animal relation, deviating towards it, become, ΑΥΚΟΙΣ ὅμοιοι—ἄπιστοι, καὶ ἐπιβροδοὶ καὶ βλαβεροί, like *wolves*, faithless, and insidious, and hurtful."

To shew the propriety with which *wolves* are, in the texts last cited, called ἀρπαγες *ravenous*, and said ἀρπαζειν τὰ πρόβατα *to ravage the sheep*, we may observe with *Bochart*, that the Latin Poets usually give the *wolf* the epithet of rapax or raptor, rapacious; and that *Oppian* calls him likewise in Greek ἀρπακλήρα and ἈΡΠΑΓΑ; to which we may add the observations of * *Brookes*, that "these creatures are great enemies to *sheep* and tame cattle, and that though the wolf will prey upon several other kinds of animals, yet he is fondest of kids, lambs, and *sheep*; and that when he is become desperate through want, and courageous through necessity, he ventures forth to attack such animals as have taken refuge under the protection of man: He therefore falls in among the fold, destroys all he meets, kills merely from a pleasure in slaughter; and if this succeed, he returns again, 'till being wounded or frightened by dogs or men he ventures out only by night, ranges the field, and destroys whatever he has strength to conquer." The same author remarks, that he is a very voracious animal; for he will swallow the flesh with the skin and hair as well as the bones; and that he generally eats sufficient to serve him three days. See *Zeph. iii. 3*. The *wolf* is exceedingly sharp-sighted; Οὐραπτεσάτον ἐστὶ ζῷον, καὶ μέντοι νυκτός, καὶ σελήνης ἐκ βόης, ὁ δὲ ὄρα. He is a most sharp-sighted animal, and can even see in the night, when the moon does not shine." *Ælian*, Hist. lib. x. cap. 26. Hence his Greek name λυκος may not improbably be deduced from λεύσσω *to see* (of which under λευκος), or immediately from λυκη, which † *Macrob. i.* informs us the Greeks anciently

used for the *morning twilight*, ἀπὸ τῆς λευκῆ, from being *white*, and this in his time they called λυκοφως; and from the N. λυκη, he observes, we have in *Homer* ΑΜΦΙΑΤΚΗ νύξ, Il. vii. lin. 433, and that the same Poet, Il. iv. lin. 101, styles Apollo ΑΥΚΗΓΕΝΕΙ, which denotes, says he, τῷ γεννῶντι τὴν λυκὴν, i. e. who by his rising generates the light. Our author further remarks, that the most ancient of the Grecians called the year λυκαῖαντα, that is, proceeding from, and measured ἀπὸ τῆς λυκῆς by the sun: And that the sun was called λυκος may be proved, says he, from *Lycopolis*, the name of a city of Thebais (in Egypt), which with equal regard worshipped Apollo and a wolf, adoring in both the sun: And some, he adds, think, that λυκοὶ *wolves* were so named ἀπὸ τῆς λυκῆς from the *morning twilight*, because these animals observe that time as most proper for taking their prey, when the cattle are driven out to feed before sun-rise. Thus *Macrob. i.* But I think a better reason may be given for this derivation of λυκος; for the wolf begins to prowl in the evening (see Jer. v. 6. Hab. i. 8. *Zeph. iii. 3*, and *Bochart*, vol. ii. 823.), and "† commonly seizes his prey in the night, that is, after mid-night, and before the break

primam lucem, quæ præcedit solis exortus, λυκὴν appellaverunt ἀπὸ τῆς λευκῆς. Id temporis bodieque λυκοφως cognominant—De quo tempore ita Poeta scribit:

Ἥμος δ' ὑτ' ἀγ' ὥω νύξ, ἐτι δ' ΑΜΦΙΑΤΚΗ Νύξ.

Idem *Homerus*:

Εὐχέο δ' Ἀπολλωνι ΑΥΚΗΓΕΝΕΙ κλυτοτόξῳ.

Quod significat τῷ γεννῶντι τὴν λυκὴν, id est, qui generat exortu suo lucem: Radiorum enim splendor propinquante solem longè latèque præcedens, atque caliginem paulatim extenuans tenebrarum, parit lucem. Neque minus Romani, ut plerumque alia ex Græco, ita lucem videntur à λυκῇ figurasse. Annum quoque vetustissimi Græcorum λυκαῖαντα appellant τὸν ὑπὸ τῇ λυκῇ. id est solè, βασιλευμενον καὶ μετρημενον. Λυκὸν autem solem vocari etiam Lycopolitana Thebaidos Civitas testimonio est, quæ pari religione Apollinem itemque lupum, hoc est, λυκὸν colit, in utroque solem venerans; quòd hoc animal rapit & consumit omnia in modum solis, ac plurimum oculorum acie cernens tenebras noctis evincit: Ipsos quoque λυκοὺς ἀπὸ τῆς λυκῆς, id est, à primâ luce appellatos quidam putant, quia hæ feræ maximè id tempus aptum rapiendo pecori observant, quod antelucanum post nocturnam famem ad pascui stabulis expellitur."

* Nat. Hist. vol. i. p. 200, and Preface, p. 32.

† Saturnalia, lib. i. cap. 17. The passage in the original seems so curious, that the reader may not be displeased at seeing it here: "Prisci Græcorum

† *Brookes*, as above, and *Bochart*. So the Eng. name *wolf*, like the Latin *vulpes* a fox, may be deduced from the Heb. חָוַל *to cover*, envelop. See Heb. and Eng. Lexicon under חָוַל.

of day:" I would therefore derive *λυκος* from *λυκη*, on account of the *wolf's* being able to *see* in the night, and because his eyes *shine* and *glisten* in the dark, as was long ago remarked by * *Pliny*, and is confirmed by *Brookes*, who says "† his eyes *shine* in the night like *candles*, which is a terrible sight not only to men but to other animals." And these two circumstances just mentioned, the former of which is assigned by *Macrobius*, as a reason why the *Lycopolitans* worshipped a *wolf*, may very well account for that animal's being consecrated to *Apollo* or the *sun*.

ΛΥΤΑΙΝΩ, *ομαι*, mid. from *λυμη* destruction, which may be derived either from *λυειν* to *dissolve*, *destroy*, or perhaps from the Heb. *לחם* to *fight*.

To *ravage*, *waste*, *make havock of*. It is frequently applied to savage beasts *destroying* the sheep, and *ravaging* the fruits of the earth. (See *Alberti*, *Wolfius*, and *Wetstein*.) It is, therefore, with great propriety spoken of the *persecuting* *Saul*, occ. Acts viii. 3, Comp. LXX in Ps. lxxx. 13, and Eccles. xxviii. 23, or 26.

Λυτω, *ω*, from *λυτη*.

Transitively, To *grieve*, *cause to grieve*, *make sorrowful*, 2 Cor. ii. 2, 5. vii. 8, 9. Eph. iv. 30. Λυπεσμαι, —*μαι*, To be *grieved*, *sorrowful*. Mat. xiv. 9. xvii. 23. xxvi. 37. Rom. xiv. 15, "*burt*" *Mack-nicht*, whom see. 1 Theff. iv. 13, where observe that *Lucian*, De *Luft*. tom. ii. p. 431, thus describes the lamentations of the heathen for the dead, as customary in his time, i. e. towards the end of the 2d century, Οἰμῶλοι—καὶ κινυτός γυναικῶν, καὶ παρὰ πάλιν δακρυά, καὶ σερνα τυπτομένα, καὶ σπαραττομένη κομῆ, καὶ φοινισσομένη παρειά, καὶ πρὸς καὶ ἐσθῆς καταρρήνυται, καὶ κόνις ἐπὶ τῇ κεφαλῇ παύσεται· καὶ οἱ ζῶντες οἰκτροτεροὶ τῇ νεκρῇ· οἱ μὲν γὰρ χαμαὶ καλινδύνεται πολλαῖς, καὶ τὰς κεφαλὰς ἀρατρεῖσι πρὸς τὸ ἐδάφος—The shrieks and wailing of the women, and the tears of all, the breasts beaten, the hair torn, and the cheeks stained with blood. And in some

* Nat. Hist. lib. xi. cap. 37. "Nocturnorum animalium, velut felium, in tenebris fulgent radiantque oculi, ut contueri non sit, & capreæ lupoque splendent lucemque jaculantur."

† So *Buffon*, Hist. Nat. tom. vii. p. 192, 12mo. "Le loup a—les yeux étincelans, brillans pendant la nuit."

places the garments are rent, and dust sprinkled upon the head, so that the living are more to be pitied than the dead, for they are often rolling on the earth, and knocking their heads against the ground."

ΛΥΠΗ, *ης, ῆ*. It is by some deduced from *λυω* to *dissolve*, *dissipate*, because sorrow *dissolves* the strength, and especially *dissipates* the agreeable thoughts of men; but it may perhaps be better derived from the Heb. *חָלַל* to *cover over*, on account of that *gloom* which *overcasts* the mind in sorrow.

It denotes in general any *uneasiness of mind*.

Grief, sorrow. See Luke xxii. 45. John xvi. 21. 2 Cor. ii. 1, 3. ix. 7.

Λυσις, *ως*, att. *εως, ῆ*, from *λυω* to *loose*.

A being *loosed*. occ. 1 Cor. vii. 27.

Λυσitelω, *ω*, from *λυω* to *pay*, and *τελος* expense, *cost*.

To be *advantageous*, *profitable*, q. d. to *quit the cost*. Λυσitelει, imperf. It is *profitable*, it is *worth while*. See *Duport* on *Theophrast*. Eth. Char. x. p. 357. occ. Luke xvii. 2. Comp. Tobit iii. 6, Eccles. xxix. 14, in the Greek,

Λυτρον, *ς, το*, from *λυω* to *loose*, *ransom*.

A *ransom*, a price paid for *redeeming* *captives*, *loosing* them from their bonds, and *setting* them at liberty. Thus used by *Demosthenes* and *Josephus*. See *Wetstein*, and comp. below under *Λυτρον*. occ. Mat. xx. 28. Mark x. 45, where it is applied spiritually to the *ransom* paid by *Christ* for the delivering of men from the bondage of sin and death, See *Vitringa* on *Isa*. i. 27.

Λυτρον, *ω*, and —*ομαι, μαι*, mid, from *λυτρον*.

I. To *ransom*, *redeem*, *deliver* by *paying* a price, occ. Tit. ii. 14. 1 Pet. i. 18. It particularly signifies to *ransom* a *captivity* from the enemy. Thus *Josephus*, Ant. lib. xiv. cap. 14, § 1. "Herod not knowing what had happened to his brother, εσπευδε ΑΥΤΡΩΣΑΣΘΑΙ των πολεμιων αυτου, ΑΥΤΡΟΝ υπεραυτου καταβαλων νομισμα, εως τριακοσιων ταλαντων, hastened to *redeem* him from the enemy, and was willing to pay for his *ransom* a sum of money to the amount of three hundred talents."

II. To *deliver*. occ. Luke xxiv. 21.

Λυτρωσις,

Αυλῶσις, *ios*, att. *εως*, ἡ, from *αυλῶω*, which see.

Redemption. occ. Luke i. 68. ii. 38. Heb. ix. 12.

Αυτρωτής, *s*, ὁ, from *αυτρωω*.

A deliverer. occ. Acts vii. 35. Comp. Mic. vi. 4.

Αυχλία, *as*, ἡ, from *αυχνος*.

A candlestick, a lamp-sconce or stand. Mat. v. 15. Rev. i. 12, & al.

This word in the LXX answers constantly, except in one passage, to the Heb. מנורה, which is used for the golden candlesticks or lamp-sconces in the Mosaic Tabernacle, and in Solomon's Temple.

Αυχνος, *s*, ὁ. This word is generally deduced from *αυω* to dissipate, and *νυχος* the same as *νύξ* the night: But may it not be as well derived from the old N. *αυχν light*? which see under *Αυκος*.

I. *A lamp, an instrument of giving light*; hence English *A LINK*. Mat. v. 15. Mark iv. 21. Rev. xxii. 5. Comp. Luke xii. 35. 2 Pet. i. 19. And on Rev. xviii. 23, comp. Jer. xxv. 10, and Heb. and Eng. Lexicon in γη II. *Αυχνον ἄψας, lighting a lamp*. Luke viii. 16. xi. 33. *Theophrastus*, Eth. Char. xviii, has the same phrase, τὸν ΑΥΧΝΟΝ ἈΨΑΣ. Comp. *Arrian* Epietet. lib. ii. cap. 17, towards the end, & *Aristophanes*, Nub. lin. 18. Apte to illustrate the sense of *Αυχνος*, I cite from the same Comedy, lin. 56, 7,

ΘΕ. ΕΛΑΙΟΝ ἤμιν ἔκ εἰς ἐν τὸν ΑΥΧΝΩΝΙ.

ΣΤ. Οἱ μοι, τί γὰρ μοι τὸν πῶστην ΗΙΤΕΣ ΑΥΧΝΟΝ;

Serv. We have no oil in the LAMP.

Strepfiades. Ah me! Why didst thou *light* such

a soaking lamp?

II. It is spoken of the eye, as being that part of the body which alone is capable of receiving light, and so directing the whole body. The Latin Poets frequently use *lumina lights for the eyes*. occ. Mat. vi. 22, (where see *Wetstein*.)—of the Lamb, who is the *Light* of the New Jerusalem. occ. Rev. xxi. 23.—of John Baptist, who was like a burning and shining lamp in his bright knowledge of divine truths, and in his fervent zeal of communicating them to others. occ. John v. 35. So in the *Martyrdom of Ignatius*, § 2, that holy bishop is said to have been ΑΥΧΝΟΥ δικην δέικε τὴν ἑκάστῃ φωτίζων διανοιαν δια τῆς τῶν δεικν ἡραφῶν ἐξηγή-

σεως, after the manner of a divine lamp, illuminating every man's heart by the exposition of the Holy Scriptures." WAKE. Comp. Eccclus. xlviii. 1.

ΑΥΩ, perhaps from the Heb. לָחַל to faint, fail, or from לָחַל to be tired, spent with fatigue. *Homer*, speaking of the Grecian ships, uses this V. in the passive for being worn out or decayed. Il. ii. lin. 135,

Καὶ δὴ δάρα σέσπτε νεῶν, καὶ σπάγτε ΔΕΑΥΝΤΑΙ.

The planks are rotted, and the * threads decay &c.

I. To loose somewhat tied or bound. Mat. xxi. 2. Mark i. 7. xi. 2, 4, 5. Luke xiii. 15. Comp. ver. 16. 1Cor. vii. 27. Spoken of seals, Rev. v. 2, .

II. To loose, pronounce or determine not to be binding. occ. Mat. xvi. 19. xviii. 18. Comp. Δεῶ IV.

III. To break or violate a commandment or law. Mat. v. 19, (where see *Wolffius*, *Kypke* and *Campbell*.) John vii. 23, (where see *Rapheius* and *Wetstein*.)—the Sabbath, John v. 18.—the Scripture, John x. 35.

IV. To dissolve, destroy. John ii. 19. Eph. ii. 14. 2 Pet. iii. 10, 11. Comp. 1 John iii. 8. On John ii. 19, *Elph* cites from *Herodian*, lib. vii. cap. 2, edit. *Oxon*. ΑΥΕΙΝ γέφυραν to demolish a bridge; and from the Apocryphal 1 Esdras i. 55, ΕΑΥΕΑΝ τὰ τεῖχη ἱερουσαλὴμ. Comp. *Homer*, Il. ii. l. 117, 118. xvi. l. 100, and see *Kypke*.

V. To break or beat to pieces, as a ship. occ. Acts xxvii. 41. So *Wetstein* cites from *Eustatius* τὰς νηὰς ΑΥΕΙΝ, from *Achilles Tatius* τὸ πλοῖον ΔΙΕΑΥΘΗ, and from *Lucian* τὸ σκάφος—ΔΙΕΑΥΕΕΝ.

VI. To dissolve, break up, as a congregation or synagogue. occ. Acts xiii. 43, where *Kypke* cites from *Lucian*, Ἰπείδαν ΑΥΘΗ: τὸ συμπόσιον, After the feast was broken up; and from *Diodorus Sic.* Τὸρ μὲν ΕΑΥΕΕ τὴν ἐκκλησίαν, Then he dissolved the assembly."

* Σπάγτα, "Not the cordage, but the threads or thongs with which the ships were sewed together, τὰ ραμματά των νεων. *Salmasi*. The Liburnians sewed most of their ships with thongs, the Greeks more commonly with hemp or tow, or threads made of other plants (lativis rebus), whence they were called σπάγτα, (from σπείρω to sew namely.) *Varro* in *Gellius*, lib. xvii. cap. 3. Dr. *Clarke's* Note. Comp. *Niebuhr*, Voyage en Arabie, tom. i. p. 228, 230.

M, μ, Μυ.

M.

M A T

M A T

M, μ , *Mu*. The twelfth of the more modern Greek letters, but the thirteenth of the ancient, whence in numbering μ is used for the fourth decad, or forty. In the Cadméan alphabet it answered to the Hebrew and Phenician *Mem* in name, order, and power; but in both it's forms, *Mand* μ , it has a much greater resemblance to the Phenician than to the Hebrew letter.

Μαγεία, *as*, η , from *μαγεύω*.

Magic, magical art. occ. *Acts* viii. 11.

Μαγεύω, from *μαγος*.

To use magical arts, as incantations, &c. pretending in consequence of them to exert supernatural powers. occ. *Acts* viii. 9. where see *Doddridge*.

ΜΑΓΟΣ, ς , ι .

A Mage, a Gentile philosopher or sage of the Magian religion. occ. *Mat.* ii. 1, 7, 16. This sect chiefly flourished in Persia; and considering this circumstance, and what is said, *Mat.* ii. 16, it seems much more probable that the *Magi*, who arrived at Jerusalem some * considerable time after our Saviour's birth, should come from the distant country of Persia, or Parthia †, than from the neighbouring region of Arabia. *Suetonius*, not to mention other ‡ Historians, expressly tells us, that “ § an ancient and uninterrupted opinion had prevailed in all the East, that it was decreed by the Fates, that at that time, (namely, at the beginning of the last Jewish war), some com-

ing out of Judea should obtain the dominion.” No wonder that such an opinion should be propagated throughout the East, when we consider the vast number of Jews which were spread over all the Eastern countries. In the reign of *Abasuerus* or *Artaxerxes Longimanus* ||, the Jews were dispersed throughout all the provinces of the vast Persian empire, *Esth.* iii. 8, and that, in numbers sufficient to defend themselves against their enemies in those provinces, *Esth.* ix. 2, 16; and many of the people of the land also became Jews, *Esth.* viii. 17. After the Babylonish captivity the Jews increased so mightily, that ¶ we find them not only throughout Asia, but in Africa, particularly in † Egypt, in great numbers, and in many cities and islands of Europe, (comp. *Acts* ii. 5—11, and *Pbilo*, Legat. ad Caium, p. 16.) and ** wherever they dwelt they made many proselytes to their religion; and in their attempts to this purpose, no

|| See *Whitby's* Note (c) on *Mat.* ii. 2. and Note (c) on *Jam.* i. 1. and Note (a) on 1 *Pet.* i. 1.

¶ See *Lardner's* Credibility of Gosp. Hist. vol. i. book 1. ch. 3. § 1. and *Leland's* Advantage and Necessity of Revelation, pt. i. ch. 19. p. 446.

† See the 3d Book of the Maccabees, ch. iii. iv. *Vitrings* on *Isa.* tom. i. p. 582.

** Thus *Sirabo* in *Josephus*, Ant. lib. xiv. cap. 7, § 2, whom see, speaking of the Jewish people in the time when *Sylla* was sent against *Mithridates*, about 87 years before Christ: *Αὐτὴ δ' εἰς πᾶσαν ἀσiam ἤδη παρεληλυθεῖ, καὶ τοποῦν οὐκ ἐστὶν ῥαδίως εὐρεῖν τῆς οἰκισμένης, ὅς οὐ παραδεσκαίῃ τοῦτο τοῦ φύλου, μὲν δ' ἐπικρατεῖται ὑπ' αὐτοῦ. Τὴν τε Αἰγυπτίον καὶ Κυρηναίαν, ἀπὲρ τῶν αὐτῶν ἡγεμονῶν τοχούσαν, τῶν τε ἄλλων συχνα, ζήλωσαι συνέβη καὶ διὰ τὰ συλλαγμάτων τῶν Ἰουδαίων θρασεῖα διαφερομένης, καὶ συναυξήσθαι, χρωμένα τοῖς πατέροις τῶν Ἰουδαίων νόμοις.* This people had already passed into every city, nor were it easy to find any place in the world which had not received this nation, and been possessed by it. It happened also, that Egypt and the country of Cyrene, (comp. *Acts* ii. 10.) as being subject to the same Princes, and many others, imitated this people, and were exceedingly favourable to their rites, and increased their numbers by adopting the Jewish laws.” Comp. also under *Προεβλητός* III.

* See *Doddridge's* Note (m) on *Mat.* ii. 11, and Note (f) on *Mat.* ii. 16. *Bishop Chandler's* Vindication of Defence of Christianity, book ii. p. 455. and *Univ. Hist.* vol. v. p. 408. Note P. 8vo.

† See *Weistlin's* Notes on *Mat.* ii. 1.

‡ As *Josephus* and *Tacitus*, whose testimonies are cited by *Bishop Chandler* with pertinent remarks, in his Defence of Christianity, Chap. i. Sect. i. p. 26, &c.

§ “*Percrebierat oriente toto vetus & constans opinio, esse in antis eo tempore Judæa profecti rerum potirentur.*” *Suetonius* in *Vespas.* cap. 4.

doubt.

doubt, they must very much spread the expectation of the Messiah's coming; an article so important in itself, and so flattering to their national vanity. These opportunities of being informed of the approaching Advent of the Great King, the Magians of Persia had in common with many other people. Add to which, that Zoroaster, the famous reformer of the Magian Sect, had in all probability been a servant to the prophet Daniel *; and as he had adopted so many other things in his scheme from the Jewish religion, so there is the highest reason to think, he would not fail to instruct his followers in such an interesting point as that of the Messiah's coming, the time and circumstances of which had been so particularly foretold by his Master. Dan. ix. 24—27. Accordingly the writers of the Univ. Hist. observe, that "Zoroaster is said by credible authors to have predicted the coming of the Messiah, and this not in dark and obscure terms, such as might have been applied to any other person, but in plain and express words, and such as could not be mistaken." Univ. Hist. vol. v. p. 407, 1st edit. 8vo. where in the notes the reader may find the testimonies here referred to.

It seems a groundless conjecture to suppose, that the Magi knew the signification of the star by some tradition of Balaam's prophecy, Num. xxiv. 17. "It is much more probable, as Doddridge has remarked, that they learned it by (immediate) divine revelation, which, it is plain, they were guided by in their return, as we see afterwards at ver. 12." Or else, we may observe with Bishop † Candler, that "it was the common belief of all sorts of people in all nations at that time, that the rise of unusual stars, of comets, and of the different shapes of blazing lights in the heavens, did foretell great changes upon earth, the birth of some extraordinary person, and the erection of new empires: That the Magi being constant in the same belief, and being acquainted with the tradition or

report, that about this time a great Prince was to be born in Judea, to whom all the East should one day be subject, they might justly conclude from the rise of this bright appearance, which went under the character of a star, that HE was then born, and his birth was in this manner notified to the world: And that though their principle was wrong, yet, admitting them to be possessed therewith, they acted very consistently in their inference from it. Comp. Wetstein on Mat. ii. 2. For a more particular account of the principles and doctrines of the Magian religion, and of Zoroaster or Zerdusht, the great reformer of it, I refer the reader to Hyde's Religio Veterum Persarum, cap. 31, and cap. 24, & seqt.—to Prideaux's Connection, vol. i. pt. 1, book 3, anno 522, p. 179, &c. and book 4, anno 486, p. 211, &c. 1st edit. 8vo.—and to the Universal History, vol. v. p. 143, &c. See also Wetstein on Mat. ii. 1. I proceed to observe, that as the Greek Σοφος a Sage seems plainly derived from the Heb. חָכֵם to speculate, so the Persian ‡ Mog, or Mag, and with a Greek termination Μάγος, may very probably be § deduced from the Heb. דִּוָּנָה to meditate, mutter, with the formative מ prefixed, as it is in the plural מְדַוְּנִים, Isa. viii. 19.

II. We may remark with Prideaux, Connect. vol. i. p. 221, 1st edit. 8vo. that as the Magi had great skill in mathematicks, astronomy, and natural philosophy, so their credit in the world on these accounts was so great, that "a learned man and a Magian became equivalent terms; and this proceeded so far, that the vulgar, looking on their knowledge to be more than natural, entertained an opinion of them as if they had been actuated and inspired by supernatural powers, in the same manner as, too frequently among us, ignorant people are apt to give great scholars, and such as are learned beyond their comprehensions (as were Friar Bacon,

† Hyde, Relig. Vet. Pers. cap. xxxi. p. 373, 1st edit. conjectures, that רַב מֶג Rab-mag mentioned Jer. xxxix. 3, 13, means the head or chief of the Magians, whom Nebuchadnezzar had sent for from Persia, and kept in his court, to make it more splendid, and occasionally to have the benefit of his counsels.

§ See Gale's Court of Gent. pt. ii. b. i. ch. 5. and Vossius Etymolog. Latin. in Magus.

Dr.

* See Hyde Relig. Vet. Pers. cap. 24. Prideaux Connect. part i. book 4, anno 486.

† Vindication of Defence of Christianity, book ii.

Dr. Faustus, and Cornelius Agrippa), the name of *Conjurors*: And from thence those who really practised wicked and diabolical arts, or would be thought to do so, taking the name of *Magians*, drew on it that ill signification which now the word *Magician* bears among us: "Whereas the true and ancient *Magians*, adds the Doctor, were the great Mathematicians, Philosophers, and Divines of the ages in which they lived, and had no other knowledge but what by their own study, and the instructions of the ancients of their Sect, they had improved themselves in." This is confirmed by a passage of *Dio Chrysostom*, Orat. Boristhen. which, not having an opportunity to consult that author in the original, I shall cite in the translation given in the *Universal History*, vol. v. p. 393. Note, where it is observed, that he is the most polite writer among the Greeks, and corrects the errors of his countrymen with respect to the *Magi* in these words: "The *Persians* called those *Magi* who were employed in the service of the Gods; but the Greeks, being ignorant of the meaning of that word, apply it to such as were skilled in *Magic*, a science unknown to the *Persians*." In the N. T. however, *Μαγος* is used in the bad sense also. occ. Acts xiii. 6, 8. Comp. *Μαγεία* and *Μαγεύω*.

In *Theodotion's* version of *Daniel* this word several times answers to the Heb. and Chald. *משא*, a kind of *Astrologer* or pretended *Conjuror* among the *Babylonians*.

ΜΑΘΕΩ, ω, perhaps from the Heb. *למד* to learn, the ה being dropped, as in the Heb. deflections and some of the Greek derivatives of the V. *קח* to take.

To learn. An obsolete V. whence in the N. T. we have 2 aor. *μαθον*, infin. *μαθειν*, particip. *μαθων*. See under *Μαθων*.

Μαθηρευω, from *μαθητης*.

I. Governing a dative, To be a disciple to, or follower of another's doctrine. occ. Mat. xxvii. 57. In this manner *Plutarch*, cited by *Wetstein*, several times applies the V. active to such as were disciples to others in oratory. Comp. also *Κυρκε*.

II. Governing an accusative, To make a disciple. occ. Mat. xxviii. 19. Acts xiv. 21.

III. To instruct. occ. Mat. xiii. 52. But *μαθητευθεις* in this text may perhaps as well be rendered made a disciple according to Sense II.

Μαθητης, ε, δ, from *μαθεω* to learn.

A disciple, follower of doctrine. See Mat. v. i. x. i, 24. xi. 2. Luke x. 23. Acts vi. i. xx. 30.

Μαθητρια, ας, η, formed from *μαθητης*, as *ποιητρια* a poetess, from *ποιητης* a poet.

A female disciple. occ. Acts ix. 36.

Μαυνομαι, from *μαω* to be eager after, desire eagerly or ardently, which may be deduced from the Arabic *مأوى* vehemence, and this from the verb *مأوى* or *مأوى* to extend, dilate, which seems a derivative from the Heb. *מאה*, which in the O. T. is only used as a N. of number, a hundred. To be mad, furious. occ. John x. 20, Acts xii. 15. xxvi. 24, 25. i Cor. xiv. 23.

Μακαριζω, from *μακαριος* happy.

To pronounce or call happy. occ. Luke i. 48. Jam. v. 11. *Herodotus* uses the V. in this sense, lib. vii. cap. 45, and 46, (see *Wetstein*) and so likewise the LXX, Gen. xxx. 13, for Heb. *אשר*.

Μακαριος, ια, ιον, from *μακαρ* the same, and this according to some from *μαλα* χαίρειν rejoicing greatly, but rather from *μη* not, and *κη* fate, death, (which from Heb. *כרה* to cut off;) for *μακαρ*, according to *Eusebius*, is properly ο MH KH-PI, *τερεσι*, *θανατηφορω* *μοιρα* *υποκειμενος*, *μη υποτιμω* *τη* *κη*, *αθανατος*, he who is not subject to fate, i. e. to mortality, he that submits not to fate, immortal. See *Homer*, Il. i. lin. 339, where the Poet plainly opposes *Θεων* *μακαρων* the immortal or ever-blessed Gods, to *θνητων* *ανθρωπων* mortal men; and comp. *Dammi Lexic.* col. 1170.

Happy, blessed. See Mat. v. 3. Luke xxiii. 29. John xiii. 17. Acts xxvi. 2. i Cor. vii. 40. Jam. i. 12, 25. Rev. xiv. 13. On i Tim. i. 11, see *Wetstein*, and *Suicer Thesaur.* in *Μακαριος* I.

Μακαρισμος, ε, δ, from *μακαριζω*.

A calling or pronouncing happy, felicitation: Also Happiness, felicity, blessedness. occ. Rom. iv. 6, 9. Gal. iv. 15. Τις εν ην ο *μακαρισμος* *υμων*; How great then was your felicitation of yourselves? How happy did you boast yourselves to be? See *Wolffius*.

ΜΑΚΕΛΛΟΝ, *ς, το.* Latin.

A word formed from the Latin *macellum*, which signifies “*A market-place for *fleſh, fiſh, and all manner of proviſions, a ſhambles, a butcher-ſhop* ;” and may moſt probably be derived from the Heb. מכר, *כ* being ſoftened in *l*, as in other inſtances. occ. 1 Cor. x. 25. “If we recollect that Corinth was at that time a Roman colony, we ſhall ceaſe to wonder that a public place in that city was named in imitation of the Latin *macellum*, and that St. Paul, in writing to the Corinthians, ſhould retain the uſe of a word, which in that city had acquired the nature of a proper name.”—“*Μακελλον* occurs alſo in *Plutarch*. See *Kypke Obſerv. Sacrae*, tom. ii. p. 219. But as *Plutarch* thought it neceſſary to explain it by *κρεωπωλιον*, it is probable that the word was of Latin origin.” *Michaelis* Introduc. to N. T. by *Martſb.* vol. i. p. 163, and *Martſb*’s Note 3. p. 431.

Μακραν, Adv. See under *Μακρος*.

Μακροθεν, An Adv. of place, from *μακρος* far, and *θεν* a ſyllabic adjection denoting from or at.

I. From far. Mark viii. 3.

II. At a diſtance, afar off. Mark xi. 13. Luke xviii. 13.

III. It is frequently in the N. T. conſtrued with the prepoſition *απο*, *απο μακροθεν* afar off, at a diſtance. Mat. xxvi. 58. xxvii. 55, & al. The LXX uſe it in like manner, Pf. xxxviii. 11, or 12, & al. And *Wetſtein* on Mat. xxvi. 58, cites ſeveral ſimilar phraſes from the ancient Greek writers, particularly ΑΠ’ ΟΥΡΑΝΟΥ ΕΝ from *Homer*, Il. viii. lin. 365. Il. xx. (read xxi.) lin. 199. Odyſſ. xii. lin. 381.

Μακροθυμew, *ω*, from *μακροθυμος*, which ſee under *Μακροθυμος*.

I. To have patience, ſuffer long, be long-ſuffering, as oppoſed to haſty anger or puniſhment. occ. 1 Cor. xiii. 4. 1 Theſſ. v. 14. 2 Pet. iii. 9.

II. To have patience, forbear. occ. Mat. xviii. 26, 29.

III. To have patience, endure or wait patiently, as oppoſed to deſpondency or impatience. occ. Heb. vi. 15. Jam. v. 7, 8.

IV. To tarry, delay. occ. Luke xviii. 7, Κα

μακροθυμων εν αυτοις, though he linger (i. e. ſeem to delay, comp. 2 Pet. iii. 9.) with regard to them, the elect namely. We have an exactly parallel expreſſion Ecclus. xxxii. 22, or xxxv. 18, Καὶ ὁ Κύριος οὐ μὴ βραδυνῇ, οὐδὲ μὴ ΜΑΚΡΟΘΥΜΗΣΗ· ἐν αυτοῖς. And the Lord will not delay, neither will he linger with regard to them, i. e. the humble, mentioned ver. 17. So *Martin*’s French Tranſlat. (ver. 20.)—*n’uféra point de long delay envers eux*. See more in *Suicer*, Theſaur. under *Μακροθυμος*, and comp. *Campbell*’s Note on Luke.

Μακροθυμα, *ας, η*, from *μακροθυμος*, which ſee under *Μακροθυμος*.

I. Forbearance, long-ſuffering. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22. & al.

II. Patience under trials and afflictions. Heb. vi. 12. Jam. v. 10. Comp. Col. i. 11.

Μακροθυμws, Adv. from *μακροθυμος* long-ſuffering, a N. often uſed in the LXX, and derived from *μακρος* long, and *θυμος* the mind, anger.

Patiently. occ. Acts xxvi. 3.

ΜΑΚΡΟΣ, *α, ον*, by tranſpoſition from the Heb. מרחק far, far diſtant, which from the V. רחק to remove far off.

I. Far, diſtant. Luke xv. 13. xix. 12, Εἰς χώραν μακράν, into a far country ; hence χώραν place being underſtood, εἰς μακράν in a diſtant place, i. e. at a diſtance, far off. Acts ii. 39. Comp. Eph. iii. 17, and ſee *Wolſius* ; alſo, ὁδον a way being underſtood, Μακράν alone is uſed adverbially, Far off, at a diſtance. Mat. viii. 30. Mark xii. 34. Luke vii. 6, & al. The profane writers often apply it in the ſame manner. See *Wetſtein* on Mat. I add from *Euripides*, Phœn. lin. 913, Ὁδὲ ΜΑΚΡΑΝ ἀπείρι.

II. Long, prolix. Μακρά προσευχεσθαι, To make long prayers, q. d. to pray long. Mat. xxiii. 14, (where ſee *Wetſtein*.) Mark xii. 40. Luke xx. 47. So *Homer* Il. i. lin. 35, ΠΟΛΛΑ δ’ ἤραθ’, He prayed many things, or much. Comp. lin. 351.

In this ſenſe *μακρος* might not improbably be deduced by tranſpoſition from the Heb. מרחק long, with the formative מ prefixed.

Μακροχρονιος, *ου, ε, η*, from *μακρος* long, and *χρονος* time.

Enduring

Enduring a long time. occ. Eph. vi. 3.

In the LXX of Exod. xx. 12. Deut. v. 16, μακροχρονιος γινεσθαι answers to the Heb. ימיו יאריך *to prolong the days.*

Μαλακια, ας, η, from μαλακος *tender.*

An *indisposition, infirmity.* occ. Mat. iv. 23. ix. 35. x. 1. Comp. Νοσος.

Μαλακος, η, ον, from μαλασσω *to soften,* which from the Heb. מלך *to soften.*

I. *Soft, delicate,* spoken of garments. occ. Mat. xi. 8. Luke vii. 25. So Lucian De Salt. tom. i. p. 908, εσθῆσι ΜΑΛΑΚΑΙΣ, *in soft garments;* and Homer, Il. ii. lin. 42, ΜΑΛΑΚΟΝ χιτωνα, *a soft or fine vest;* Il. xxiv. lin. 796, πεπλοισι ΜΑΛΑΚΟΙΣΙ, *soft veils;* and Odyss. xxiii. lin. 290, εσθῆτος ΜΑΛΑΚΗΣ, *a soft coverlet for a bed.* See more in *Wetstein* and *Kypke.*

II. *A man who suffers himself to be abused contrary to nature, a Catamite, a Pothic,* (so Theophylact, τες αισχροπαθουνας); hence Μαλακοι are by the Apostle joined with Αρσενοκοιται *Sodomites.* These wretches affected the dress and behaviour of * *women.* And it is plain from *Dionysius Halicarn.* *Plutarch,* and *Diogenes Laert.* cited by *Wetstein* and *Kypke,* that the Greeks themselves applied the term μαλακος *to such monsters,* whom *Wetstein* shews that the Romans likewise called molles, *soft, effeminate persons.* occ. 1 Cor. vi. 9.

Μαλιστα, Adv. of the Superlative degree from μαλα, which see under Μαλλον.

Most of all, chiefly, especially. Acts xx. 38. xxv. 26. xxvi. 3. Phil. iv. 22, & al.

Μαλλον, An Adverb of the Comparative degree from μαλα *much,* and this from the Heb. מלך *to be full.*

I. *More.* See Mat. vi. 30. vii. 11. xviii. 13. 1 Cor. xiv. 18. It is emphatically joined with nouns or verbs expressing a *comparison.* See Mat. vi. 26. Mark vii. 36. Luke xii. 24. 2 Cor. vii. 13. Phil. i. 23, where *Wetstein* cites many instances from the best Greek writers, of the like use of μαλλον with comparative adjectives. Thus from *Isocrates,* πολυ γαρ ΜΑΛΛΟΝ ΚΡΕΙΤΤΟΝ, and from *Isæus,* πολυ ΜΑΛΛΟΝ ΕΤΟΙΜΟΤΕΡΟΝ. He further shews, that in the Latin writers

magis, *more,* is sometimes likewise added to comparatives.

II. *Rather.* Mat. x. 6. Mark xv. 11. John iii. 19, & al. Μαλλον ελομενος, *Choosing rather.* Heb. xi. 25. This phrase is agreeable to the style of the best Greek writers, as *Wetstein* has abundantly shewn.

III. Μαλλον δε, *Or rather, yea rather,* in a corrective sense. occ. Rom. viii. 34. The Greek writers apply the phrase in like manner. See *Vigeri Idiotism.* sect. viii. reg. 1. and *Hoogseveen's* note.

IV. Ετι μαλλον και μαλλον, *More and more.* occ. Phil. i. 9. That this phraseology may not be suspected as a Hebraism or Latinism, *Kypke* cites (inter al.) from *Polybius,* ΜΑΛΛΟΝ ΑΕΙ ΚΑΙ ΜΑΛΛΟΝ εξετυφετο, *He was continually puffed up more and more;* and from *Diogenes Laert.* Πιτισσете ΜΑΛΛΟΝ ΕΤΙ ΚΑΙ ΜΑΛΛΟΝ, *Pound yet more and more.*

Μαμη, ης, η, from the Heb. מם *a mother.*

I. *Anciently,* An infantile name for a mother, *A Mamma,* as we likewise speak.

II. *A grand-mother.* occ. 2 Tim. i. 5, where see *Wetstein* and *Wolffius.*

ΜΑΜΜΩΝΑΣ, or ΜΑΜΩΝΑΣ, α, δ.

Mammon. מם is used for money in the Chaldee Targum of *Onkelos,* Exod. xviii. 21, & al. and of *Jonatban,* Jud. v. 19. 1 Sam. viii. 3. So the Syriac מןמ, *Exod.* xxi. 30. Mat. vi. 24. Luke xvi. 9. *Castell* deduces these words from the Heb. מם *to trust, confide,* because men are apt to trust in riches, q. d. מןמ what is confided in. And *Austin* observes, that *Mammon* in the Punic or Carthaginian language signified † *gain.* The word plainly denotes riches, Luke xvi. 9, 11, in which latter verse mention is made not only of the deceitful *Mammon,* but of το αληθινον *the true.* St. Luke's phrase Μαμωνα αδικιας very exactly answers to the Chaldee קרמא מןמ, which is often used in the Targums, as in 1 Sam. viii. 3. xii. 3. Prov. xv. 27. Job xxvii. 8. Hof. v. 11. In Mat. vi. 24. Luke xvi. 13, *Mammon* is beautifully represented by our Saviour as a person, which has made some suppose it was the name of an idol or god of riches worship-

* The reader may find a remarkable description of such in *Josephus,* De Bel. lib. iv. cap. 9. § 10.

† “*Mammona apud Hebræos divitiæ appellari dicuntur. Convenit & Punicum nomen: Nam lucrum Punicè Mammon dicitur.*” *Augustin.* De Serm. Dom. lib. ii.

ped in Syria: But I find no sufficient proof of this.

The above cited are all the passages of the N. T. wherein the word occurs.

Μανθάνω, from the obsolete *μαθεω*, which see.

I. To learn. See Mat. ix. 13. xxiv. 32: Rom. xvi. 17. Heb. v. 8.

II. To learn by heart, or memoriter. occ. Rev. xiv. 3.

III. To learn, be informed. Acts xxiii. 27. Gal. iii. 2.

IV. To learn, acquire a custom or habit. Tit. iii. 14. 1 Tim. v. 13, where observe, that *μανθάνειν* may be either joined with *αργαί*, and considered as a Greek idiom for

αργαί ειναι μανθάνειν, they learn to be idle, (so *Pricæus* in *Pole Synopf.* cites from *Euripides' Medea*, lin. 205, *ἐκδιδασκεσθαι σοφῆς* for *ἐκδιδασκεσθαι σοφῆς ειναι*, to teach to be wise); or according to

Wolfius and others *μανθάνειν* may be construed with the participle *περιερχόμεναι*, used for the infinitive *περιερχεσθαι*,

Being idle they learn to go about from house to house. A very similar construction is produced from *Aristotle's Politic.*

VIII. 6. Ποτερον δε δεῖ ΜΑΝΘΑΝΕΙΝ αὐτὸς ΑΔΟΝΤΑΣ καὶ ΧΕΙΡΟΤΡΟΤΥΝΤΑΣ—But whether they ought to learn to sing, and to perform on musical instruments—” See more in *Pole Synopf.* and

Wolfius on the place. But does not the following part of the verse in 1 Tim. v. shew the former interpretation to be preferable?

Μανία, ας, ἡ, from *μανομαι* to be mad.

Madness, distraction. occ. Acts xxvi. 24.

MANNA, το. Indeclinable. Heb.

Manna, that miraculous food from heaven with which God fed the Israelites during forty years in the wilderness. Heb. מן, a species. “At it's first falling, Exod. xvi. 15, *The children of Israel—said*

מן זה מן *this (is) a particular species, a peculiar thing, for they knew not what it (was).* Comp. ver. 31. Deut. viii. 3, *Who fed thee with manna when thou knewest not, neither did thy fathers know.**” To account for it's being called in the N. T. not *May* but

Manna, we may observe that the Heb. מנה is several times in scripture applied

to a portion, and that too of food, as 1 Sam. i. 4, 5. Neh. viii. 10, 12, & al. and that the LXX almost constantly use *Μαννα* for מן, as Num. xi. 6, 7, 9, & al. freq. occ. John vi. 31, 49, 58. Heb. ix. 4. Rev. ii. 17, where comp. *Κουπῆλω* II.

Μανένομαι.

To prophesy, divine. occ. Acts xvi. 16. This V. is plainly from *Μανῆς* a Soothsayer, a Diviner, which we may, with *Eusebius*, very properly deduce from *μανομαι* to be mad, distracted, beside oneself, on account of the mad extravagant behaviour of such persons among the heathen. To justify this derivation the reader may consider the picture of one of these † frantic prophetesses, as drawn by the masterly hand of *Virgil, Æn. vi. lin. 46, &c.*

—*Ait, Deus, ecce Deus! Cui italia fanti Ante fores, subitū non vultus, non color unus, Non comptæ mansere comæ, sed pectus anbelum, Et rabie fera corda tument; majorque videri, Nec mortale sonans, adflata est numine quando Jam propiore Dei.*—

The virgin cries, The God, behold the God! And straight her visage and her colour change, Her hairs dishevel'd, and her heaving breast, And lab'ring heart, are swol'n with sacred rage; Larger she seems, her voice no mortal sound, As the inspiring God near and more near Seizes her foul.—

And lin. 76, &c.

—*Phœbi nondum patiens, immanis in antro Bacchatur vates, magnum si pectore possit Excussisse Deum: tanto magis ille fatigat Os ravidum, fera corda domans, fingitque pre-mendo.*

—Impatient in her grot Apollo's swelling Priestess wildly raves, Reluctant, lab'ring from her breast to heave Th' incumbent God: so much the more he curbs Her foamy mouth, subdues her madding heart, And pressing forms her.—

TRAPP.

Comp. lin. 100, 102.

“Few that pretended to inspiration (says Archbishop † *Potter*, after citing the former of these passages) but raged after this manner, foaming and yelling, and making a strange terrible noise; sometimes gnashing with their teeth, shivering and trembling, with a thousand an-

† *Insanam vatem*, as she is called, *Æn. iii. lin. 443.*

‡ *Antiquities of Greece*, book ii. ch. 12.

tick

* Heb. and Eng. Lexicon, in מנה III, 2d & 3d edit.

tick motions." In confirmation of these assertions I shall subjoin a * passage or two from *Plato*, where speaking of those who are under the dominion of what he elsewhere calls *απο Μουσων κατοχη και MANIA*, a possession and madness from the Muses, which excites and inspires the mind into enthusiastic songs and poems, he says (in *Io*) *Βακχευσοι και κατεχόμενοι, ὡς περ αἱ Βακχαι*, they who are possessed *rage* like the priestesses of Bacchus; and that this his diviner was *εὐθεος και εκθρων*, και ὁ νους μετακει εν αὐτῷ *ενη*, &c. rapt into a divine ecstasy and mad, neither did his understanding remain in him, being moved *δεῖρα μοιρα* by a divine fate; and in his *Timæus*, *Ἰκανον δε σημειον ὡς μανικὴν ἀφροσύνη Θεος δέδωκεν*, This circumstance, namely, that *εἰδεις εὐνης εφάπτεται μανικῆς εὐνης και αληθῆς*, no one in his right senses is seized with the true spirit of divination, is a sufficient sign that God hath vouchsafed this faculty of divination to human madness; a doctrine, by the way, very well agreeing with the notion of the Mahometans, and of the Eastern nations in general, that *mad men are inspired*. Comp. *Πυθων*. And although in those frantic fits of the heathen diviners there might frequently be much *affectation* and *imposture*, yet, no doubt, in many such instances there was a *real possession by the devil*. This is too plain to be denied in the case of the prophetic damsel, Acts xvi. 16, 18. "Herein also, says the learned Gale, the devil played the ape, and imitated the divine mode of prophecy, which for the most part was by *ecstatic raptures* and visions." Comp. 2 K. ix. 11. Jer. xxiii. 9. xxix. 26. Hof. ix. 7. Ezek. iii. 14, 15.

MAPAINΩ, from the Heb. מִאֵר to fret, corrode.

To cause to decay or fade. So *Isocrates* ad Demon. cap. 4. *Καλλος μὲν γὰρ ἡ χρόνος ἀναλωσεν ἡ νόσος* EMAPAINĒ, As for beauty, either time consumes, or disease withers it." Hence *Μαραίνουμαι*, pass. To be decayed or faded, to fade, fade away. occ. Jam. i. 11. *Wetstein*

* For further satisfaction the reader may consult the learned Gale's *Court of the Gentiles*, vol. ii. part 3. book 1. ch. 3. § 7. to whom I am indebted for the testimonies from *Plato*.

has shewn in his note on this text, that the word is often applied in like manner by the Greek writers. To the instances he has produced I add from *Lucian*, *De Syr. Deā*, tom. ii. p. 887. *Τὸ σῶμα δι' ἡμερῆς EMAPAINETO*. His body wasted away daily."

MAPAN ΑΘΑ. Heb. Chald. or Syr.

MARAN ATHA. It denotes a solemn curse. occ. 1 Cor. xvi. 22, where the Syriac version, מָרָן אַתָּה, which signifies The, or Our, Lord cometh. מָרָן is a pure Hebrew, as well as that or אַתָּה are Syriac and Chaldean words. מָרָא is used in Chald. for a sovereign or supreme lord, Dan. ii. 47, & al. So מָרָן may be regarded either as a simple N. of the same root, with the formative י postfixed (see *Castell* in מָר), or else as compounded of מָר a lord, and the Syriac suffix י our. If this † interpretation of MAPAN ΑΘΑ, which is not only favoured by the Syriac version, but also given by *Theodoret* and several of the Greek Scholia cited by *Wetstein*, be right, the expression will refer either to the miraculous ‡ interposition, or to the final coming, of the Lord to take vengeance on the man lying under this most grievous curse. Comp. *Jude* ver. 14, 15, and *Macknight* there, and on 1 Cor. But does it not seem unlikely that the Jews should, in such a solemn instance, adopt a foreign, whether Chaldean or Syriac, word? I am therefore rather inclined to another interpretation of the expression, from the Heb. מָרָם אַתָּה Cursed art thou, which might be the form of the anathema or curse, called in Heb. מָרָם. As for the substitution of the ν for מ in Mapan we may observe with the learned || *Monifaucon*, that at the end of words the Greeks do very frequently put their ν for the Heb. מ, because the latter termination is very disagreeable to the Greek language; and probably the Grecizing Jews might in common conversation pronounce אַתָּה מָרָם MAPAN

† Of which see more in *Whitby* on 1 Cor. xvi. 22. and in *Vitringa* on Rev. iii. 11.

‡ See *Doddridge*.

|| "Omnes vero (Græci scilicet Veteris Testamenti Interpretes) מ per M exprimunt, præterquam in fine vocum, ubi N pro M frequentissime ponunt Græci, quia nempe a terminatione μ abhorret Græca lingua;" *Hexapla*, vol. ii. *Prævia* Disquisition, pag. 396.

ΑΘΑ.

ΑΘΑ: But let the reader consider, and judge for himself.

Μαργαρίτης, ὁ, ὁ.

A pearl, so called from μαργαρον the same, and this may be from the Heb. קרן to furbish, make bright, and הוֹרֵי to shine, which from הוֹר the light, on account of the pearl's smooth, glistering surface. See Mat. vii. 6. xiii. 45, 46.

Μαργαρος, ὁ, ὁ, ἡ, from μαργαρω to glister, shine, which from μαρω to shine, and this from the Heb. הוֹר the light, a derivative from הוֹר to shine, give light.

I. Properly an adjective, Bright, shining, white.

II. Λίθος being understood, A white kind of stone, marble, marmor. So Hesychius explains μαργαρος by λευκὴ λίθος a white stone. occ. Rev. xviii. 12.

ΜΑΡΤΥΡ, ὑπος, ὁ, ἡ. It is generally derived from μερῶν to divide, decide, because a witness decides controversies (comp. Heb. vi. 16.); but the learned Damm, in Lexic. col. 1495, deduces it from the old word מֶשֶׁן the hand, because witnesses anciently used to hold up their hands in giving evidence. That this was a significant ceremony used among the ancient Hebrews in taking oaths is evident from Gen. xiv. 22. God himself is represented as swearing in this manner, Exod. vi. 8. Deut. xxxii. 40. Ezek. xx. 5, 6, 15. And from a similar custom among the old Greeks*, Apollo in Pindar, Olymp. vii. lin. 119, 120, orders Labeſtes, one of the Fates, χεῖρας ἀνίστασθαι, Θέων δ' ὅρκον μέγαν μη παρῆραμεν, to lift up her hands, and not violate the great oath of the Gods. The N. μαρῆ or μαρῆς the band seems a plain derivative from the V. μερῶν to divide, on account of it's division into fingers.

I. A person witnessing, a witness. Mat. xviii. 16. Luke xxiv. 48. Acts i. 8, 22. ii. 32. vi. 13. 2 Cor. i. 23. Heb. xii. 1.

II. A martyr, one who seals his testimony to Jesus and his doctrine with his blood. Acts xxii. 20. Rev. xvii. 6. But see Campbell's Prelim. Dissertat. p. 442.

Μαρτυρεω, ω, from μαρτυρ.

I. To witness, bear witness, testify. See John i. 7, 8. iii. 26, 28. xv. 27. Acts

* Of which see Homer, Il. vii. lin. 412. Il. x. lin. 321. Comp. Virgil, Æn. i. lin. 196; and Heb. & Eng. Lexicon, 2d and 3d edit. under יָדָה V. i.

xxii. 5. xxiii. 11. xxvi. 22. John v. 321 x. 25. xv. 26. 1 John v. 7.

II. With a dative following, To bear witness to or concerning. Mat. xxiii. 31. Implying praise or commendation, Luke iv. 22. So Josephus, Ant. lib. xiv. cap. 10. § 2, Αἰτῶ πολλοὶ ΜΕΜΑΡΤΥΡΗΚΑΣΙΝ. See other instances in Elſner and Kypke on Luke. So Μαρτυροῦμαι, ἐπαι, pass. To be of good report, have a good character. Acts vi. 3. x. 22. xxii. 12. Heb. xi. 2, 39. Comp. ver. 4, 5.

III. To bear witness to, denoting assent or confirmation. Acts xiv. 3. Heb. x. 15. Beza and Rabbelius observe, that μαρτυρεω is applied in the same manner by the profane writers. See also Elſner on Luke iv. 22.

IV. Μαρτυροῦμαι, ἐπαι, To implore, beseech, or as our Eng. Translators, to charge. 1 Theſſ. ii. 12.

Μαρτυρία, ας, ἡ, from μαρτυρ.

I. A bearing witness, testification. John i. 7.

II. A testimony, witness borne, or to be borne. Mark xiv. 55, 56, 59. John i. 19. xix. 35, & al. Comp. Rev. i. 2, 9. xix. 10.

Μαρτυριον, ος, τό, from μαρτυρ.

I. A witness, testimony. See Mat. viii. 4.

Mark vi. 11: Acts iv. 33. 2 Cor. i. 12. 1 Tim. ii. 6, Το μαρτυριον καί ποτε ιδιοις.

If these words be joined with the preceding, the sense will be, as is expressed in our translation, that Christ gave himself a ransom for all to be testified, i. e. the object or subject of a public testimony to be borne, in due time: But Bengelius puts a Colon after πάντων, and a Comma only after ιδιοις; and according to this punctuation the words must be joined with what follows, and the ellipsis supplied in some such manner as this: The testimony (namely, that Christ gave himself a ransom for all) was to be borne in due time, for which testimony I was appointed a preacher, &c. Comp. Bouwyer's Conject.

II. The testimony of Christ is the testimony concerning Christ, his person, offices, and glories. 1 Cor. i. 6. Comp. 1 Cor. ii. 1. 2 Tim. i. 8.

Μαρτυρομαι, from μαρτυρ.

I. Governing a dative, To testify, bear witness to. occ. Acts xx. 26. Gal. v. 3. In the former text our Translators render μαρτυρομαι ὑμῖν by I take you to record, but, I apprehend, erroneously; for μαρτυρομαι, E c τυρομαι,

τυρομαί, in the sense of *taking to record*, or *calling to witness*, is followed not by a dative, but by an accusative, of the person. Thus *Plutarch* in *Alcib.* Καλεπώς φερὸντα καὶ ΜΑΡΤΥΡΟΜΕΝΟΝ ΘΕΟΥΣ καὶ ΑΝΘΡΩΠΟΥΣ, taking it grievously, and calling Gods and men to witness." So *Josephus*, on occasion of the horrid pollution of the Temple by the Zealots, introduces *Titus* thus speaking to them: ΜΑΡΤΥΡΟΜΑΙ ΘΕΟΥΣ ἐγὼ πατρίους — ΜΑΡΤΥΡΟΜΑΙ δὲ καὶ ΣΤΡΑΤΙΑΝ ἐμὴν, καὶ ΤΟΥΣ παρ' ἐμοὶ ΙΟΥΔΑΙΟΥΣ καὶ ἸΜΑΣ ΑΥΤΟΥΣ, ὡς ἐκ ἐγὼ ταυτ' ὑμᾶς ἀναγκαζῶ μωαινεῖν, *I call to witness my country's Gods—I call to witness also my Army, and the Jews who are with me, and even you yourselves, that I do not force you to pollute this holy place.*" De Bel. lib. vi. cap. 2. § 4. Comp. lib. ii. cap. 16. § 4. ad fin.

II. *To testify*, or rather *to beseech*, or *charge*, obtessor. *Polybius*, as cited by *Rapheilius*, uses the V. in this latter sense. occ. Eph. iv. 17. Comp. μαρτυρεῖν III.

ΜΑΡΤΥΣ, ὁ, ἡ, Dat. Plur. μαρτυρί. The same as μαρτυρ. See Grammar, Sect. v. 3. 4.

I. *A witness.* Acts x. 41. xxii. 15. Rom. i. 9, & al. On Acts x. 41, the reader may do well to consult *Jenkin's Reasonableness and Certainty of the Christian Religion*, vol. ii. chap. 28. Bp. *Pearce's Miracles of Jesus vindicated*, part i. p. 10, &c. 12mo *Leland's View of Deistical Writers*, vol. i. letter vii. p. 138, &c. and letter xi. p. 271, 1st edit. *Randolph's Answer to Christianity not founded on Argument*, p. 173, and his *View of our Blessed Saviour's Ministry*, p. 374, and *Lardner's Collection of Testimonies*, vol. ii. p. 308.

II. *A martyr, one who seals his testimony to Jesus and his doctrine with his blood.* occ. Rev. ii. 13.

ΜΑΣΣΑΟΜΑΙ or ΜΑΣΑΟΜΑΙ, ωμαι, from the Heb. מָצַח to squeeze, press. To chew, champ. occ. Rev. xvi. 10.

Μασίγωω, ω, from μασίξ, ἵγος.

I. *To scourge.* Mat. x. 17, & al. On Mat. x. 17, see *Doddridge's* and *Wetstein's* Notes. On Mat. xx. 19. *John* xix. 1, we may observe with * *Lardner*, that it

* *Credibility of Gospel Hist.* vol. i. book i. ch. 7. § 13.

was usual with the Romans, before execution, to scourge persons condemned to capital punishment; and with *Mintert*, that this scourging was performed either with rods or with whips, of which the latter was the more grievous punishment, inflicted only on slaves, and persons condemned to the cross. See also *Wetstein* on Mat. xxvii. 26, and *Josephus*, De Bel. lib. ii. cap. 14. § 9, and lib. v. cap. 11. § 1.

II. *To correct, scourge*, in a figurative sense. Heb. xii. 6. Comp. μασίξ II.

Μασίξω, from μασίξ a scourge, or immediately from the Heb. פָּגַע to strike, wound.

To scourge. occ. Acts xxii. 25, where see *Wetstein*.

ΜΑΣΤΙΞ, ἵγος, ἡ, from the Heb. פָּגַע to strike, wound, or according to the Greek Grammarians from μάλα very much, and σίξω to prick, beat.

I. *A scourge, or whip.* occ. Acts xxii. 24. Heb. xi. 36. Thus it is used by the LXX, Prov. xxvi. 3, for the Heb. שָׁוַה the same.

II. *A grievous distemper* considered under the notion of a divine scourge. Comp. Heb. xii. 6. *John* v. 14. ix. 2. occ. Mark iii. 10. v. 29, 34. *Luke* vii. 21. The LXX several times use it in a similar view, for the Heb. נָגַע.

ΜΑΣΤΟΣ, σ, ὁ, from τ μᾶζος the same, or immediately from Heb. מָצַח to squeeze. The breast, properly the female breast, which is squeezed in the action of sucking to force out the milk. occ. *Luke* xi. 27. xxiii. 29. *Rev.* i. 13.

Ματαιολογία, ας, ἡ, from ματαιολογος a vain talker. Vain, useless talking or babbling, "vain jangling." Eng. Translat. occ. 1 Tim. i. 6.

Ματαιολογος, σ, ὁ, from ματαιος vain, and λελοσά perf. mid. of λέω to speak, talk. A vain talker, one idly prating what is of no use. occ. Tit. i. 10.

Ματαιος, α, ον, and ματαιιος, σ, ὁ, ἡ, from ματην in vain, which see. Vain, useless, unprofitable. occ. Acts xiv. 15. 1 Cor. iii. 20. xv. 17. Tit. iii. 9. Jam. i. 26. 1 Pet. i. 18.

† The old Greek Grammarians distinguish between μᾶζος and μᾶσος, and tell us, that μᾶζος is properly spoken of a man, and μᾶσος of a woman. See *Wetstein* on *Rev.* i. 13.

Μαται-

Ματαιότης, ἥτις, ἡ, from ματαιός.

I. *Vanity, disappointing misery.* occ. Rom. viii. 20. In this sense the word is often used by the LXX in the Book of Ecclesiastes for the Heb. דָּבָל.

II. *Vanity, want of real wisdom, foolishness.* occ. Eph. iv. 17. Comp. Rom. i. 21. 1 Pet. i. 18.

III. *Vanity, uselessness, unprofitableness, or rather falsehood.* occ. 2 Pet. ii. 18. Comp. Pl. cxliv. 8, 11, where the Greek *ματαιότης* in the LXX answers to the Heb. שווא *vanity, falsehood.*

Ματαιώω, ω, from ματαιός.

To make vain; whence Ματαιοποιῶμαι, ποιῶμαι, pass. To become vain, destitute of real wisdom. occ. Rom. i. 21. So in the LXX this verb answers to the Heb. דָּבָל *to become vain*, and in Hiph. *to make vain*, Jer. ii. 5. xxiii. 16; and to סָכַל or דָּמָסָל *to be perverse, foolish, or to act perversely, foolishly*, from the root סָכַל *to pervert*, 1 Sam. xxvi. 21. 1 Chron. xxi. 8. Comp. 1 Sam. xii. 13.

MATHN, Adv. from the Heb. מַטַּח *to slip, or to fail, die.*

In vain. occ. Mat. xv. 9. Mark vii. 7; which are almost exact citations of the LXX version of Isa. xxix. 13.

MAXAIPA, ας, ἡ. The Greek Lexicographers deduce it from *μαχόμεαι* *to fight*, or from *μαχόμεναι* *exciting battle*; but it may with much greater probability be deduced from the Heb. כָּרַח *to cut*, with the formative מִ prefixed, as in מַכְרֵחַ *cutting instruments, swords*. Gen. xlix. 5, from Heb. כָּרַח *to cut off*. And to confirm this derivation it may be further remarked, that *μαχαίρα* signifies not only *a sword*, but *a knife or razor*.

I. *A sword.* Mat. xxvi. 47, 51, 52, & al. Comp. Eph. vi. 17. Heb. iv. 12. In Mat. xxvi. 52, is “a proverbial expression not to be rigidly interpreted. Such sayings are understood to suggest what frequently, not what always, happens. It seems to have been introduced at this time, in order to signify to the disciples that such weapons as swords were not those by which the Messiah’s cause was to be defended.” *Campbell*. Comp. under *Παῖς* IV.

II. It imports *the authority of inflicting punishment, especially capital.* occ. Rom. xiii. 4, *He beareth not the sword in vain.*

This is spoken agreeably to the notions and customs of the Romans at the time when the Apostle wrote. Thus not more than twelve or thirteen years after the date of this Epistle, *Vitellius*, when he resigned the empire, “* *assistenti consuli—exsolutum à latere pugionem, velut jus necis vitæque civium, reddebat*, gave up his dagger, which he had taken from his side, to the attending consul, thus surrendering the authority of life and death over the citizens.” So the kings of Great Britain are not only at their inauguration solemnly girt with the *Sword of State*, but this is afterwards carried before them on public occasions, as *a sword* is likewise before some other inferior magistrates among us. See *Vitringa* on Rev. vi. 4.

III. It denotes *deadly discord.* occ. Mat. x. 34.

MAXH, ης, ἡ, from the Heb. מַכָּה *a smiting*, as of enemies in battle, Josh. x. 20. Jud. xi. 33, & al. which from the V. נָכַח *to smite*, the Hiph. of which, נִכַּח, answers to *μαχόμεαι* of the LXX, Josh. ix. 18.

I. *A fighting, battle.* Thus often used in the profane writers. Comp. Jam. iv. 1. 2 Cor. vii. 5; in which latter text the word refers to the *violent and hostile opposition* made by the enemies of the Gospel. So *Chrysostom*, Εἰσῆθεν μαχαί, παρὰ τῶν ἀπιστῶν ἐσῆθεν φόβοι, διὰ τῆς ἀσθενείας τῶν πιστῶν, καὶ παρὰ τῶν ἀπιστῶν, *Without were fightings, from the Unbelievers; Within were fears, on account of the weak Believers, lest they should be perverted.*

II. *A strife, contention, dispute.* occ. 2 Tim. ii. 23. Tit. iii. 9. In this latter sense the word is several times used by *Arrian*, *Epictet*. lib. i. cap. 22.

Μαχομαι, from μαχη.

I. *To fight, contend in fighting or battle.* Thus often used in the profane writers. See *Jam.* iv. 2. *Acts* vii. 26. Comp. *Exod.* ii. 13.

II. *To strive, contend in words.* occ. *John* vi. 52. 2 Tim. ii. 24; in which latter text it is evident, that *an angry hostile manner of disputing*, as opposed to gentleness, forbearance, meekness, is the only thing here forbidden to Christians.

* *Tacit*. Hist. iii. cap. 68. Comp. *Sueton*. in *Vitell*. cap. 15.

Μεγαλυνειν, ω, from *μεγας*, gen. *μεγαλς*, great, and *αυχειν* to *boast*, *effero* *cervicem*, glorior, from *αυχην* the neck, which proud, vainglorious persons are apt to carry and *to*s in a remarkable manner (see under *Καυχασμαι*); and *αυχην* is by the Greek Etymologists derived from *αυω* to *dry*, as denoting properly the dry and boney, i. e. the hinder part of the neck.

To *boast great things*, to *boast*, *vaunt*, or *brag*, much, magnificē me *effero*. occ. Jam. iii. 5.

The LXX have this verb for the Heb. *הנב* to be lofty, *haughty*, Ezek. xvi. 50. Zeph. iii. 11. It is also used by the best Greek writers. See *Wetstein* on Jam.

Μεγαλειος, α, ον, from *μεγας*, gen. *μεγαλς*, great.

Great, magnificent, glorious, illustrious. occ. Luke i. 49. Acts ii. 11.

Μεγαλειότης, τητος, ή, from *μεγαλειος*.

I. Majesty, magnificence. occ. Acts xix. 27. 2 Pet. i. 16.

II. Mighty or glorious power. occ. Luke ix. 43.

Μεγαλοπρεπής, εος, ες, ο, ή, και το—ες, from *μεγας*, gen. *μεγαλς*, great, and *πρεπω* to be conspicuous, excellent.

Magnificent, glorious, very excellent. occ. 2 Pet. i. 17.

Μεγαλυνω, from *μεγας*, gen. *μεγαλς*, great.

I. To make great or large. occ. Mat. xxiii. 5. Luke i. 58. Eng. Transl. bath shewed great mercy.

II. To magnify, extol, celebrate with praises. Luke i. 46. Acts v. 13. Phil. i. 20, & al. In this latter sense, as well as in the former, the V. is used by the LXX, Pl. xxxiv. 3. lxx. 30. lxx. 4, & al. for the Heb. *הנב* to be great, in Niph. or Hiph. Nor is this meaning peculiar to the *bellinist* style; for *Elfner* and *Wetstein* on Luke i. 46, cite *Thucydides*, *Diodorus Siculus*, and *Plutarch*, applying the V. in the same view. See also *Kypke*.

Μεγαλως, Adv. from *μεγας*, gen. *μεγαλς*, great.

Greatly, very much. occ. Phil. iv. 10.

Μεγαλωσύνη, ης, ή, from *μεγας*, gen. *μεγαλς*.

Majesty. occ. Heb. i. 3. viii. 1. Jude ver. 25.

ΜΕΓΑΣ, * *μεάλη*, *μελα*, gen. *μεαλς*, —αλς, —αλς, &c. from the Heb. *הנב* to be elevated, lifted up, with the formative *ו* prefixed, q. d. *הנב* elevated, lifted up.

I. Great in quantity, size, or capacity, large. See Mat. xxvii. 60. Mark xvi. 4. John xxi. 11. 2 Tim. ii. 20. Rev. vi. 4. xviii. 21. On Heb. xi. 24. comp. Exod. ii. 11. Heb. and LXX.

II. Great in degree or intenseness. See inter al. Mat. ii. 10. iv. 16. viii. 24. xxiv. 21. xxvii. 50. Luke iv. 38. On Mark iv. 37. John vi. 18, see *Wetstein* for instances of similar expressions in the Greek writers.

III. Great in number, numerous. Mark v. 11.

IV. Great in quality, dignity, excellence, or authority. Spoken of men, Mat. v. 19. xx. 25, 26. Luke i. 15. ix. 48.—of Christ, God-man, Luke i. 32, & al.—of a day, John xix. 31, *Ην γαρ μεαλη ή ήμερα εκεινη τα Σαββατα*. For that particular Sabbath-day was a great or high day, i. e. a day of peculiar sacredness and solemnity, as being not only the weekly Sabbath, but the second day of the feast of unleavened bread. Comp. Mat. xxvi. 17. Mark xiv. 12. In like manner the eighth and last day of the feast of Tabernacles is called *μεαλη*, John vii. 37, from the peculiar solemnities observed thereon. See Lev. xxiii. 36. Num. xxix. 35, &c.

Ου *μελα*, 2 Cor. xi. 15, is of the same import as ου *θαυμασιον*, ver. 14, not wonderful, no great matter, as we say in English. *Rapheus* shews, that *μελα* is used in like manner by *Arrian* for wonderful, remarkable, extraordinary. Comp. 1 Cor. ix. 1, & *Kypke*.

Μεσθος, εος, ες, το, from *μεγας*, great. Greatness. occ. Eph. i. 19.

Μεσις ανες, ανων, οι, from *μεσις*ος.

Persons of the highest ranks, great men, lords, magnates. occ. Mark vi. 21. Rev. vi. 15. xviii. 23. See *Wetstein* on Mark vi. 21, who cites *Salmasius* remarking, that this word was probably introduced into Greece by the Macedonians, for that it is formed quite differently from any other Greek word, and entirely in the Persian manner. He shews not only that *Josephus* has several times used it, but

* The A in *μεαλη*, *μεαλς*, &c. seems to be from the Heb. *הנב* to ascend, q. d. *הנב* elevated; Γ is, as usual, substituted for β.

that it is found also in the later Roman writers, *Suetonius, Seneca, Tacitus, and Curtius*. It is also frequently used in the LXX, in *Theodotion's* version of *Daniel*, and in *Ecclus.* also in *1 Mac. ix. 37.*

Μεσις, η, εν, Superlative of *μεσας*, great. Greatest, very great. occ. *2 Pet. i. 4.*

Μεθωρηνεω, from *μετα* denoting *change*, and *ερωρηνεω* to interpret.

To interpret, translate out of one language into another, or out of one less known into another better known. *Mat. i. 23. Acts xiii. 8, & al. So Polybius, lib. vi. p. 468, edit. Paris, 1616. Εκτραορδιναριους, O, ΜΕΘΕΡΜΗΝΕΤΟΜΕΝΟΝ, επιλεξιους δηλοι, Extraordinary, which, being interpreted, signifies chosen." See Rabbelius and Wetstein.*

ΜΕΘΗ, ης, η, from the Heb. *מָגַל* to slip, slide.

Drunkennes. occ. *Luke xxi. 34. Rom. xiii. 13. Gal. v. 21. Comp. Pl. cvii. 27.*

Μεθισανω, from *μετα* denoting *change of place*, and *ισανω* to place.

To remove from it's place, to transfer. occ. *1 Cor. xiii. 2. Comp. Mat. xvii. 20. xxi. 21.*

Μεθισημι, from *μετα* denoting *change of place*, and *ισημι* to place.

I. To remove, as from an office. occ. *Luke xvi. 4. Acts xiii. 22. Comp. Dan. ii. 21, in Theodotion's version.* The profane writers apply the word in the same view, as may be seen in *Rabbelius and Wetstein* on *Luke*. But on *Acts xiii. 22, Rabbelius and Kypke* observe, that it may denote removing *Saul*, not only from his regal office, but from life; and of this latter application *Kypke* produces several instances from *Josephus*, and remarks, that *Diodorus Sic.* expresses himself fully, *ΜΕΤΕΣΤΗΕΝ εαυτον ΕΚ ΤΟΥ ΖΗΝ.* *So 3 Mac. ii. 20. iii. 1. ΜΕΤΑΣΤΗΕΙ ΤΟΤ ΖΗΝ.*

II. To remove, translate into the kingdom of the Son of God. occ. *Col. i. 13, where see Rabbelius, Wolfius, and Wetstein.*

III. To turn away, pervert. occ. *Acts xix. 26, where Kypke* shews that both *Thucydides* and *Plutarch* use the V. for turning or bringing over persons to other opinions or sentiments; and *Plutarch*, in a bad sense, for perverting.

Μεθοδεια, ας, η, from *μεθοδεω* to contrive, devise, which from *μεθοδος* a way, me-

thod, device, artifice, and this from *μετα* denoting *change of place*, and *οδος* a way. A device, artifice, art, artificial method, a wile. occ. *Eph. iv. 14. vi. 11. So Theodoret* on the former text explains *μεθοδειαν* by *μηχανην* *machination, artificial contrivance*; and *Suidas*, having his eye on the latter, expounds *μεθοδειας* by *τεχνας η δολας arts or deceits*; and *Cbrysoſtom, Hom. xxii. in Ephes. asks, Τι εστι μεθοδεια; Μεθοδευσαι εστι το απατησαι και δια μηχανης ελειν, οπερ και επι των τεχνων γινεται, και εν λοις, και εν ερσοις, και εν παλαισμασιν επι των παραλογων ημας.* What is *μεθοδεια*? *Μεθοδεω* signifies to deceive and to overcome by artifice, which is effected by wiles both in words and actions, and in our spiritual combats about those things which seduce us." So also *Theophylact.* See *Suicer, Thesaur. in Μεθοδεια.*

This N. occurs not in the LXX, but we meet with the V. *μεθοδεω*, *2 Sam. xix. 27, for the Heb. גָּרַר to calumniate, και μεθωδευσεν εν τω δαλω σου, and be bath acted deceitfully against his servant.* *St. Polycarp* also, in his Epistle to the *Philippians*, uses the V. transitively for artfully perverting, § 7. 'Ος αν ΜΕΘΟΔΕΗΤΙ τα λογια τα Κυρις προς τας ιδias επιθυμιας. Whosoever perverts the oracles of the Lord to his own lusts." WAKE.

Μεθορια, ων, τα, from *μετα* with, and *ορος* a bound, limit. So the Latin *confinia, confines*, is likewise from *con* or *cum* with, and *finis* a border, bound.

Borders, confines, where the common bounds of two countries coincide. occ. *Mark vii. 24. See Wetstein*, who shews it is applied in like manner by the profane writers. To the instances he has produced I add from *Josephus, De Bel. lib. vii. cap. 1, § 3, speaking of Melitene, εν ΜΕΘΟΡΙΟΙΣ ΤΗΣ ΑΡΜΗΝΙΑΣ εστι ΚΑΙ ΚΑΠΠΑΔΟΚΙΑΣ*, it is situated in the borders of *Armenia* and *Cappadocia.*" *Comp. Ant. lib. xx. cap. 5, § 1.*

Μεθυσκω, from *μεθυ* wine, which either from *μεθη* drunkennes, or immediately from the Heb. *מָגַל* or *מָגַל* to slip, slide.

To make drunk, inebriate. *Μεθυσκομαι, pass. To be drunken, drunk.* occ. *Luke xiii. 45. Eph. v. 18. 1 Theff. v. 7.*

Μεθυρος, ος, ο, η, from *μεθυω*.

A drunkard, one given to excessive drinking. occ. 1 Cor. v. 11. vi. 10.

Μεθυω, from *μεθυ* wine. See under *Μεθυσκω*.

It denotes in general *to drink wine or strong drink more freely than usual, and that whether to drunkenness, or not.*

I. *To be drunken, inebriated.* occ. Mat. xxiv. 49. Acts ii. 15. 1 Thess. v. 7. Comp. Rev. xvii. 2, 6. Deut. xxxii. 42. Isa. xlix. 26, and see *Daubuz*, *Vitringa*, and *Bp. Newton* on Rev.

II. *Pass. To drink freely and to cheerfulness, though not to drunkenness.* occ. John ii. 10. And in this sense the verb is plainly used by the LXX, Gen. xliii. 34. Cant. v. 1, and also, I think, in Gen. ix. 21, for the Heb. שָׂכַר, which in like manner admits of a good or indifferent, as well as of a bad, sense. In the three passages just cited from the LXX we may observe the V. is in the 1st aor. pass. as in St. John. Comp. 1 Mac. xvi. 16.

III. "*To be filled, plentifully fed.*" *Mac-knight*. occ. 1 Cor. xi. 21. Comp. LXX in Ps. xxxvi. 8, or 9.

Μειζότερος, α, ον.

Greater. It is an emphatical comparative formed from the comparative *μειζων*. Thus *Schmidius* observes, that in *Homer* we have *χερειότερος* worse from *χερειων*, *πλειότερος* more from *πλειων*; in *Thucydides*, *καλλιότερος* more beautiful from *καλλιων*; in *Apollonius Rhod.* *μειότερος* less from *μειων*; and in *Aratus*, *χειροτερος* worse from *χειρων*. Comp. *Ελαχιστερος*. occ. 3 John ver. 4.

Μειζων, ονος, ο, η, και το μειζον. An irregular comparative from *μελας* great q. *μειων*.

I. *Greater in quantity, size, or capacity, larger.* Mark iv. 32. Luke xii. 18. But observe, that in Mark the comparative degree *μειζων* is used for the superlative, *μεισιος* greatest, as it is also Mat. xiii. 32. xviii. 1, 4. Mark ix. 34. Luke xxii. 24, 26. John x. 29. 1 Cor. xiii. 13. So *Herodotus*, lib. i. cap. 26, uses the Ionic *μεζονας* for *μεισιας*. Comp. under *Ελεεινος*.

II. *Greater in intenseness or degree.* John xv. 13. xix. 11. Jam. iii. 1. iv. 6.

III. *Greater in number or abundance.* Heb. xi. 26.

IV. *Greater in quality, dignity, authority,*

excellence. Mat. xi. 11. xii. 6. xviii. 17, 19, & al. freq.

V. *Greater in age, elder.* occ. Rom. ix. 12, which is a citation from the LXX version of Gen. xxv. 23. This sense of *μειζων* seems *bellesistical*; and thus the LXX have used it not only in the passage just cited for the Heb. בָּרָא *great*, but also Gen. x. 21. xxix. 16, & al. for בָּרָא *great, old, elder*.

ΜΕΙΡΩ.

To provide, share, apportion. Perhaps from the Heb. מָדַר, which is used for the portion which the husband gave to his bride or to her father. This verb occurs not in the N. T. but frequently in the profane writers, and is inserted here on account of its derivatives.

Μελαν, ανος, το, from *μελας* black; so the Latin atramentum *ink*, from ater *black*.

Ink. occ. 2 Cor. iii. 3. 2 John ver. 12. 3 John ver. 13.

Μελας, αινα, αν, from μη *not*, and ελη *the shining of the sun*, which from Heb. לָהַט *to shine*.

Black, either when *the sun shineth not*, occ. Rev. vi. 12, or where *his light or rays are not reflected*, which circumstance constitutes *blackness* of colour. occ. Mat. v. 36. Rev. vi. 5.

ΜΕΛΕΙ. A verb impersonal, from the Heb. עָלַה *to toil, labour*, whether in body or mind, dropping the ו.

It is a care or concern, curæ est. It is followed by a dative of the person caring, as Mat. xxii. 16, ε μελει σοι περὶ οὐδενος, literally, there is *not* care to thee about any one, i. e. thou carest not for any one. So Mark iv. 38, ε μελει σοι οτι απολυμεθα; is it no concern to thee (carest thou not) that we perish? & al. freq.

Μελετω, ω, from *μελετη* care, meditation, which from *μελει*.

I. *To meditate.* occ. Acts iv. 25. 1 Tim. iv. 15.

II. *To premeditate.* occ. Mark xiii. 11, on which text *Wetstein* remarks, that *μελετω* in the Greek writers is often applied to a studied and elaborate discourse, as opposed to an extemporary one.

ΜΕΛΙ, ιτος, το, from the Heb. מֶלֶךְ in Niph. *to be sweet*, which verb is particularly applied to *honey* in the only passage of the O. T. wherein it occurs, Ps. cxix. 103.

Honey.

Honey. occ. Mat. iii. 4. Mark i. 6. Rev. x. 9, 10. On Mat. iii. 4, *Wetstein* cites from *Diodorus Sic.* speaking of the *Nabathæans*, *παρ αυτοις*—*ΜΕΛΙ πολυ το καλεμενον ΑΓΡΙΟΝ*, in their country is a great deal of *wild honey*, as it is called."

Comp. *Αβρις* I.

Μελισσιος, ε, δ, και η, και το —ον, from *μελισσα* a *bee*, or immediately from *μελι honey*.

Of or belonging to bees or honey. So *μελισσιον κηριον* a *bee's*—or *honey-comb*. occ. Luke xxiv. 42.

ΜΕΛΙΤΗ, ης, η.

Melita, now *Malta*. A small island in the Mediterranean Sea, lying between Sicily and Africa, so called, according to some, from the Greek *μελι, ιτος*, because it abounded in *honey*: But I apprehend the name may be much more probably deduced from the Heb. *מלט* to *escape*, *take refuge*; and that the Phenicians, who established a colony in it, called it *מלית* or *מלית*, because, as *Diodorus Sic.* lib. v. informs us, "when they extended their traffick to the ocean, ΚΑΤΑΦΥΤΗΝ ειχον ταυτην ευλιμενον εσαν, και κειμενην πελαγιαν, They made this island a place of *refuge*, as it was furnished with good harbours, and lay out at sea." See more on this subject in the learned and entertaining *Bochart*, vol. i. 499, 500. occ. Acts xxviii. 1.

In the Appendix to the former Edition of this Work, I mentioned with approbation the opinion so ably revived by *Bryant*, that the island *Μελιτη*, on which St. Paul was shipwrecked, was not, as hath been commonly thought, that of *Malta* in the *Mediterranean*, but the *Illyrian* island of *Melitè* lying in the *Adriatic Gulph* near *Corcyra Nigra*. But I now revert to the more received opinion, principally for these two reasons: 1st, Because it appears from two passages of *Strabo*, cited by *Wetstein*, that the name *Αδριας*, or *Adria*, was, in his time, i. e. in the reign of *Augustus Cæsar*, extended at least as far as to the *Ionian Gulph*, as it certainly afterwards was to the * *Sicilian Sea*, and even to the south of *Peloponnesus*. 2dly, Because (to borrow the words of *Bp. Pearce*, whom see), "in

Paul's voyage to *Italy* from *Melita* on board the *Alexandrian ship*, which had wintered there, he and his companions landed (Acts xxviii. 12, 13.) at *Syracuse*, and from thence went to *Rhegium*: But if *Melita* had been the *Illyrian* isle of that name, the proper course of the ship would have been to *Rhegium* before it reached *Syracuse*, and it needed not to have gone to *Syracuse* at all: whereas in a voyage from the present *Malta* to *Italy*, it was necessary to reach *Syracuse* in *Sicily* before the ship could arrive at *Rhegium* in *Italy*."

ΜΕΛΛΩ. It may not improbably be derived from the Heb. *למל* to *languish*, *be weak*.

I. To *delay*. Acts xxii. 16. It is applied in this sense by the best Greek authors, who use the very phrase *ΤΙ ΜΕΛΛΕΙΣ*; see *Wetstein* and *Hoogeveen's* Note on *Vigerus*, De Idiotism. cap. v. sect. 8. reg. 11.
II. With an infinitive following, *To be about to do a thing*, *futurus sum*. Mat. ii. 13. xvi. 27. xvii. 12. John iv. 47. vi. 6, & al. freq. *Μελλων*, particip. *Future*, *what is to come*. Mat. iii. 7. xii. 32. Both the V. and participle are in the N. T. joined with an infinitive *fut.* as Acts xxiii. 30. xxiv. 15, 25, particularly with *εσεσθαι*. So likewise in the purest Greek writers. Thus in *Herodotus*, lib. vi. cap. 98, *Τερας των ΜΕΛΛΟΝΤΩΝ ΕΣΕΣΘΑΙ κακων*, A sign of *future evils*." See more instances in *Wetstein* on Acts xi. 28, xxiii. 30. But in Rev. iii. 16. Gal. iii. 23, the V. or particip. is joined with 1st aorists; to vindicate the purity of which expressions the learned *Forster* in his Notes on *Plato*, p. 348, cites from *Lyfias* *ΟΝΟΜΑΣΑΙ ΜΕΛΛΩΝ*, and from *Ælian* *ΜΕΛΛΟΝΤΩΝ ΑΛΩΝΑΙ*. Comp. *Zeunius's* Note on *Vigerus* De Idiotism. p. 260, edit. *Lips.* 1788. On Acts xxvii. 30, observe that *μελλοντων* is not governed by *προφασει*, but is the genitive agreeing with *αυτων* understood, put absolute. *Kypke* produces instances of the like construction after *ως* from *Arrian*, *Iosephus*, and *Appian*. Comp. also Luke viii. 24. xii. 36. **ΜΕΛΟΣ**, εος, ες, το.

I. A *member* or *part* of the animal or human body, perhaps from the Heb. *מח* to *cut off*. Mat. v. 29. Rom. vi. 13. xii. 4, & al.

* See *Bp. Pearce* and *Wetstein* on Acts xxvii. 27.

II. It denotes a member of Christ's mystical body. See Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 25. v. 30.

MEMBRANA, $\mu\epsilon\mu\beta\rho\alpha$, η . It is the Latin membrana in Greek letters, which signifies

I. "A membrane, the upper and little thin skin of any thing," so called from membræ the limbs or members, which it covers. And the Latin membrum (whence plur. membra) seems to be a derivative from the Heb. אבר *strong*, with the formative מ prefixed, and מ inserted, as usual, before h.

II. Parchment, vellum, which is made of the skins of sheep, and \dagger is said to have been invented at Pergamus, a city of Lesser Asia; whence it is called in Latin *pergamena*, and hence the French name *parcemin*, and our Eng. *parchment*. In this latter sense only the word is used in the N. T. occ. 2 Tim. iv. 13; where the parchments which Timothy is directed especially to bring with him, probably mean (as the learned Bp. Bull \dagger and others have observed) St. Paul's Adversaria or Common-place-books, in which he had written hints or extracts taken either from the Scriptures of the Old Testament, or from the human Βιβλία , whether Jewish or Heathen, just before mentioned.

$\mu\epsilon\mu\beta\rho\mu\alpha\iota$, Depon. q. $\mu\omega\mu\omega\sigma\tau\alpha\iota$ or $\phi\eta\mu\iota$, to tell a fault, says Mintert.

To find fault, blame. occ. Mark vii. 2. Rom. ix. 19. Heb. viii. 8, where *Wetstein* abundantly shews that it is in like manner construed with a dative in the Greek writers.

$\mu\epsilon\mu\beta\rho\iota\sigma\tau\eta\varsigma$, σ , δ , η , from $\mu\epsilon\mu\beta\rho\iota\varsigma$ a finding fault, a complaining (from $\mu\epsilon\mu\beta\rho\mu\alpha\iota$), and $\mu\omega\rho\alpha$ a portion, allotment, which from $\mu\omega\rho\omega$ to divide, share.

A discontented, querulous person, one who is continually finding fault with his lot, and turning every thing into an occasion of complaint. The word is often used in the purest Greek writers (see *Wetstein*); and *Theophrastus* has sketched the character with great elegance, Eth. Char. cap. 17, which is given us by Mr. Addi-

* Ainsworth's Dictionary.

\dagger See *Pliny's Nat. Hist.* lib. xiii. cap. 11. *Pri-deaux*, Connection, part i. book 7, at the end; and *Wetstein's Note* on 2 Tim. iv. 13.

\dagger Sermon X. vol. ii. p. 407.

son in *The Lower*, No. 39, as translated by Mr. *Budgell*. occ. Jude ver. 16.

MEN, A conjunction, plainly derived, I think, from the Heb. מֵן denoting *truth*, Concessive or affirmative, *Truly*, *indeed*, in which sense it often corresponds to $\delta\epsilon$ but in the latter member of the sentence, as Mat. iii. 11. ix. 37. xvi. 3, & al. frequent though it is sometimes used without $\delta\epsilon$ following, as Acts i. 1, iii. 21, nor is this application of $\mu\epsilon\upsilon$ unusual in the Greek writers. Thus *Xenophon*, *Cyropæd.* lib. iv. p. 225, edit. *Hutchinson*, 8vo. Πρωτον MEN παυσεται φοβεμενος, ΕΠΕΙΤΑ γνωσεται οτι κ. τ. λ. First he will cease being afraid, then he will know that &c." for επειτα δε. See *Hutchinson's Note*, and comp. *Herodotus*, lib. i. cap. 102, *Demosthenes* De Coron. at the beginning, and see *Zeunius's Note* on *Vigerus* De Idiotism. p. 536, edit. *Lips.* 1788. And on Acts i. 1, *Kypke* remarks that the particle $\mu\epsilon\upsilon$ is elegantly used by the Greek writers, if in their latter books they refer to the former written by them, and briefly repeat their general contents. This he says is done by *Herodian* at the beginning of each of his books except the second. And *Wetstein* cites *Xenophon* doing the same at the beginning of his 2d, 3d, 4th, 5th, and 7th books of *Cyrus's Expedition*.

$\mu\epsilon\upsilon$ γαρ—For indeed. Acts xiii. 36, where *Wetstein* cites *Homer* and *Thucydides* joining these particles in like manner.

$\mu\epsilon\upsilon$ εν,

1. And indeed. Luke iii. 18, (where see *Wolfius*) John xx. 30.

2. Further, moreover. John xx. 30. Acts i. 6, 18. viii. 4, 25, & al.

$\mu\epsilon\upsilon\omega\upsilon\tau\epsilon$, A conjunction, from $\mu\epsilon\upsilon$ indeed, $\omega\upsilon\tau$ therefore, and $\gamma\epsilon$ truly.

1. Yea rather, quin imò. occ. Luke xi. 28. q. d. Thou hast said, Blessed is the womb that bare me, therefore I think proper to affirm, that blessed &c. It may be justly questioned whether this particle be by the more ancient and pure Greek writers ever placed at the beginning of a sentence, as it is by St. Luke and St. Paul. *Theophylact* Simocatta, who is cited by *Wetstein* on Luke as several times so using it, is a writer of the seventh century, and of but slender authority for diction. *Wolfius* and *Wetstein*, however, quote a passage from *Aristotle* which

which begins with *Μενουν*, a construction which is also very unusual. See *Vigerus De Idiotism. cap. viii. sect. 8. reg. 15.*

2. *Yea verily.* occ. Rom. x. 18. So *Αλλα μενουσις*, But indeed, or yea verily. occ. Phil. iii. 8.

3. Used interrogatively, *Nay, but?* imò verò? occ. Rom. ix. 20. q. d. thou presumest to arraign the conduct of God, therefore, truly let me ask thee who art thou, O man &c.?

Μενος. A conjunction, from *μεν* indeed, and *τοι* truly.

It is an affirmative and adversative particle. *Yet indeed, yet truly.* See John iv. 27. vii. 13. xx. 5. In some copies it is in several texts written in two separate words, *μεν τοι*.

ΜΕΝΩ, from the Heb. נשׁבׁ to remain, dwell.

I. Intransitively, *To remain, abide, dwell.* Mat. x. 11. Mark xiv. 34. Luke i. 56. John i. 39, 40. ii. 12. Comp. John xiv. 10, 16, xv. 4, 5, 6, 7. 1 John iv. 12, 15, 16.

II. *To remain, endure, last.* Mat. xi. 23. 1 Cor. xiii. 13, 2 Cor. ix. 9. Comp. Heb. vii. 3, 24. x. 34.

III. *To persevere.* 1 Tim. ii. 15. Comp. John xv. 9, 10. 1 John iv. 16. And on John viii. 31, see *Kypke*.

IV. *To stand firm or steadfast.* Rom. ix. 11.

V. *To remain alive.* John xxi. 22, 23. 1 Cor. xv. 6. *Wolffius* on John cites *Arrian* using it in the same sense, *Epiſtet. lib. iii. cap. 24, p. 342, edit. Cantab.* *Μεχρι νυν δια σε ΕΜΕΝΟΝ*—*I have continued in life thus long for thy sake*—See more instances in *Kypke*.

VI. Transitive, with an accusative. *To wait for.* Acts xx. 5. This use and construction of the V. is very common in the Greek writers. See *Scapula*.

Μεριζω, from *μερις* a part.

I. *To divide, part, share.* occ. Mark vi. 41. Luke xii. 13. Comp. Heb. vii. 2, where *Macknight* "imparted."

II. *To divide, separate into parts.* occ. 1 Cor. i. 13.

III. *To distribute.* occ. Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13.

IV. Pass. *To be divided, disunited, by discord.* occ. Mat. xii. 25, 26. Mark iii. 24, 25, 26.

V. *To be differenced or different, to differ.*

occ. 1 Cor. vii. 34. But see *Vulg. Wolfius* and *Bowyer*. But *Kypke* renders *μερισαι*, is divided, perplexed, i. e. by their several cares, which are specified ver. 34; so he makes *μεμερισται* parallel to *μερινα*, and produces *Achilles Tatius* using *εμεμεριστο* in the like sense. Comp. *Macknight*.

Μεριμνα, ης, η, from *μεριζειν τον νοον*, dividing or distracting the mind, according to that of *Virgil, Æn. iv. lin. 285,*

—*Animum nunc huc celerem, nunc dividit illuc.*

A thousand ways his restless mind divides.

And of *Terence* in the *Andria*, A& i. scen. 5, or 6. lin. 26,

Tot me impediunt curæ, quæ meum animum divorsim trahunt.

So many cares encompass me, which draw my mind different ways.

Anxious, distracting or perplexing care, carefulness, solicitude. See Mat. xiii. 32.

2 Cor. xi. 28. 1 Pet. v. 7.

Μεριμναω, ω, from *μεριμνα*.

To care, to be careful, anxious, anxiously careful or solicitous. Our Translators render it by *being careful*, Luke x. 41. Phil. iv. 6; by *caring*, 1 Cor. vii. 32, 33, 34; and by *having care*, 1 Cor. xii. 25. Phil. ii. 20; but in other texts by *taking thought*. Thus Mat. vi. 25. Luke xii. 22. *Μη μεριμνατε τη ψυχη υμων*, Take no thought for your life; Mat. vi. 31, *Μη ουν μεριμνησητε*—*Therefore take no thought, saying, what shall we eat?* and again Mat. vi. 34, *Μη ουν μεριμνησητε*—*Take therefore no thought for the morrow*, These, I must confess, have long appeared to me some of the most unhappy translations in the whole English Bible; since the texts thus rendered, by seeming to enjoin what is plainly inconsistent with the present condition of humanity, are apt to make men less scrupulous in repressing that anxious solicitude about worldly things, which is indeed absolutely forbidden to Christians in these very texts. But though I speak thus freely, yet I would by no means be understood to arraign either the learning or the fidelity of our excellent and pious Translators in the instances just cited; but am inclined to think, that at the time our last translation was made (which is now above

170 years ago) the phrase *to take thought* did generally denote *to take anxious thought*, or *to be anxiously careful*. I am not sufficiently versed in our old English writers to produce many proofs of this supposition: However in the *Original Letters* published by Sir John Fenn, vol. ii. p. 71, Letter 41 at the end I find, "Also ye shall be of good cher (*cheer*) and take no *thought*." Dated April 14, 1471. In *Shakespeare's* Julius Cæsar, Act. ii. scen. 1, towards the middle:

"If he love Cæsar, all that he can do
Is to himself, *take thought*, and die for Cæsar."

And in the *Life of Mr. John Fox* prefixed to his *Book of Martyrs*, I meet with this passage, p. 11, "He would at no time suffer the care of his private estate to enter his mind, much less that it should, by *taking thought* for his household affairs, be overcome or drawn aside." So our Translators, 1 Sam. ix. 5, use *taking thought* for the Heb. *נִחַם*, which certainly denotes *solicitude* or *anxiety* ("follicitus, anxius, anxie timuit," *Robertson*), and which on the same subject, 1 Sam. x. 2, they interpret by *sorroweth*. To all this we may add, that the English Translation by the Divines who fled to Geneva in Queen Mary's reign, renders *μη μεριμνατε*, in Mat. vi. 25, *be not careful*; *τι μεριμνατε*; ver. 28, *why care ye?* *Μη εν μεριμνησητε*, ver. 34, *care not then*; but ver. 31, for these very same words it has *therefore take no thought*—whence we may fairly conclude, that *taking thought* was in their time exactly synonymous with *caring*, *being careful*.

Μερίς, *ιδος*, *ή*, from *μείρω* to divide, *share*. *A share, part, portion, division*. occ. Luke x. 42, (where see *Wolfius*, *Wetstein* and *Kypke*) Acts viii. 21. xvi. 12. 2 Cor. vi. 15. Col. i. 12, where see *Macknight*. *Μερισμος*, *ος*, *δ*, from *μεμερισμαι* perf. pass. of *μείρω*.

I. *A distribution, gift distributed*. occ. Heb. ii. 4.

II. *A dividing*. occ. Heb. iv. 12.

Μεριστής, *ος*, *δ*, from *μερίζω*.

A divider, an umpire for dividing an estate among coheirs. occ. Luke xii. 14, where see *Grotius*.

Μερος, *εος*, *ος*, *το*, from *μείρω* to divide, *part*.

I. *A part, piece*. Luke xi. 36. xv. 12. xxiv. 42. John xix. 23. Acts xix. 1. Hence the following phrases.

1. *Μερος τι* (*κατα* being understood) literally, *As to some part, partly, in some measure*. 1 Cor. xi. 18. This is a pure and Attic expression, used several times by *Thucydides*. See *Wetstein*.

2. *Ανα μέρος*, *By course or turn, q. d. by part or share*. (Comp. below Sense II.) 1 Cor. xiv. 27.

3. *Απο μέρος*, *In part*. Rom. xi. 25. 2 Cor. i. 14. *In some sort or respect*. Rom. xv. 15. *In some degree*. Rom. xv. 24. On 2 Cor. ii. 5, see *Whitby*, *Wolfius*, *Bouvyer*, and *Macknight*.

4. *Εν μερει*, with a genitive following, *In respect of*. Col. ii. 16. So *Wolfius* and *Wetstein* cite from *Ælian*, ΚΡΙΝΑΝΤΕΣ *ἐκαστον* ΕΝ ΤΩΙ ΜΕΡΕΙ *φους*, and from *Diogenes Laertius*, ΕΝ ΜΕΡΕΙ *σκαμματος* in respect of a scoff.

5. *Εν τῷ μερει τουτω*, *In this respect or behalf*. 2 Cor. ix. 3. 1 Pet. iv. 16. Comp. 2 Cor. iii. 10, where *Wetstein* cites from *Polybius* τὴν *πιστιν* ΕΝ ΤΟΥΤΩΙ ΤΩΙ ΜΕΡΕΙ *διαφυλαττειν* to preserve fidelity in this respect.

6. *Εκ μερους*, *In part, partially, imperfectly*. 1 Cor. xiii. 9, 10, 12. *In particular*. 1 Cor. xii. 27.

7. *Κατα μέρος*, *Part by part, by parts, particularly*, *figillatim*. Heb. ix. 5, where see *Wetstein*. Comp. *Κατα* II. 20.

II. *A share, portion, fellowship*. Mat. xxiv. 51. Luke xii. 46. Rev. xx. 6. John xiii. 8, where see *Kypke*.

III. *A lot, employment, occupation*. occ. Acts xix. 27, where see *Wolfius* and *Kypke*.

IV. *A part, faction*, Acts xxiii. 9, where *Kypke* cites *Dionysius Halicarn.* using it in the like sense.

V. *Μερη, τα*, *The parts, region, country*, Mat. ii. 22. xv. 21. xvi. 13, & al.

VI. *Μερη, τα*, *The parts, side*. John xxi. 6. *Μεσημερια*, *ας, η*, from *μεση* the middle, and *ημερα* day.

I. *The middle of the day, mid-day*. occ. Acts xxii. 6.

II. *The south, that part of the heavens where the sun is at mid-day*. occ. Acts viii. 26.

Μεσιτευω, from *μεσιτης* a mediator, *interposer*.

To mediate, interpose. occ. Heb. vi. 17.

Μεσιτης

Μεσιτης, ε, δ, from *μεσος* the middle.

A mediator, one who mediates between two parties. occ. Gal. iii. 20. This title is in the N. T. ascribed to Christ. occ. 1 Tim. ii. 5. Heb. viii. 6. ix. 15. xii. 24. —to Moses. occ. Gal. iii. 19. *Josephus* uses this word for a mediator or intercessor, Ant. lib. xvi. cap. 2, § 2. Των παρ' Αἰριππα τισιν ἐπιζητημένων ΜΕΣΙΤΗΣ ἦν. He (Herod) was the intercessor with Agrippa for whatever was desired." *Theodotion* applies it for an umpire, Job ix. 33, where δ μεσιτης ἦμιν answers to the Heb. בִּנְיָן between us; and *Josephus* in a similar sense, Ant. lib. iv. cap. 6, § 7, Ταῦτα δὲ ὁμνυίτες ἐλεῖον, καὶ Θεὸν ΜΕΣΙΤΗΝ ὧν ὑπισχυροῦντο ποιοῦμενοι—These things they confirmed with oaths, and making God the umpire or witness of what they promised—So *Lucian*, *Amores*, tom. i. p. 1063, speaking of *Pylades* and *Orestes*, Θεὸν—τῶν πρὸς ἀλλήλους πάθων ΜΕΣΙΤΗΝ λαβόντες, Taking a God for a witness of their mutual affection."

Μεσονυκτιον, ε, το, from *μεσος* the middle, and νύξ, νυκλος, the night.

Mid-night. occ. Mark xiii. 35. Luke xi. 5. Acts xvi. 25. xx. 7. The old Greek Grammarians, *Thomas Magister* and *Pbrynichus*, have condemned the use of *Μεσονυκτιον* in prose as being a poetical word: *Alberti* however on Luke xi. 5, and *Wetstein* and *Kypke* on Mark xiii. 35, have cited instances of it's being used by *Aristotle*, *Diodorus Siculus*, *Lucian*, and *Plutarch*.

ΜΕΣΟΣ, η, ον, from the Chald. מֵסָר the middle, or from the Heb. מִצֵּיף to divide, part (whence the N. מִצֵּיף the midst), with the formative מ prefixed, q. d. מִצֵּיף the middle or midst. The middle, midst, of time or place. Mat. xxv. 6. John i. 26. Μεσός δὲ ὤμων ἐσηγην; There standeth one in the midst (q. d. middlemost) of you. So Mat. xiv. 24, Τοῦ πλοίου ἤδη μεσον τῆς θαλάσσης ἦν, q. d. Navis autem jam media maris erat. The Latins, however, would say, in medio maris. Acts i. 18, Ἐλάκησέ μεσος, be burst in sunder in the midst or middle. So *Plautus* cited by *Ainsworth*, medius disrupit. Μεσόν, το, μεσος part being understood, The middle part, the midst. Acts xxvii. 27. Hence

1. **Εκ μεσου**, From the midst, from among, away. Mat. xiii. 49. 1 Cor. v. 2. 2 Cor. vi. 17. Col. ii. 14.

2. **Ανα μεσον**, In, or through, the midst, between. Mat. xiii. 25. Mark vii. 31, 1 Cor. vi. 5.

3. **Διὰ μεσου**, Through the midst. Luke iv. 30. xvii. 11, "through the confines." —*Campbell*, whom see.

4. **Εἰς τὸ μεσον**, In or into the midst. Mark xiv. 60. Luke v. 19. vi. 8. John xx. 26, where *Kypke* cites from *Xenophon*, *Cyropæd.* lib. iv. towards the beginning, concerning *Cyrus* going to harangue his soldiers, ΣΤΑΣ ΕΙΣ ΤΟ ΜΕΣΟΝ.

5. **Εν μεσῳ**, In the midst, among. Mat. xviii. 20. Luke ii. 46. viii. 7, & al. freq. The above phrases are often used by the LXX, and in their version generally correspond, the 1st to the Heb. מִתּוֹךְ or מִכָּרֶךְ; the 2d to בֵּין or בְּתוֹךְ; the 3d to בְּתוֹךְ or בֵּרֶכְךָ; the 4th to בְּתוֹךְ or בְּתוֹךְ; and the 5th to בְּתוֹךְ or בֵּרֶכְךָ. They are not, however, merely hebraical or hellenistical, being found also in the classical Greek writers. See *Wolfus* on Luke xvii. 11, and *Scapula's Lexic.* in ΜΕΣΟΣ.

Μεσοτοιχον, ε, το, from *μεσος* middle, and τοιχος a wall.

A middle wall, a wall separating between two places. occ. Eph. ii. 14, where the Apostle seems plainly to allude to the wall or δρυφακτος λιθινος stone pallisado, as *Josephus* calls it, which separated the court of the Gentiles from that of the Jews, and which, he says, was furnished with pillars at equal distances, τον τῆς ἀθνεας προσημεινουςαι νομον, αἱ μὲν Ἑλληνικοις, αἱ δὲ Ῥωμαϊκοις γραμμασι, μη δεῖν αλλοφυλον ενὸς του αἰου παρισυναί, inscribed some with Greek, and some with Roman letters, and notifying the purity required by the law, and that no alien must enter that holy place." De Bel. lib. v. cap. 5, § 2. Comp. lib. vi. cap. 2, § 4, and Ant. lib. xv. cap. 11, § 5. See also *Doddridge* and *Wetstein's* Note on Eph. ii. 14.

Μεσουρανημα, ατος, το, from *μεσος* middle, and ουρανος heaven.

The mid-heaven, the middle part of the heavens, the meridian. occ. Rev. viii. 13. xiv. 6. xix. 17. Thus *Sextus Empir.* *Astrol.* cited by *Wetstein*: "They say there

there are four signs which preside at every one's birth, and which by one common name they call Centres, and more particularly, one, the horoscope, another, the *μεσηραννμα*, the third, the west (*δυνον*), and the last, the subterranean (*υπολοιον*) or *ανιμεσηραννμα*, which itself is also a *μεσηραννμα*." And *Eustatius*, on that verse of *Homer*, II. viii. lin. 68,

Ημος δ' ἥλιος μεσσην ὕραν ἀμφιβέβηκε,

But when the sun gained the mid vault of heav'n,

observes, that the time from the dawning of the day, *μεχρις ἡλιακῆς μεσσην* PANHMATOS till the sun's gaining the meridian, is called by *Homer* (see lin. 66.) the increase of the day, but from thence the day seems to decline." So *Plutarch* and *Strabo* speak of the sun *μεσσην* PANONYNTA, as opposed to his rising and setting, or being in the east or west. See the passages and more in *Wetstein* on Rev. viii. 13.

Μεσσην, ω, from *μεσος* middle.

To be in the middle or midst. occ. John vii. 14. *Τῆς ἑορτῆς μεσσην*, In the midst of the feast. So in *Herodotus*, lib. iii. cap. 104, we have *μεσσην* ἡ ἡμερῆ the middle of the day; and in *Thucydides*, lib. v. cap. 57, *τῆς ἑρῆς μεσσην* TOΣ, in the midst of summer. See *Rapbelius* and *Wetstein*.

ΜΕΣΣΙΑΣ, α, ὁ. Heb.

The MESSIAS, the Christ. It is plainly the Heb. *משיח*, or Chald. *ܡܫܝܚܐ*, *Mesiah*, with a Greek termination, which from the V. *משיח* to anoint; so it expresses one anointed, or rather instituted to a certain office or offices by unction; and as this ceremony was used in the inauguration of kings, prophets, and priests, so when spoken either in the Old or N. T. of the Lord's Christ, it imports his being anointed with the reality of the typical oil (see Pf. xlv. 7, or 8, Heb. i. 9.), even with the Holy Ghost and with power. (See Acts x. 38. iv. 27. Luke iv. 18. Isa. lxi. 1.) occ. John i. 42. iv. 25. Comp. Pf. ii. 2. Dan. ix. 25, 26, and Heb. and Eng. Lexicon in *משיח* I, and below *Χριστος* I.

ΜΕΣΤΟΣ, η, ον, from the Chald. or Syriac *ܡܫܬܐ* sufficient, abundant. See *Castell* Lexic.

Full, replete. See John xix. 29. xxi. 11.

Rom. i. 29. Jam. iii. 8. Mat. iii. 38. and *Wetstein*.

Μεσσην, ω, from *μεσος*.

To fill. occ. Acts ii. 13.

META, A preposition, perhaps from the Heb. *מֵעַל* (by dropping or transposing the *מ*), which denotes nearness or relation of situation or condition.

I. Governing a Genitive,

1. With, together with. Mat. i. 23. ii. 3. II. xxviii. 20, & al. freq.

2. As well as. Luke xi. 7. Comp. Mat. ii. 2. I Cor. xvi. 11, and see *Bowyer* and *Campbell* on Luke.

3. With, on the same side or party with. Mat. xii. 30. So in *Herodotus*, lib. ii. cap. 152, we have MET' ΕΝΤΟΥΤΟΥ γενεσθαι, To be on his side; "and in *Aristophanes*, Hν ΜΕΘ' ΗΜΩΝ ΗΣ, if you were of our party." See *Rapbelius*, *Wetstein*, and especially *Kypke*.

4. Among. Luke xxiv. 5.

5. With, against. Rev. xi. 7. Comp. I Cor. vi. 6, 7.

6. With, by, by means of, in the same sense as δια with a genitive. Acts xiii. 17. Comp. Acts xiv. 27. xv. 4. (see ver. 12.) Mat. xxvii. 66, where see *Rapbelius* and *Kypke*, who shews that it is thus used by *Demosthenes*, *Thucydides*, *Xenophon*, and *Polybius*, and in Mat. construes μετα της κηρωδιας with ησφαλισαντο. But Qu? Μετα βίας, With, or by, force. Acts v. 26. AGEIN META BIAS is several times used by *Polybius*, as cited by *Rapbelius* and *Wetstein*.

7. To, towards. Luke i. 58, 72. x. 37. Comp. I John iv. 17, where French Translation—la charité envers nous, and *Diodotus* Italian—la carita inverso noi.

II. Governing an Accusative,

1. Of time, After. Mat. xvii. 1. xxiv. 29. xxv. 19, & al. Μετα ταυτα, John xiii. 7, After these things, "not hereafter, i. e. at some distant time, as rendered in our Translation, but As soon as I have finished what I am now doing." Dr. Bell on the Lord's Supper, p. 147, 1st edit. p. 164, 2d, Note.

2. Of time, Within, intra. Mark viii. 31, where μετα τρεις ημερας is the same as τη τριτη ημερα, on the third day, Mat. xvi. 21; and in this sense the phrase is used Mat. xxvii. 63, as is plain from ver. 64. So *Josephus*, Ant. lib. i. cap. 12,

- § 2, speaking of the circumcision of Isaac, says, Εὐθὺς MET' οὐδόην ἡμέραν περιτεμνέσθαι, they circumcise him immediately *within* or *on* the eighth day." So the learned *Hudson* renders it in his version, *Die statim octavo circumcidunt*. See more in *Wetstein* and *Kypke* on Mat. xxvii. 63.
3. With the neuter article το and a verb infinitive, *After, after that*. Luke xxii. 20, μετα το δεῖνῃσαι, *after supping* or *supper, or after that he had supped*. So Mat. xxvi. 32. Mark xiv. 28. xvi. 19, & al.
- III. In Composition,
- I. It denotes *relation, connection* or *agreement* with some other person or thing, as in μετέχω and μεταλαμβάνω to partake.
 2. *After*, as in μεταμέλομαι to be concerned after a fact, i. e. to repent.
 3. It denotes *change of place* or *condition*, perhaps from Heb. שׁוּב to slip, as in μεταίτω to turn, μεταβαίνω to pass, μεταμορφοῦω to transform.
- Μεταβαίνω, from μετα denoting *change of place* or *condition*, and βαίνω to go.
- I. To go, or pass, from one place or state to another. Mat. xvii. 20. Luke x. 7. John v. 24.
 - II. To go away, depart. Mat. viii. 34. John xiii. 1. Acts xviii. 7.
- Μεταβάλλω, from μετα denoting *change of place* or *condition*, and βάλλω to cast, put. To change. occ. Acts xxviii. 6. Μεταβάλλομενοι (γινωμῆν namely) *changing their mind* or *opinion*. *Josephus* often uses the 2d aor. mid. of this V. in the same sense, as De Bel. lib. v. cap. 9. § 1 and 3, and cap. 11. § 2; and Ant. lib. xiii. cap. 12. § 3, he has the full expression, ΜΕΤΑΒΑΛΛΕΣΘΑΙ ΤΑΣ ΓΝΩΜΑΣ. See also *Alberti*, *Wetstein* and *Kypke*.
- Μεταβήμι, from μετα denoting *change of place*, and βήμι to go. To pass, go away. An obsolete V. whence in the N. T. we have perf. aēt. μεταβέτηκα, 2 aor. μετέβη, imperat. μεταβήθι, and particip. μεταβας; 1 fut. mid. μεταβήσομαι. See under Μεταβαίνω.
- Μεταγὰ, from μετα denoting *change of place*, and γὰω to lead, guide.
- I. To turn about, manage, as a horse by a bridle. occ. Jam. iii. 3.
 - II. Μεταγόμεναι, Pass. To be turned about, steered, as a ship by the helm or rudder. occ. Jam. iii. 4.

Μεταδίδωμι, from μετα denoting *change of condition*, and δίδωμι to give.

To impart, communicate, q. d. to transfer. occ. Luke iii. 11. Rom. i. 11. xii. 8. Eph. iv. 28. 1 Thess. ii. 8. See *Wetstein* on Luke, and *Macknight* on Rom. xii. 8.

Μεταθεσις, ιος, att. εως, ἡ, from μετατίθημι to transfer, or change.

I. A being transferred or translated from one place to another, a translation. occ. Heb. xi. 5.

II. A removal. occ. Heb. xii. 27.

III. A change or abrogation. occ. Heb. vii. 12.

Μεταίρω, from μετα denoting *change of place*, and αίρω to take up or away.

I. Transítively, To transfer from place to place. Thus used in the profane writers.

II. In the N. T. Intransítively, To transfer oneself, remove, depart. occ. Mat. xiii. 53. xix. 1.

Μετακαλεομαι, εμαι, mid. from μετα denoting *change of place*, and καλέω to call. To call from one place to another, to call or send for. occ. Acts vii. 14. x. 32. xx. 17. xxiv. 25.

Μετακινεω, ω, from μετα denoting *change of place* or *condition*, and κινεω to move. To move away, remove, dimoveo, transmoveo. occ. Col. i. 23.

Μεταλαμβάνω, from μετα denoting *relation*, and λαμβάνω to take.

I. With a genitive of the thing, To partake, or be a partaker, of. occ. Acts ii. 46. xxvii. 33. 2 Tim. ii. 6. Heb. vi. 7. xii. 10.

II. With an accusative of the thing, To get, obtain. occ. Acts xxiv. 25. Λαβεῖν καιρὸν is often used in the Greek writers for taking an opportunity (see *Wetstein*); and *Kypke* has produced from *Polybius*, lib. ii. cap. 16. ΜΕΤΑΛΛΑΒΟΝΤΕΣ δὲ ΚΑΙΡΟΝ ἀμφοτέρωθεν, ποιήσομεθα τὴν κατήχεσαν μνημῆν. Having gotten (naeti) a convenient opportunity, we will take proper notice.

Μεταλήψις, ιος, att. εως, ἡ, from the old verb μεταλήψω, —λήψω, the same as μεταλαμβάνω.

A partaking, or being partaken of. occ. 1 Tim. iv. 3.

Μεταλλάττω, from μετα denoting *change of condition*, and αλλάττω to change.

To change one thing for or into another, to transmute. occ. Rom. i. 25, 26.

Μετα.

Μεταμελομαι, or Μεταμελεσμαι, from μετα after, and μελομαι to be concerned, which from the imperf μελει it is a concern.

To repent, repent oneself, properly, to be concerned after something said or done.

"Proprie significat, post rem aliquam perperam patratam anxium & sollicitum esse." Mintert. Mat. xxi. 29, 32. xxvii. 3. 2 Cor. vii. 8, & al.

Μεταμορφωω, ω, from μετα denoting change of condition, and μορφωω to form.

I. To transform as to external appearance, to transfigure. occ. Mat. xvii. 2. Mark ix. 2.

II. To be transformed, or changed internally and spiritually. occ. Rom. xii. 2. Comp. 2 Cor. iii. 18.

Μετανοωω, ω, from μετα after, or denoting a change of condition, and νοωω to think.

I. To understand afterwards. So Plato in Gorg. Ταυτα παρονοησασι μεν δυνατα, METANOΗΣΑΣΙ δε ανιατα. These things are indeed possible to those who understand them before, but to those who understand them afterwards irremediable."

II. To change one's mind or opinion. So in Xenophon, Cyropæd. lib. i. at the beginning, ηναλκαζομεθα METANOΕΙΝ, we were forced to change our opinion." See Rabbelius's excellent Annotations on Heb. xii. 17.

III. In the N. T. To repent, i. e. either to be wise after a fact or facts committed, to return to one's wits, as we say, resipiscō; or rather, I think, To change one's mind and sentiments, to have them really altered, so as to influence one's subsequent behaviour for the better. Mat. iii. 2. xi. 20, 21. Mark i. 15. Luke xvii. 3, 4, & al. freq. Comp. Μετανοια, and see Campbell's VIth Preliminary Dissertation on the Gospels, part iii. p. 242.

In the LXX this verb almost constantly answers to the Heb. חָנַן, which in like manner denotes to change the mind.

Μετανοια, ας, η, from μετανοωω.

I. A change or alteration of mind. Heb. xii. 17, He found no room μετανοιας for (his father Isaac's) change of mind (or for his father to change his mind), though he sought αυτην it (this change of mind) with tears. I think with Rabbelius, that the pronoun feminine αυτην, referring not to τον, but to μετανοιας, clearly shews, that μετανοιας means Isaac's, not

Esau's, change of mind. See more in Rabbelius on the place.

II. Repentance, change or alteration of mind, and consequently of conduct or behaviour, from evil to good. So Athanasius, Quæst. 133. De Parab. Δια τæτο—λελειται μετανοια οτι μετατιθησι τον νεν απο τε κακῃ προς τὸ ἀγαθόν. Μετανοια is so called because it transfers the mind from evil to good." Aretas in cap. 3. Apocal. Μετανοια εστι μεταστας απο τῶν χειρόνων, και μεταβολη επι το βελτιόν. Μετανοια is a change from worse to better." Mat. iii. 8, 11. ix. 13. Acts xx. 21.

Δεναι μελανοιαν, To give repentance, i. e. to offer terms of peace and reconciliation, Acts v. 31. "As repentance was not actually wrought in Israel by the efficacious grace of Christ, I think it evident, says Doddridge, that δεναι μελανοιαν here signifies to give place or room for repentance, just as the same phrase does in Josephus (Ant. lib. xx. ch. 7. § 7.), where he says, that the Jews rising up at Casarea in a tumultuous manner, the wiser people among them went to intercede with the governour (Felix) ΔΟΥΝΑΙ ΜΕΤΑΝΟΙΑΝ επι τοις πεπραμμενοις, i. e. to publish a pardon to those that should lay down their arms," or more literally, to give them room for repenting of what they had done, as Hudson renders it, ut daret locum penitentiae ob ea in quibus deliquerant. Comp. Acts xi. 18. Aristotle cited by Wetstein on Acts v. uses the expression in the same sense. So Wicl. xii. 19, And hast made thy children be of good hope, οτι ΔΙΔΩΣ επι ἀμαρτημας ΜΕΤΑΝΟΙΑΝ, that thou givest repentance for sins, i. e. (as the author had expressed it ver. 10.) ΕΔΙΔΟΥΣ ΤΟΠΟΝ ΜΕΤΑΝΟΙΑΣ, thou gavest place or room for repentance. The phrase διδοναι μελανοιας τοπον is applied in the same view by Clement, 1 Cor. § 7. Εν γενεα και γενεα ΜΕΤΑΝΟΙΑΣ ΤΟΠΟΝ ΕΔΩΚΕΝ ο δεσποτης τοις βελομενοις επιστραφηναι επι αυτον. In every generation the Lord hath given place or room for repentance to those that were willing to turn to him."

Εις μελανοιαν αλειν, To lead, move, incite to repentance. Rom. ii. 4, where Wetstein cites the same expression from Plutarch and Appian, and Kypke from Josephus.

Εἰς μετάνοιαν χωρησαί, *To come to repentance.* occ. 2 Pet. iii. 9. So *Plutarch*, cited by *Wetstein*, Εἰς ΜΕΤΑΝΟΙΑΝ—ΧΩΡΗΣΑΣ. Comp. *Kypke*.

Μεταξυ, An Adv. governing a genitive, from μελα *with*, or *after*.

I. *Between.* Mat. xviii. 15. xxiii. 35. Rom.

ii. 15, Μεταξυ ἀλλήλων, *Between or among one another, inter se invicem, "between themselves."* Eng. Marg.

2. With the article prefixed it denotes *time*.

John iv. 31, Ἐν δε τῷ μεταξυ (χρονῷ namely), *In the mean or intermediate time.* So *Scapula* cites from *Demosthenes* Ὁ ΜΕΤΑΞΥ ΧΡΟΝΟΣ, *The mean time.*

3. *After, following, succeeding.* Acts xiii. 42,

Εἰς τὸ μεταξυ σαββατον, *On the following sabbath.* This expression is plainly equivalent to ἐρχομενον σαββατον, *the next sabbath*, ver. 44. So *Josephus* speaks

Δαβὶδ τε καὶ Σολομωνος ἐν δε των ΜΕΤΑΞΥ ΤΕΤΩΝ βασιλεων, of David and Solomon, and of the kings *after* (i. e. who succeeded, subsequentum, *Hudson*) these."

De Bel. lib. v. cap. 4. § 2. And lib. ii. cap. 11. § 4, μεταξυ is used for *afterwards*, as it is also by *Clement* twice in

1 Cor. § 44. To which from *Kypke* we may add *Plutarch* using ΜΕΤΑΞΥ for *afterwards*, and ΤΟΙΣ ΜΕΤΑΞΥ βασιλευσιν for *the succeeding kings*." Institut.

Lacon. p. 240.

Μεταπεμψω, and —ουμαι, Mid. from μελα denoting *change of place*, and πεμψω to *send*.

To send for one from another place, arcesso. Acts x. 5, 22, 29, & al.

Μετασφρω, from μετα denoting *change of place or condition*, and σφρω to *turn*.

I. Properly, To turn from one side to the other, converto.

II. To turn, change. occ. Acts ii. 20. Jam. iv. 9. Thus it is often used in the LXX for the Heb. שׁוּב. See inter al. Joel ii. 31. Amos viii. 10.

III. To pervert, or to subvert, overthrov. occ. Gal. i. 7.

Μετασχηματίζω, from μετα denoting *change of condition*, and σχηματίζω to *fashion*, which from σχημα a *fashion, form*, or a rhetorical figure, which see.

I. To transfigure, transform. occ. 2 Cor. xi. 13, 14. 15. Phil. iii. 31.

II. To figure figuratively, i. e. by a rhetorical figure, or figurative manner of ex-

pression. occ. 1 Cor. iv. 6, Ταυτα—μετασχηματιστα εἰς εμαυτον καὶ Ἀπολλω—

These things (namely, what he says concerning the authority of their Teachers,

ch. iii. 5, 6, 7, 8.) *I have* by a figure transferred to myself and to *Apollo*, by that figure namely, "in which, to use

the words of *Quintilian*, lib. ix. cap. 2, we want the bearers to understand by a

kind of suspicion what we do not express; not indeed the contrary of what we say,

as in the irony, but something latent however, and to be discovered by our audience, which, adds he, is now almost the only thing called *secreta* among us, and

whence debates are called *figurative*." See more in *Wetstein*.

Μετατιθεμι, from μελα denoting *change of place or condition*, and τιθεμι to *place*.

I. To transfer, translate from place to place. occ. Acts vii. 16. Heb. xi. 5.

II. To remove. Pass. To be removed, changed, or perverted, spiritually or mentally. occ.

Gal. i. 6, where see *Wetstein* and *Kypke*.

III. To change, or turn. occ. Heb. vii. 12. Jude ver. 4.

Μετῴπιτα, Adv. of time, from μελα *after*, and ὀπιτα *then*.

Afterwards. occ. Heb. xii. 17.

Μετῴχω, from μελα denoting *relation*, and ἔχω to *have*.

To partake, take part, be a partaker. It governs a genitive. occ. 1 Cor. ix. 10,

(where see *Bowyer*.) 12. x. 17, 21, 30. Heb. ii. 14. v. 13. vii. 13, Φυλῆς ἑτέρας

μᾶλῃσχηκεν, partook of, i. e. belonged to, another tribe.

On this V. and it's derivatives see Dr. Bell on the Lord's Supper, p. 68 of the 1st edit. or p. 72 of the 2d.

Μετῴωζω, from μελωπος *high*, which from μελα denoting *change of place*, and ὀίω to *lift up*, whence ὀίπος, and changing α

into ε, and οἰ into ω, ὠρος. See *Scapula*.

I. In the Greek writers, To lift up on high.

II. To put a ship out to sea. Thus *Philostratus*, cited by *Scapula* and *Wetstein*,

ΜΕΤΕΩΡΙΣΑΙ τὴν ναυὴ εἰς τὸ πλεαγος; and *Thucydides*, VII. 16. ΜΕΤΕΩΡΙΣΘΕΙΣ ἐν τῷ πλεαγει, *Being out at sea*."

* "In quo, per quamdam suspicionem quod non dicimus, accipi volumus; non utique contrarium, ut in εἰρηνείῃ; sed aliud latens, & auditori quasi inveniendum, quod—jam fere solum schema à mystis vocatur, & unde controversæ figuræ dicuntur."

So

So the adjective *μελωρός* is often in the best Greek writers applied to ships or persons in them when out at sea (the reason of which see under *Καλαγω* II). And because these are in perpetual agitation by the winds and waves, hence

III. The adjective *μελωρός* often denotes being agitated with hopes and fears, being anxious, in anxious suspense, or the like. So *Lucian* *Jup. Trag.* tom. ii. p. 191, *Και νυν ΜΕΤΕΩΡΟΙ πάντες προς την κηροασιν*—And now they are all anxiously solicitous to hear—"And thus it is frequently used in *Josephus*, as *De Bel. lib. i. cap. 27. § 3*, speaking of the condemnation of *Herod's* sons, *Alexander* and *Arifobulus*: *Ενθα δε ΜΕΤΕΩΡΟΣ ητε Συρια πάσα, και το Ιερουσαλημ, επιδεχομενων* (or rather *επιδεχομενον*) *το τέλος τε δραμαλος*. Then was all Syria and Judea agitated with anxious thoughts, expecting the end of this tragedy." So *lib. iv. cap. 9. § 2*, *Και δι μεν ΜΕΤΕΩΡΟΙ περι των όλων ΟΝΤΕΣ, ως αν σαλευομενης της Ρωμαιων ηγεμονιας*—And they being anxious for the whole, since the Roman empire was now tossed in a storm—" *Comp. lib. ii. cap. 21. § 1*, and *Ant. lib. viii. cap. 8. § 2*. And in this view *μελωρίζουαι* in *St. Luke* seems to signify to be agitated with hopes and fears, with anxious, uneasy, restless thoughts, or the like, *curarum fluctuare æstu*. occ. *Luke xii. 29*. See *Doddridge*, *Alberti*, *Wolfius* and *Weistien* on the place.

Μετοικεσία, ας, η, from *μεοικω* to remove from one habitation to another, which from *μετα* denoting change of place, and *οικω* to inhabit.

A removing from one habitation or country to another, a transportation, or transplantation. occ. *Mat. i. 11, 12, 17*.

Μετοικιζω, from *μετα* denoting change of place, and *οικιζω* to cause to dwell, which from *οικος* a house.

To cause to change his habitation, to remove from one habitation to another. occ. *Acts vii. 4, 43, or 44*, where *μετοικιζω* is the 1st fut. Attic for *μετοικισω*.

Μετοχη, ης, η, from *μελεχω* to partake.

A partaking, participation, agreement. occ. *2 Cor. vi. 14*.

Μετοχος, ος, ο, from *μετεχω* to partake.

I. A partaker. occ. *Heb. iii. 1, 14. vi. 4. xii. 8*.

II. An associate. occ. *Heb. i. 9*. The correspondent Heb. word in *Ps. xlv. 8*, to *παρα τας μετοχας* of the LXX and of the Apostle is *מְחַבְּרִין* above thy associates, and by these are meant all men who believe on Christ. *Comp. Heb. ii. 11, &c. Rom. viii. 17*.

III. A partner. occ. *Luke v. 7*:

Μετρεω, ω, from *μετρον*.

To measure; mete. See *Mat. vii. 2. 2 Cor. x. 12. Rev. xi. 1*.

Μετρητης, ος, ο, from *μετρεω*.

A measure of capacity. occ. *John ii. 6*.

It is very difficult to determine the exact quantity of the *μετρητης* here mentioned. In the LXX the word is used once, *1 K. xviii. 32*, for the Heb. *סאה* a seah, equal to about two gallons and a half English:

But as the *seah* is mentioned in scripture only as a measure of things dry, it is more probable that *μετρητης* in *St. John* means the Jewish *בבא* bath, for which also it is once used by the LXX, *2 Chron. iv. 5*, and which is generally reckoned equal to seven gallons and a half English, though *Calmet* reduces it to less than six gallons, *Lami* to less than four, and *Le Clerc* to less than three gallons.

But if we take the largest of these computations, and consequently allow the quantity of wine furnished by our Saviour on this occasion to have been equal to about a hundred and fourteen gallons, this very quantity itself will prove to any ingenious mind, that it could not be intended to be drunk at one day's feast, even by a very large private company; especially considering that this miraculous supply was not given till the wine provided for the feast fell short. (*Comp. John ii. 3, 10*.)

So large a quantity was probably designed not only to supply the new-married couple with wine during the seven days that the nuptial feast lasted (*Jud. xiv. 12. comp. Gen. xxix. 27, 28. Tobit xi. 19*), and to provide for their future occasions, but, what was of infinitely greater consequence, to ascertain the reality of our Lord's miracle. Had he exerted his miraculous power over a small quantity only, those who can be now so unreasonable as to charge our Blessed Saviour with encouraging drunkenness, would, no doubt, have been ready to insinuate, that there was some sleight of hand in the case, or a jugglery.

juggle between Jesus and the servants; and would have asked, Why he did not turn all the water in the vessels into wine? Whereas now the very quantity itself, which, according to the lowest computation above-mentioned, amounts to about forty-five gallons, shews, that there was no room for legerdemain or deception. See Bp. Pearce's Miracles of Jesus vindicated, part iii.

ΜΕΤΡΙΟΠΑΘΕΩ, ω, from μετριοπαθης moderate in his passions, which from μετριος moderate (see μετριως), and παθος passion. Hesychius explains μετριοπαθης by μικρα πασχωων, suffering or bearing small things, συγγνωσκων επιεικως, mildly pardoning; and in Plutarch in Colot. μετριοπαθεια is the same as πραοτης meekness. With a dative following, To moderate one's anger towards, to pardon, or treat with mildness or gentleness. occ. Heb. v. 2. So Josephus, Ant. lib. xv. cap. 3. § 2, speaks of Vespasian and Titus, ΜΕΤΡΙΟΠΡΑΘΗΣΑΝΤΩΝ, behaving with moderation and gentleness towards the Jews after such disputes and wars as they had had with them." See more in Wetstein and Kypke.

ΜΕΤΡΙΩΣ, Adv. from μετριος moderate, which from μετρον.

Moderately, a little. occ. Acts xx. 12. So in Josephus, Ant. lib. xv. cap. 8. § 1, ΟΥ ΜΕΤΡΙΩΣ εδυσχερανον, They were not a little provoked."

ΜΕΤΡΟΝ, ε, το, from the Heb. מידה or מידה a measure, to which this word often answers in the LXX.—Τρον is a Greek termination denoting an instrument (see under Δελρον), and the τ is sunk in the other dental τ.

A measure of capacity or length. See Mat. vii. 2. Luke vi. 38. 2 Cor. x. 13. Eph. iv. 13. Rev. xxi. 17. But in the N. T. it is generally used figuratively. On Mat. xxiii. 32, comp. Zech. v. 6. Gen. xv. 16. 1 Theff. ii. 16.

ΜΕΤΩΠΟΝ, ε, το, from μελα after, i. e. above, and ωψ, ωπος, the eye, which see. The forehead, that part of the face which is above the eyes, "frons, q. d. pars faciei quæ est post oculos." Scapula. Rev. vii. 3. & al.

ΜΕΧΡΙ, before a consonant; ΜΕΧΡΙΣ, before a vowel. An Adv. from the Heb. קרה to meet, with the formative מ prefixed, q. d. מקרה meeting.

I. Of place, with a genitive following, Unto, even unto. occ. Rom. xv. 19.

II. Of time,

1. With a genitive following, Until. It sometimes denotes the mere interval of time, so as to exclude what is beyond. Mat. xiii. 30. Acts x. 30. xx. 7. Sometimes it denotes the intermediate time, so as not to exclude what is beyond. Mat. xi. 23. Rom. v. 14.

ΜΕΧΡΙΣ ε, Until, for ΜΕΧΡΙΣ ΤΗ ΧΡΟΝΩ ΕΝ Ω, until the time in which. Mark xiii. 30. The same elliptical expression is used also by Xenophon and Arrian. See Wetstein Var. Lect. on the place. Comp. Έως ε under Έως 1.

2. With a V. in the Subjunctive mood following, Until, till. occ. Eph. iv. 13.

III. Of condition, Unto. Phil. ii. 8, 30. 2 Tim. ii. 9. Heb. xii. 4.

MH, An Adv. from the Heb. מ, when used as a negative or prohibitive particle, and signifying lest, that not.

1. Of denying, Not. Mat. i. 19. iii. 10, & al. freq.

2. After verbs of contradicting or denying it is pleonastic, and is used in like manner by the best Greek writers. See Luke xxii. 34. xx. 27, and Wetstein and Kypke on this last cited text, and Kypke on the former.

3. Of forbidding, or the like, Not, ne. In this sense it is often joined with an Imperative, as Mat. vi. 19, 25; sometimes with a Subjunctive, as Mat. vi. 7, 8, 13. Mark x. 19; but when detestation or abhorrence is intimated, with an Optative, Rom. vi. 2. ix. 14. Gal. ii. 17.

4. Not only, μονον being understood. Phil. ii. 4, where see Wolfius. Comp. 1 Cor. x. 24, 33, and under Ου 1.

5. After the verbs Όρω and Βλεπω, That not, ne; joined with an Indicative, Mat. xxiv. 6; but generally with a Subjunctive, Mat. xviii. 10. xxiv. 4.

6. Lest. Mark xiii. 36.

7. Of interrogation, and answering to the Latin an? num? q. d. what? or (according to the Scottish idiom) whether? Mat. vii. 9. Luke xi. 12. xvii. 9. John vii. 35, 41, & al. So μη ε; to the Latin an non? q. d. what—not? occ. Rom. x. 18, 19. 1 Cor. ix. 4, 5. In this sense Μη seems a plain derivative from the Heb. מה what?

F f

8. In-

8. Interrogative, Μη γαρ — For, what — ?
1 Cor. xi. 22, where see *Wetstein*.

Μηγε, An Adv. from μη not, and γε truly.
Not truly. In the N. T. it is constructed only with ει δε but if, ει δε μηγε, literally, *but if not truly, or but if truly not*, i. e. if otherwise, or *otherwise*. Mat. vi. i. ix. 17. Luke xiii. 9. xiv. 32, & al.

Μηδαμως, An Adv. from μηδαμος not even one, which from μηδε not even, and αμος one, some one, a word which *Eusebius* says belongs to the Ionic and Doric dialects*, and which seems a derivative either from αμα together with, una, i. e. being, as it were, one with, or immediately from Heb. *אין אחד*.

By no means. occ. Acts x. 14. xi. 8.

Μηδε, A Conjunction, from μη not, and δε but, and.

Nor, neither, not even, joined both to nouns and verbs. See Mat. vi. 25. vii. 6. x. 9, 10. Mark ii. 2. xiii. 11, 15.

Μηδεις, μηδεμια, μηδεν, ο, η, το, from μη not, or μηδε not even, and εις one.

Not one, no one, none. Mat. viii. 4. xvii. 19. Μηδεν, το, Neut. Nothing, or adverbially (κατα being understood), Not at all. Mark v. 26. Luke iii. 13. iv. 35.

Μηδεποτε, An Adv. from μηδε not even, and ποτε at any time, ever.

Never, at no time. occ. 2 Tim. iii. 7.

Μηδεπω, An Adv. from μηδε not even, and πω (a word rarely used but in composition) yet, which from Heb. *אין עוד* or *אין כה* here. Not yet. occ. Heb. xi. 7.

Μηκει, An Adv. from μη not, and εις any more, yet, the κ being inserted for the sake of sound.

No more, no longer. Mat. xxi. 19. Mark i. 45. Acts xxv. 24. 2 Cor. v. 15, & al. freq.

Μηκος, εος, ες, το, q. from μεγας great, Length. occ. Eph. iii. 18. Rev. xxi. 16.

Μηκυνω, from μηκος.

To lengthen, stretch out in length. Μηκυνομαι, pass. To be lengthened, grow up, as a blade of corn, allurgo. occ. Mark iv. 17.

In the LXX of Isa. xlv. 14, μηκυνω signifies to cause to grow, as the rain doth a tree, and answers to the Heb. *גדל* in Hiph. to make great.

* See *Dammi Lexic.* col. 15.

Μηλωτη, ης, η, (i. e. δοξα a skin or hide) from μηλον, Doric μαλον, a sheep, which may be either from μελει it is a care or concern, on account of the care which these animals require in tending, or from μαλός soft, tender, (which from Heb. *לחם* to soothe) a term very applicable to sheep, either from the gentleness of their disposition, the † tenderness of their bodies, or the softness of their wool, which last is in Greek sometimes called μαλλος.

A sheep's skin or hide with the wool on. occ. Heb. xi. 37, They wandered about εν μηλωταις, in sheep-skins, in goat-skins. So Clement in his 1st Epistle to the Corinthians, § 17. Μιμηται γενωμεθα κακων, οδινες εν ΔΕΡΜΑΣΙΝ ΑΙΓΕΙΟΙΣ, και ΜΗΛΩΤΑΙΣ περιπαλυσαν, κηυσοντες την ελευσιν τε Χριστου. Λεγομεν δε Ηλιαν, και Ελισσαιον, ει δε και Ιεζηκιελ, τος προσηλας. Let us be imitators of those who went about in goat-skins and sheep-skins, preaching the coming of Christ: We mean Elias, and Elisæus, and Ezekiel, the prophets." That Elias or Elijah had a hairy garment appears from 2 K. i. 8, and that this was the usual dress of the Prophets seems evident from Zech. xiii. 4, where it is styled *עור חיה*, a garment of rough hair. The garment or mantle of Elijah is in Heb. called *עור חיה*, 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14; in all which passages the LXX very remarkably render the Heb. word by *μηλωτη* a sheep-skin.

MHN, ηνος, ο.

A month. Luke i. 24, 26, & al. freq. This word may be derived either from μηνη the moon, by the phases of which the month is reckoned (so the Eng. month from moon), or else it may be deduced immediately from the Heb. *מנח* to number, compute, as being a certain period of days, or space of time numbered or computed by the lunar phases; and μηνη may be considered as a derivative from μην. It is obvious to remark, that not only these two Greek words, but also the Latin *mensis*, a month, and the Eng. moon, month, are ultimately derived from the same Heb. *מנח*.

MHN. A Conjunction subjoined to many,

† So Virgil calls them *mollæ pecus*, tender cattle. *Georgic* III. lin. 296, 321. *Comp. Heb. and Eng. Lexicon* in *שׁוּן* II.

other particles. It may be derived either from *μεν* *truly*, or immediately from the Heb. *אמת* *truth*.

Η *μεν* (*אמת*, *αμην*), *Truly, verily, surely*. occ. Heb. vi. 14. These two particles are very frequently used together by the profane writers in the most solemn oaths. So *Eustatbius* in *Odyss.* 11. Εἰς Η καὶ ἔρκιον μετὰ τὴ ΜΗΝ, *διδόν*, Η ΜΗΝ ποιῶ τοῦδε. Η joined with *μεν* is also used in *swearing*, as ἡ *μεν* *verily* I will do this." See *Raphelius* and *Wetstein*, and comp. Gen. xxii. 16, 17. in the LXX, and H II. 2. above.

Μηνυσ. May not this V. be derived from *μηνή* the moon, which was originally formed *מנחם* for *signs*, Gen. i. 14; or, as the Son of Sirach expresses it, *αναδειξιν χρόνων*, a signification or declaration of times, *Ecclus.* xliii. 6, and by it's different phases so eminently serves this purpose? Comp. *Μην*.

To indicate, *show, signify, declare*. occ. Luke xx. 37. John xi. 57. Acts xxiii. 30. 1 Cor. x. 28.

Μηποτε, An Adv. from *μη* denoting negation or interrogation, and *ποτε* at any time.

1. Left at any time, left. Mat. iv. 6. v. 25. vii. 6. xxv. 9. "Left there be not enough for us and you, go rather to them who sell, and buy for yourselves." So Campbell, who thinks there is no ellipsis, and observes that *δε* after *πορευεσθε* is wanting in some MSS of principal note. But see the learned Translitor himself, also *Wetstein* and *Griesbach* (Var. Lect.), the latter of whom rejects *δε* from the text. In Acts v. 39, either *βλεπετε*, See, beware, which is expressed Heb. ix. 17, may be understood before *μηποτε*, or else this word be connected with *εασατε αυτους*; ver. 38, and the intermediate words may be read in a parenthesis. See *Bowyer*.

2. Whether. Luke iii. 15, where it signifies a doubt.

3. If so be, if perhaps. 2 Tim. ii. 25. Or, *Perhaps*, as the word is used by the LXX, Gen. xxiv. 5. xxvii. 12. xliii. 12. 1 K. xviii. 27, for the Heb. particle *אולי*. *Ecclus.* xix. 13, 14. So *Arrian*, *Epicet.* lib. iii. cap. 22. p. 313. edit. *Cantab.* Τι εν, εδεν ερχετο ελευθερον; ΜΗΠΟΤΕ εδεν. What then, have you nothing free? *Perhaps* nothing." And in this sense of *Perhaps*, *Kypke* (after *Alberti*) understands

it in Mat. xxv. 9, and produces several other instances of it's being thus applied by the Greek writers.

Μηπω, An Adv. from *μη* not, and *πω* yet, which from Heb. *אם* or *וא* *here*.

Not yet. occ. Rom. ix. 11. Heb. ix. 8.

Μηπως, A Conjunction, from *μη* lest, and *πως* by any means.

Lest by any means, lest peradventure. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9. ix. 27.

Μηρος, s, ο, either from *μείρω* to divide, because the body is there divided or split, as it were, or perhaps from the Heb. *מער* nakedness, which from the V. *ערה* to make naked.

The thigh. occ. Rev. xix. 16.

Μητε, A Conjunction, from *μη* not, and *τε* and. Neither, nor. Mat. v. 34, 35, 36, & al. freq.

MHTHP, *τερος*, by syncope *τερος*, η. The Greek Grammarians deduce it from *μαω* to desire, on account of the intense *εσπερη* or natural affection which mothers bear to their offspring. But when it is considered that this word is found not only in the Greek and Latin, but, with little variation, in the * Northern languages, and even in the † *Persic*, it will appear more proper to derive it, as some learned men have done, from the Heb. *אם* a mother, by transposition, and adding the termination *τηρ*. (Comp. under *Πατηρ*.) In the Doric dialect it is written *ματηρ*, whence Latin mater. And in *Æschylus* Eumen. lin. 896, the Scholiast explains *Μα* itself (which is merely *אם* inverted) by *Μητερ* †.

1. A mother. Mat. i. 18. ii. 11. xix. 5, 12, & al. On Mat. xii. 50, we may observe, that *Andromache* in *Homer*, II. vi. lin. 429, after having related the deaths of her father, mother, and brothers, uses similar expressions with regard to her surviving husband, *Hector*,

Ἐκτερ, αὐτὰρ σὺ μοι ἐστὶ πατήρ καὶ πωτὶα μητήρ, ἥδε κασιγνήτος

Yet while my Hector still survives, I see
My father, mother, brethren, all, in thee.

POPE.

* MOTHER, mater; Anglo-Saxon *meder*, *modon*, *modun*; *Alaman.* *muater*, *muoter*, *muder*; *Dan.* *moter*; *Suec.* *moder*; *Belg.* *moeder*.
† *Junius* Etymolog. Anglican.

† See Heb. and Eng. Lexicon in *מטרה*, and comp. above under *συγγατηρ*.

† See *Musgrave's* Dialects, p. 242. A.

F f 2

II. It

II. It is applied to the *Jerusalem which is above*, i. e. to the *celestial society* to which all true Believers, as *spiritual sons*, belong. occ. Gal. iv. 26.

III. —To mystical Babylon, the mother of *wobores* or *woredoms* (for some copies read *πορνειων*), i. e. the author and promoter of idolatries. occ. Rev. xvii. 5. See the learned *Daubuz* on the place.

Μητι, An Adv. from μη denoting a *question*, and τι *any thing*.

1. It denotes a *question asked*, and answers to the Latin *Numquid?* num? an? *What—?* Mat. vii. 16. xxvi. 22, 25. Mark iv. 21. xiv. 19. Luke vi. 39. 2 Cor. xii. 18; and in this sense, and not, with our Translators, as importing a *negative* interrogation, *Campbell* (whom see) understands it in the only two remaining texts, where it occurs simply; namely Mat. xii. 23. John iv. 29. But as to these Qu? For

2. Μητι γε seems to denote, literally, *What not truly*, or—at least, i. e. *how much more?* occ. 1 Cor. vi. 3. Thus it is used also in the Greek writers. See *Wetstein* and *Kypke*.

Μητις, —τινος, from μη denoting a *question*, and τις *any one*.

Any one? occ. John iv. 33. Comp. John vii. 48.

Μητρα, ας, η, from μητηρ a *mother*.

The *womb*, *matrix*. occ. Luke ii. 23. Rom. iv. 19.

Μητραλως *, ε, ο, Attic for μητραλοιας, which from μητηρ a *mother*, and αλοιαω to *strike*, *smite*, *beat*, and this from αλωαω to *thresh*.

A *murderer*, or rather, A *smiter* or *striker* of his *mother*. occ. 1 Tim. i. 9. Comp. Exod. xxi. 15. *Ammonius De Vocum Differentiis*, Αριστοφανης, Η ΜΗΤΕΡ' ΗΛΟΙΗΣΕΝ, η πατρος γναθον επαλοξεν. Αφ' ε και ΜΗΤΡΑΛΟΙΑΝ φασιν και ΠΑΤΡΑΛΟΙΑΝ. *Aristobanes*, "he hath either *beaten his mother*, or struck his father on the face, whence the terms *μητραλοιας* and *πατραλοιας*." See *Wetstein*.

Μια, ας, η. The feminine of εις *one*, which see. But it seems properly derived from ια fem. of ιος *one*, *alone*, (from

Heb. *אין* a *being*) with μ prefixed after the Hebrew manner.

ΜΙΑΙΝΩ, perhaps from the Heb. *אסא* to *refuse*, *reject*.

To *pollute*, *defile*, ceremonially, occ. John xviii. 28; morally and spiritually, occ. Tit. i. 15. Heb. xii. 15. Jude ver. 8. *Wetstein* on Tit. i. 15, cites from *Dionysius Halicarn.* ΜΙΑΙΝΕΙΝ ΤΗΝ 'ΑΤΤΟΤ ΣΥΝΕΙΔΗΣΙΝ, to *defile his own conscience*."

It is very frequently used by the LXX in both these senses, and generally answers to the Heb. *אסא* to *pollute*, *defile*.

Μιασμα, ατος, το, from μεμιασμαι, 1 perf. perf. pass. Attic of μαινω.

A *pollution*, *defilement*. occ. 2 Pet. ii. 20.

Μιασμος, ε, ο, from μεμιασμαι, 1 perf. perf. pass. Attic of μαινω.

A *pollution*, *defiling*. occ. 2 Pet. ii. 10, *Επιθυμια μιασμου*, *lust of pollution*, i. e. *polluting lust*, an *hebraism*. Comp. under *Διαλογισμος* I.

Μιγμα, ατος, το, from μεμιγμαι 1 perf. perf. pass. of μιγνυμι to *mix*.

A *mixture*. occ. John xix. 39.

Μιγνυμι, either from μισγω to *mix* (from the Heb. *מסג* or *מזג* the same), or from *μιγω* to *mix*, which may be from Heb. *מל* to *melt*, *dissolve*.

To *mix*, *mingle*. occ. Mat. xxvii. 34. Luke xiii. 1. Rev. viii. 7. xv. 2. I cannot forbear observing how remarkably the prophecy of our Blessed Lord, Luke xiii. 3, was fulfilled on the Jewish people, even before Jerusalem was formally besieged by *Titus*. The account *Josephus* gives of this matter, *De Bel. lib. v. cap. 1. § 3.* is enough to make one's blood run cold; for, after telling us that the

Zealots were divided into two factions, one under *Eleazar*, who had made themselves masters of the inner court of the Temple and of the building itself, the other under *John*, who continued in possession of the outer courts; and that *John* was continually annoying *Eleazar's* party with his military engines; he adds, that although *John's* faction were like mad dogs in wickedness, yet they admitted into the Temple such as were inclined to sacrifice, and that these, though at their entrance they had solemnly deprecated the cruelty of the *Zealots*, yet were destroyed by them, as it were

* So *Eusebius* on *Homer*, II. iv. p. 385, cited by *Wetstein* on 1 Tim. i. 9, spells it with an α, and not *μητραλως* with an η.

were by the bye : Τα γὰρ ἀπὸ τῶν ὀργάνων βελη, μεχρὶ τε βωμὸς καὶ τε νεώ δια τὴν βίαν ὑπερφερόμενα, τοῖς τε ἱερευσὶ καὶ τοῖς ἱερογροῦσιν ἐνεπιπλεῖ καὶ πολλοὶ σπενταῖνες ἀπὸ γῆς περατῶν, περὶ τὸν διωνυμὸν καὶ πᾶσιν ἀνθρώποις χωρὶν ἅγιον, πρὸ τῶν θυμάτων ἐπεσον αὐτοὶ, καὶ τὸν Ἑλλήσι πᾶσι καὶ Βαρβάρους σθεάσμιον βωμὸν κατεσπείσαν ἰδίῳ φονῇ. Νεκροὶ δὲ ἐπιχωριοῖς ἀλλοφυλοὶ, καὶ ἱερεῖς βεβηλοὶ συνεφυρόντο, καὶ παντοδαπὸν αἷμα πτώματων ἐν τοῖς θείοις περιβόλοις ἐλιμναζέτο. For the darts were shot from the engines with such force that they reached the Altar, and even the Temple itself, and struck both the Priests and Sacrificers; so that many of those who had come thither from the extremities of the earth, out of regard to a place celebrated and esteemed holy among all mankind, did themselves fall before their sacrifices, and sprinkled with their own blood that altar which was revered by all, both Greeks and Barbarians. Then were the bodies of aliens mixed with those of Jews, and the bodies of the Priests with those of the profane, and the blood flowing from all kinds of carcases stood in pools within the sacred precincts of the Temple."

MIKOΣ, α, ov, Doric MIKKOΣ, from the Heb. מָדַד to decay, grow poor or weak; whence also the Latin *macies* leanness; and Eng. *emaciate*.

I. Little, small, in size or quantity. Luke xix. 3. I Cor. v. 6. Jam. iii. 5. Comp. Mat. xviii. 6, 10, 14.

II. Little, short, of time. Rev. vi. 11. Μικρὸν (χρόνον *time* namely, which is expressed John vii. 33. xii. 35.), *A little while*. John xiv. 19. xvi. 16, 17, 19. Heb. x. 37. Comp. ὅσος IV.—of distance, Μικρὸν, το, *A little, a little way*. Mat. xxvi. 39. Mark xiv. 35. Διάστημα *distance* or *space* is understood.

III. Little, small, in number. Luke xii. 32.

IV. Little, in dignity, mean, i. e. in appearance. Mat. x. 42. Comp. Acts viii. 10. xxvi. 22. Heb. viii. 11.

V. Little, in age, young. Mark xv. 40. See *Vitringa* Observ. Sac. lib. iii. cap. 3. § 17.

Μικροτερος, α, ov. Comparative of μικρος. *Less*, in size, dignity, or spiritual advantages. occ. Mat. xiii. 32. Mark iv. 31.

Luke ix. 48. Mat. xi. 11. Luke vii. 28. But observe, that in all these passages μικροτερος is used for the superlative μικροτατος *the least*. Comp. Μειζων I. and Ελαεινος. On Mat. xi. 11, comp. Luke vii. 28, and see *Whitby*, *Wolffius* and *Wetstein*.

MIAION, ε, το.

A mile. occ. Mat. v. 41. It is a word formed from the Latin *mille a thousand*; for a Roman *mile* consisted *mille passuum* (see under Οργυια), of a *thousand* paces, each of which was nearly equal to five feet English. *Mille* may be probably derived from the Heb. מָלַא *to fill*. *Polybius*, as cited by *Strabo*, uses the same word *Μίλιον*. See *Rapbelius* and *Wolffius*.

Μιμωμαι, εμαι, from μιμος *an imitator*, properly of the *scurrilous* kind, *a buffoon*, *a mimic*, so called perhaps from the Heb. מִמָּא *a blemish*, *a fault*; because the abilities of such persons are exerted chiefly in *mimicking* and *exposing the faults*, *foibles*, and *oddities* of men.

To imitate, *follow*, whether a person or thing. occ. 2 Theff. iii. 7, 9. Heb. xiii. 7. 3 John ver. 11.

Μιμητης, ε, δ, from μιμηται, 3 pers. perf. of μιμωμαι.

An imitator, *a follower*. I Cor. iv. 16. Eph. v. 1, & al. In I Pet. iii. 13, ten MSS, two of which ancient, for μιμηται have ζηλωται, which reading is followed by the Vulg. and both the Syriac versions, and adopted by several printed editions; and *Griesbach* marks it as perhaps the preferable reading.

Μιμνησκω, from μνηω *to remind*, by prefixing the reduplicate syllable μι, and adding the termination σκω, as in διδρασκω from δρω, γινώσκω from γινω.

To cause to remember, *to remind*. Μιμνησκομαι, pass. *To be mindful*, *to remember*, occ. Heb. ii. 6. xiii. 2.

MISEΩ, ω, from the Heb. מִשָּׁה *to reject with disgust*, "ex odio reprobavit," *Minert*, for which the LXX use this word, Prov. xv. 32. or xvi. 3. Isa. xxxiii. 15. liv. 6.

I. *To bate*. Mat. v. 43, 44. Rom. vii. 15. Heb. i. 9, & al. But in Rev. ii. 15, observe that for δμω the *Alexandrian* and another ancient MS, with many later ones, several ancient versions, and several printed editions, read δμοιως, which read-

ing is approved by *Grotius*, *Wetstein* and *Griesbach*, the last of whom has received it into the text.

- II. To hate, comparatively, to postpone in love or esteem. Mat. vi. 24. Luke xiv. 26. (Comp. Mat. x. 37.) John xii. 25. Rom. ix. 13. Comp. Mal. i. 3. Gen. xxix. 30, 31, 33. Deut. xxi. 15—17.

Μισθαποδοσία, ας, ἡ, from μισθος a recompense, and ἀποδίδωμι to render.

A recompense, whether of reward, occ. Heb. x. 35. xi. 26.—or of punishment, occ. Heb. ii. 2.

Μισθαποδοτής, ε, δ, from μισθος a reward, and ἀποδίδωμι to render.

A recompenser, a rewarder. occ. Heb. xi. 6.

Μισθιος, ε, δ, from μισθος a reward, hire.

A hired servant, a hireling, whose condition was perhaps, in many respects, worse than that of a household slave *. occ. Luke xv. 17, 19.

Μισθοομαι, εμαι, Mid. from μισθος hire.

To hire, to engage to labour for wages. occ. Mat. xx. 1, 7.

ΜΙΣΘΟΣ, ε, δ, either from the Heb. מַס to incite, or from הָשׂ to set, settle, appoint, with the formative מ prefixed, as denoting either what incites to labour, or what is an appointed price of it.

I. Properly, Hire, wages due for work done, Luke x. 7. 1 Tim. v. 18. Jam. v. 4.

II. A reward, recompense, in a good sense, though far exceeding the merit of the receiver. Mat. v. 12. x. 41. "It signifieth a reward of mere grace, as well as an hire or wages; and so the Apostle useth it plainly, Rom. iv. 4." Dr. *Fulke* in *Leigh's* Crit. Sacr. In Jude ver. 11. construe μισθς with πλάνη—in the deception of Balaam's reward, Comp. 2 Pet. ii. 15, and see *Wolffius*.

III. A recompense of punishment. 2 Pet. ii. 13. Comp. Rev. xxii. 12. See *Blackwall's* Sacred Classics, vol. i. p. 176,

Μισθωμα, αλος, το, from μεμισθωμαι, 1 perf. perf. pass. of μισθω to let out to hire.

A hired house. occ. Acts xxviii. 30. So *Philo*, cited by *Wetstein*, ΕΝ ΜΙΣΘΩΜΑΤΙ οἰκεῖν.

Μισθωτος, ε, δ, from μεμισθωαι, 3 perf. perf. pass. of μισθω to let for hire.

A hired servant, a hireling. occ. Mark i. 20. John x. 12, 13.

ΜΝΑΑ, μυα, Gen. μνάας, μυας, ἡ.

The LXX use this word several times for the Heb. מָנַע *maneb*, whence it is evidently derived, and which, from Ezek. xlv. 12, seems in money to have been equal to sixty *shekels*, of which see under Ἀργυριον II. Luke xix. 13, 16, & al.

Μναμαι, μυμαι, from the active μνάω, ω, to remind, cause to remember, bring into another's memory, as the V. is used in *Homer*, Il. xv. lin. 31. *Odyss.* iii. lin. 103, & al. which may not improbably be derived from the V. μένω to remain, which see; or from the Heb. מָנַע to withhold, retain, keep, keep still, as our Translators render it, Job xx. 13; whence also the old Latin *meno* to remember; whence *memini*, *memor*, *memoro*, &c. and Eng. *memory*, *remember*, and their derivatives.

I. To remember, retain or keep in mind or memory. Luke i. 54. 1 Cor. xi. 2. 2 Tim. i. 4. Also in a passive sense, To be remembered. Acts x. 31.

II. To recollect, call to mind. Mat. v. 23. xxvi. 75. John ii. 22. xii. 16, & al. In a passive sense, To be recollected, to be brought or come into remembrance. Rev. xvi. 19.

Μνεια, ας, ἡ, from μναμαι.

I. Remembrance. occ. 1 Thess. iii. 6. 2 Tim. i. 3. Comp. *Phil.* i. 3. On the first text *Wetstein* cites from *Isocrates* the same phrase ΜΝΕΙΑΝ ΕΧΕΙΝ.

II. Mention. occ. Rom. i. 9. Eph. i. 16. 1 Thess. i. 2. *Philem.* ver. 4. In all which texts it is joined with the V. ποιῆσθαι to make, as it often is in the same sense by the Greek writers. See *Wetstein* on Rom. i. 9.

Μνημα, αλος, το, from μεμνημαι, 1 perf. perf. of μναμαι.

A monument in memory of the dead, a tomb, a sepulchre. Luke xxiii. 53. On Mark v. 5. Luke viii. 27, see the following word.

Μνημειον, ε, το, from μνημα the same.

A monument, tomb, sepulchre. See Mat. viii. 28. xxvii. 60. Luke xi. 44. John v. 28. The History of the *Demoniacs* in Mat. viii. 28, &c. is well illustrated by what we are told of the philosopher *Democritus* by *Diogenes Laert.* ἐρημαζων ενιοτε και τοις ταφοις ενδιαριζων, that he frequented solitary places, and even lived some-

* See Dr. *Powell's* Disc. xiv. p. 231.

sometimes in tombs; and by *Lucian*, that καθεύδωντας ἐαυτοὺς εἰς ΜΝΗΜΑ, shutting himself up in a tomb without the gates (of the city) he there continued writing and composing both night and day." Philopseud. tom. ii. p. 495. See also *Wetstein* on Mat. viii. 28.

Μνημη, ης, ῆ, from μνημαι, perf. of μναομαι.

I. Remembrance, memory. Thus used in the Greek writers. See *Scapula*.

II. Mention. occ. 2 Pet. i. 15, Τὴν τῶν μνημῶν ποιεισθαι, to make mention of these things; for thus the phrase τινοῦ μνημῶν ποιεισθαι is used in the Greek writers, particularly *Herodotus*; nor can I find that it is ever applied in any other sense. See *Rapheius* and *Wetstein*. To the passages they have produced I add from *Herodotus*, lib. i. cap. 15. ΑΡΑΤΟΣ — ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ, I will make mention of Ardy's;" lib. ii. cap. 102. ΤΟΤΟΤ ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΑΙ; and from *Lucian*, Pseudomant. tom. i. p. 859. Ἡμεῖς μὲν πολλὺν ὠμότερα λεγῶμεν ΜΝΗΜΗΝ ΠΟΙΗΣΟΜΕΘΑ. We will make mention or speak of a much more horrid robber."

Μνημονεω, from μνημων mindful, which from μνημη.

It is construed sometimes with a genitive, and sometimes with an accusative following.

I. To remember. John xvi. 21. Acts xx. 31, 35. 1 Thess. i. 3. 2 Tim. ii. 8. On this last text *Wetstein* remarks, that both in *Demosthenes* and *Isocrates* the V. governs an accusative.

II. To be mindful of. Heb. xi. 15.

III. To recollect. John xvi. 4. Comp. Eph. ii. 11. 1 Thess. ii. 9.

IV. To make mention. Heb. xi. 22. It is used in this sense also by the profane writers. See *Scapula's* Lexicon.

Μνημοσυνον, ο, τω, from μνημων mindful, which from μνημη.

A memorial, "a somewhat to preserve memory." occ. Mat. xxvi. 13. Mark xiv. 9. Acts x. 4. In which last passage there is a plain allusion to the Levitical service. See Lev. ii. 2, 9, 16, where the LXX use the word μνημοσυνον for the Heb. אוֹכֶלֶת a memorial, which denotes a

part of the bread-offering, including all the frankincense, which was ordered to be burnt on the altar, to be an offering made by fire for a sweet savour unto the Lord.

Μνησεω, from μναομαι to court for a wife, as the V. is frequently used by *Homer* (see *Odyss.* i. lin. 248. and *Odyss.* vi. lin. 34, 284.), which from μναομαι to remember, have in mind.

To court for a wife, nuptias ambio, sum proci. Pass. Μνησεομαι, To be courted, as the woman. Also, To be betrothed, or contracted, in consequence of being courted. occ. Mat. i. 18. Luke i. 27. ii. 5. From Deut. xx. 7. Jud. xiv. 7, 8, it appears, that it was usual among the Jews not to cohabit immediately after their espousals. In the LXX it generally answers to the Heb. אֵרַשׁ to betroth, which see in *Kircher's* Concordance.

Μοιχᾶλος, ο, ὁ, ῆ, from μογῶ scarcely, bardly, with difficulty, and λαλῶ speaking. Speaking with difficulty, having an impediment in his speech, a stammerer. occ. Mark vii. 32, where see *Wolfius* and *Wetstein*.

Μογῶ, Adv. from μογος labour, toil, which may be derived either from the Heb. יָגַד to grieve, or rather from יָגַד to labour, the formative מ being prefixed, and the י being changed into ל, as usual, q. d. מוֹגַד or מוֹגֵד.

Scarcely, bardly. occ. Luke ix. 39.

ΜΟΔΙΟΣ, ο, ὁ, from the Heb. מֶדָה to measure, and as Ns. מֶדָה and מִדָּה a measure; whence also Eng. mete, Latin modus, moderator, &c. and Eng. mode, moderate, &c. A measure of capacity, a bushel, or rather a peck; for the Roman modius did not much exceed this latter quantity. Some have supposed that this word is formed from the Latin modius; but *Grotius* observes, that though not very common among the Greeks, it was yet derived from them to the Latins; for *Dinarchus*, says he, uses it. So *Scapula* and *Wetstein* in Mat. v. 15, cite χίλιοι μοδιαί from *Dinarchus* in *Demosthenes*. Comp. also *Kypke*, who observes that the word came from the Greeks to the Latins.

For proof that the ancients used sometimes to hide their burning lamps under bushels, or the like, see *Wolfius* and *Wetstein*.

Μοιχαλῖς, ἰδος, ἢ, from μοιχαομαι.

I. *An adulteress, a woman who commits adultery or whoredom, occ. Rom. vii. 3. 2 Pet. ii. 14, Having eyes μεσας μοιχαλιδος full of adultery, say our Translators, but literally full of an adulteress. So Plato, Αυγης ΕΧΟΝΤΑ ΤΑ ΟΜΜΑΤΑ ΜΕΣΤΑ, Having his eyes full of light;" and Σκοτες ΑΝΑΠΑΛΕΩΣ ΣΚΟΙΗ: τας οφθαλμους, should have his eyes full of darkness;" and Moses, coming still nearer to the expression of the Apostle, Idyll. ii. lin. 18, where he is speaking of Europa, who had seen two women fo plainly in her sleep, that when awake*

— Αμφοτερας δε

ΕΙΣΕΤΙ ΠΕΠΛΑΜΕΝΙΣΙΝ ΕΝ ΟΜΜΑΣΙΝ ΕΙΧΕ ΓΥΝΑΙΚΑΣ.

Still had she both the women in her eyes.

Thus *Elfner*, whom see. *Doddridge* remarks, that "there is a prodigious strength in the expression of St. Peter; it properly signifies, says he, their having an adulteress continually before their eyes." Yea, I think, it imports their having their eyes so taken up with or full of her, that they could see nothing else. Thus *Ecumenius*, Ουτοι γαρ οφθαλμους εχοντες εδεν αλλο βλεψωσιν η μοιχαλιδας, For though these men have eyes yet they see nothing but adulteresses." Comp. *Kypke*.

II. *An adulteress, in a spiritual sense, a woman who transfers her best affections from God to the world. occ. Jam. iv. 4. And in this view the term seems to be used when applied as an adjective to the Jewish people, who are called γενεα μοιχαλῖς an adulterous generation. occ. Mat. xii. 39. xvi. 4. Mark viii. 38. Comp. John v. 44. xii. 42, 43. Doddridge interprets γενεα μοιχαλῖς "a spurious race degenerated from the piety of their ancestors;" but I find no proof that μοιχαλῖς ever signifies spurious. See *Suicer* Thesaur. under Γε-νεα IV.*

Μοιχαομαι, ωμαι, from μοιχος.

I. *To commit adultery, strictly and properly so called. occ. Mat. v. 32, twice. (comp. Lev. xx. 10.) Mat. xix. 9, (latter part.) Mark x. 11, 12.*

II. *To be guilty of adultery, by causing another to commit it. Mat. xix. 9, (former part.) Mark x. 11. The former text runs thus, But I say unto you, that whosoever*

*shall put away his wife, unless for whoredom, and marry αλλην another woman, μοιχαται is guilty of adultery. The adultery, in this case, could not consist merely in marrying a second wife, while the first was living; for polygamy was, without doubt, permitted to the Israelites, both before and under the law, and was accordingly practised without scruple, and without the least divine reprehension, by some of the best men that ever lived; by Abraham, Jacob, David, &c. Consider also the history of Elkanah, 1 Sam. i. and of King Joash, 2 Chron. xxiv. 1—3. Comp. 2 K. xii. 2. Yea, the Mosaic Law actually provides for cases of a supposed polygamy, without ever condemning the practice itself, see Exod. xxi. 10. Deut. xxi. 15—17; and according to a case which must have often happened, even enjoins it, Deut. xxv. 5—10. How then was the man mentioned Mat. xix. 9, guilty of adultery? I answer, by causing his former wife to commit it; as our Saviour had explained himself, Mat. v. 32. So *Clemens Alexandrinus*, Strom. xi. interprets the former μοιχαται in Mat. xix. 9, by αναγαζει μοιχευθηναι forces to commit adultery; and indeed two Greek MSS, referred to by *Wetstein*, for this μοιχαται read ποιει αυτην μοιχευθηναι, makes her commit adultery; but this I take to be a gloss from Mat. v. 32. Mark x. 11, And he saith unto them, Whosoever shall put away his wife, and marry another woman, μοιχαται is guilty of adultery επ' αυτην. This text is to be interpreted in the same manner as Mat. xix. 9; though it must be owned, that the concluding words επ' αυτην render it more difficult and embarrassing. But since we meet with no such words either in Mat. xix. 9, or Luke xvi. 18, there is some cause to suspect their genuineness in Mark, and accordingly they are omitted in three of the later Greek MSS cited by *Wetstein*; and what is more material, the ancient Syriac version, whose authority is at least equal to that of any one Greek MS now extant, has entirely dropt them. If however it be thought proper to retain them, they must, I think, be rendered, in respect of her, i. e. of the former wife; namely, as in Mat. by causing her to commit adultery. And to confirm*

confirm this interpretation, it may be observed, that in the *Alexandrian* MS, edit. *Woide*, there is a *point* or *stop* between *μοιχαται* and *ἐπ' αὐτήν*; as if the sense were indeed complete with the former word, but the latter were added by way of explanation, or limitation.

Μοιχεία, ας, ἡ, from *μοιχος*.

Adultery. occ. Mat. xv. 19. Mark vii. 21. John viii. 3. Gal. v. 19.

The whole story of the *woman taken in adultery*, *ἐν μοιχείᾳ*, from John vii. 53, to viii. 11, inclusive, has been by many learned writers suspected as spurious. It is either not found at all in a considerable number of MSS, or not in this part of St. John's Gospel, or it is noted as dubious. *Wetstein* accordingly marks it as what ought to be expunged, and *Griesbach*, as probably to be omitted. On the other hand, much the greater number of MSS retain the passage, *Mill* thought it authentic, and *Bp. Pearce* in his Notes defends it against the objections of *Wetstein*. And to the authors here mentioned, together with *Wolfius* and *Campbell* in his Note on John viii. 1—11, I refer the reader for further satisfaction.

Μοιχευω, from *μοιχος*.

I. To commit adultery. Mat. v. 27. xix. 18, & al.

II. Transitiely with an accusative, To commit adultery with, to debauch, a woman. occ. Mat. v. 28. So *Lyfias*, p. 4, edit. *Taylor*, 4to. ΕΜΟΙΧΕΤΕΝ—ΓΥΝΑΙΚΑ ΤΗΝ ΕΜΗΝ; and *Lucian* De Merc. Cond. tom. i. p. 506. ΜΟΙΧΕΤΩΝ τὸ ἀδελφὸς ΤΗΝ ΓΥΝΑΙΚΑ, *Committing adultery* with his brother's wife." *Μοιχευομαι*, Pass. To be debauched, commit adultery, as a woman, *mœchari*. occ. John viii. 4; where *Wetstein* cites from *Plutarch*, Τὴν μητέρα ΜΟΙΧΕΥΟΜΕΝΗΝ ΕΠ' ΑΥΤΟΦΩΡΩ, ΚΑΤΑΛΑΒΩΝ; and from *Ælian*, ΜΟΙΧΕΥΟΜΕΝΗΝ ΓΥΝΑΙΚΑ ΕΠ' ΑΥΤΟΦΩΡΩ λαβών.

III. To be guilty of adultery, by causing another to commit it. Luke xvi. 18, former part. Comp. under *Μοιχευομαι* II. To commit spiritual adultery, i. e. be guilty of idolatry, occ. Rev. ii. 22.

ΜΟΙΧΟΣ, ο, δ, from the Heb. *מכר* to press, compress. See Ezek. xxiii. 3, in the Heb.

I. An adulterer. occ. Luke xviii. 11. 1 Cor. vi. 9. Heb. xiii. 4.

II. An adulterer, in a spiritual sense. occ. Jam. iv. 4. Comp. *Μοιχαλις* II.

Μολις, Adv. from *μολος* labour, which may be by transposition from the Heb. *למול* to labour, toil.

Scarcely, hardly, with difficulty. Acts xiv. 18. xxvii. 16. 1 Pet. iv. 18, & al.

ΜΟΛΟΧ, δ. Heb.

Moloch, Heb. מלך THE King; for which the LXX use *Μολοχ*, 2 K. xxiii. 10. Amos v. 26; *Μολοχ Βασιλει*, *Moloch the King*, Jer. xxxii. 35; and *Αρχοντι*, the Ruler, Lev. xviii. 21. xx. 2, 3, 4. occ. Acts vii. 43. It is the name of an idol worshipped by the *Ammonites*, 1 K. xi. 7, and by the apostate Israelites, Lev. xviii. 21. xx. 2. 2 K. xxiii. 10, who dedicated and even burnt their own children to him. See Ezek. xvi. 20, 21. xxiii. 37, 39. Jer. xxxii. 35. Comp. ch. vii. 31. "The Rabbins assure us, that this idol was of *brass*, sitting upon a throne of the same metal, adorned with a *royal crown*, having the head of a *calf* (or *steer*), and his arms extended as if to embrace any one. When they would offer any children to him, they heated the statue within by a great fire; and when it was burning hot, they put the miserable victim within his arms, which was soon consumed by the violence of the heat; and that the cries of the children might not be heard, they made a great noise with drums and other instruments about the idol. Others relate, that the idol was hollow, and within were contrived seven partitions, one of which was appointed for meal or flour, in the second there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the sixth an ox, in the seventh a child: All these were burned together by heating the statue on the inside." *Calmet*. "It appears from the substance of this idol, which was * *brass* or *copper*, from it's having the head of a *calf* or *steer*, the animal emblem of fire, from it's being divided into seven partitions (or according to others † having seven chapels before it) answering to the

* Comp. Ezek. i. 7. Dan. x. 6. Rev. i. 15.

† See *Hyde's Religio Veterum Persarum*, cap. v.

seven planetary spheres or orbits, and from the horrid rites performed to it, that it was intended as a representative of the *Solar Fire*. This is further confirmed by its name מלך *King*; for as a *King*, in his political capacity, acteth where he is not, by means of others, so the *Solar Fire* in this system doth, in some sense, act where it is not, by means of the *light* which it is continually sending forth, and putting in motion. Add to this, that the *apparent spring* of physical action is in the *Fire* *."

With regard to that horrid, but general custom among the Heathen, of offering human sacrifices, and particularly children, to *Moloch*, Κρόνος or *Saturn*, the reader may, among some curious particulars, find enough to make his blood run cold in the † authors cited in the note. He would also do well to consult at first hand, *Porphyry De Abstinentiâ*, lib. ii. cap. 53, & seqt. and *Eusebius's Præparat. Evangel.* lib. iv. cap. 16, 17. The last mentioned author quotes from *Diodorus Siculus*, lib. xx. a passage so remarkable to our present purpose, that the judicious reader cannot be displeased at seeing a translation of it in this place. It relates to the Carthaginians when besieged by *Agathocles*, Tyrant of Sicily: "They imputed this calamity, says *Diodorus*, to *Cronus* or *Saturn's* fighting against them; for whereas they used in former times to sacrifice the best of their own children to this God, they had lately offered such children as they had privately purchased and

brought up; and an enquiry being made, some of those who had been sacrificed were found to have been supposititious. Reflecting, therefore, on these things, and seeing the enemy encamped at their very walls, they were seized with a religious dread, as having profaned those honours which their ancestors paid to the Gods: In haste, then, to rectify their errors, they chose out two hundred of the noblest children, and sacrificed them publicly. Other persons who were accused of irreligion gave up themselves willingly (ἐκστῆς ἑαυτὸς ἐδοσαν), to the number of no less than three hundred. Ἦν δὲ παρ' αὐτοῖς ἀνδρίας Κρόνου χαλκῆς, ἐκτετακῆς τὰς χεῖρας ὑπὸ τῆς [ἐκτετακῆς] ἐπὶ τῆς γῆς, ὥς τὸν συνιθὲν (read ἐπιθὲν) τῶν παιδῶν ἀποκυλευσθαι (read ἀποκυλισθαι) καὶ πίπτειν εἰς τὴν χάσμα πλεῆρες πυρός. For they had a brazen statue of *Saturn* stretching out his hands towards the ground, in such a manner that the child placed within them tumbled down into a pit full of fire." Thus *Diodorus*, whose description of the idol, and of the manner of these infernal sacrifices, it may be remarked, differs somewhat from the Rabbinical account above cited. And indeed what can be more probable than that, at different places and times, there should be some variations in both those respects?

ΜΟΛΥΝΩ, perhaps from the Heb. מליץ polluted, defiled: (Ezek. xxxvi. 23.) which from the V. מליץ to pollute, ע'c.

To pollute, defile. occ. 1 Cor. viii. 7. Rev. iii. 4. xiv. 4.

Μολυσμός, ο, ὁ, from μεμολυσμαι, 1 perf. perf. pass. Attic of μολυνω.

Pollution, defilement. occ. 2 Cor. vii. 1.

Μομφή, ης, ἡ, from μεμομφαι, perf. mid. of μεμφομαι, to blame, complain.

Complaint, cause of complaint, quarrel. occ. Col. iii. 13. The phrase μομφή εχειν is used by *Euripides* and other Greek writers in the same sense. See *Wetstein*.

Μονή, ης, ἡ, from μεμονα, perf. mid. of μενω to remain, dwell, or immediately from the Heb. מנוחה or מנוח a dwelling, habitation.

A mansion, habitation, abode. occ. John xiv. 2, 23; where *Kypke* cites the phrase ΜΟΝΗΝ ΠΟΙΕΙΣΘΑΙ for remaining, dwelling, from *Thucydides* and *Josephus*.

Μονο-

* Heb. and Eng. Lexicon in מלך.

† *Plutarch De Superstit.* towards the end. *Parker's Bibliotheca Biblica* on *Leviticus*, p. 286, & seqt. *Jenkin's Reasonableness of Christianity*, vol. i. p. 339. 3d edit. Dr. H. More's Explanation of Grand Mystery, book iii. cap. 14, &c. *Cæsar's Comment.* lib. vi. § 15. and *Cluverius's* and *Montanus's* Notes; *Rollin's Account of the Carthaginian Religion* in his *Ancient History*, vol. ii. *Universal History*, vol. xvii. p. 257, 262, 265, 268, 292. *Picart's Ceremonies and Religious Customs*, folio, vol. iii. p. 16, 129, 149, 150, 154, 155, 167, 168, 170, 171, 188, 199. *Leland's Advantage and Necessity of Christian Revelation*, part i. ch. 7. p. 181 of the 4to. and p. 167, &c. of the 8vo edit. *Millar's Hist. of Propagation of Christianity*, vol. i. p. 181, &c. 257, 262. vol. ii. p. 211, 214, 217, 220. *Mallet's Northern Antiquities*, vol. i. p. 132, &c. *Capt. Cook's Voyage to Pacific Ocean*, Introduct. p. 68. vol. i. p. 351, 405. vol. ii. p. 31, 39, 53, 203. vol. iii. p. 6, 161.

Μονογενής, εὖς, ὅς, ἡ, from *μονός* only, and *γενῶ* or *γενίω* to beget.

I. It denotes an *only* or *only-begotten* child. occ. Luke vii. 12. viii. 42. ix. 38. Heb. xi. 17. In which last passage *Isaac* is called *Abraham's only-begotten* son, in respect of his issue by *Sarah*. Comp. Gen. xxii. 2.

II. It is applied to *Jesus Christ*, the *only-begotten* Son of God. occ. John i. 14, 18. iii. 16, 18. 1 John iv. 9. Though I am not ignorant how strenuously * some great and good men have insisted, that this term relates to the *divinity* or *divine nature* in Christ, yet truth obliges me to declare, that I apprehend it *strictly* and *properly* refers to his *humanity*, which, as it was *begotten of God*, was *therefore* the *Son of God*, Luke i. 35, (בן אלהים *Son of the ALEIM*, Dan. iii. 25. Comp. John x. 36); and as *no other man* was thus *begotten*, was the *only-begotten* Son of God †. And, according to John i. 18, though *no one* (ἀέτις) *had seen God* at *any time*, yet *this only-begotten Son*, *who is in the bosom of the Father*, i. e. “not only the special object of the Father’s love, but who is admitted to his most secret counsels ‡,” *he hath declared him*.

Μονον, Neut. of *μονός*, applied adverbially. Only. Mat. v. 47. viii. 8. It is used in elliptical expressions, Gal. ii. 10. v. 13, as *Raphebius* shews it is likewise by *Polybius* and *Arrian*. Comp. *Wolffius*.

Ου μονον δε, *And not only*, followed by *αλλα και* but *also*, implies an amplification of what precedes, and may frequently be rendered as in our Translation, *And not only so*. See Rom. v. 3, 11. viii. 23. 2 Cor. viii. 19. So *Hoogveen* on *Vigerus*, De Idiotism. cap. viii. sect. 8. reg. 23. cites from *Cebes's* Picture, “That fortune is wont δαναι πολλαπλασια, αυθις αφελεσθαι α δεδωκεν ΟΥ ΜΟΝΟΝ ΔΕ, ΑΛΛΑ ΚΑΙ τα προνπαρχοντα, to give men many things, and again to take

them away, and not only these, but also what they before had.” *Kypke* on Rom. v. 3, renders the whole phrase Ου μονον δε, αλλα και—by *Quin imo, quod majus est—Yea, what is more—and produces Philo and Lucian* thus applying it.

Μονος, ἡ, ον, from *μεμονα*, perf. mid. of *μενω* to remain.

I. *Alone, only, single*. Mat. iv. 4, 10. Luke xxiv. 18, Συ μονος (not μονον) παροικεις εν Ιερουσαλημ, και εκ εγγων—; *Art thou alone a stranger, or, Art thou the only stranger, in Jerusalem, and knowest not, &c.?* So *Wetstein* (whom see) cites from *Dio*, Συ αρα, ειπε, ΜΟΝΟΣ ανηκοος ει τετων, α παντες ισασιν; Are you, pray tell me, the only person who never heard of what all the world knows?”

II. *Alone, without company, solitary*. Mat. xiv. 23. Mark vi. 47. ix. 2. John vi. 15. So of things, Luke xxiv. 12, κειμενα μονα, lying by themselves.

Μονοθαλμος, ε, ὁ, from *μονός* single, and *οφθαλμος* an eye.

Having but one eye. occ. Mat. xviii. 9. Mark ix. 47.

Μονω, ω, from *μονός*.

To leave alone. Μονομαι, εμαι, pass. To be left alone, to be destitute. occ. 1 Tim. v. 5. This V. is often used in the Greek writers. See *Wetstein* and *Kypke*.

ΜΟΡΦΗ, ης, ἡ, perhaps from the Heb. מראה appearance, and פה aspect.

Outward appearance, form, which last word is from the Latin forma, and this, by transposition, from the Doric μορφα for μορφη. occ. Mark xvi. 12. (Comp. Luke xxiv. 13.) Phil. ii. 6, 7, where the 6th verse refers not, I apprehend, to Christ’s being real and essential God, or JEHOVAH (though that HE IS SO is the Foundation of Christianity), but to His glorious appearances, as God, before, and under, the Mosaic dispensation. See *Whitby* and *Doddridge*, and comp. under *Ισος* III.

The LXX use it *Isa.* xlv. 13, for the Heb. תבנית fashion, form, and Job iv. 16, for תמונה a delineation, similitude.

Μορφω, ω, from *μορφη*.

To form. occ. Gal. iv. 19.

Μορφωσις, ιος, att. εως, ἡ, from *μορφω*.

I. A form, delineation, sketch, draught, summary. occ. Rom. ii. 20, where see *Whitby* and *Doddridge*.

II. A

* Bp. Bull, Jud. Ecclef. Cathol. cap. v. p. 313—317. edit. Grabe. Dr. Waterland, Importance of Doctrine of the Trinity, p. 241, &c. 2d edit.

† Bp. Pearce on John i. 14, explains the *only-begotten of the Father*, by “the *only-begotten* Son of the Father, ch. iii. 18.” Adding, “No man was ever born into the world as *Jesus* was, according to Mat. i. 20. and Luke i. 35.”

‡ Campbell, in Note on John iii. 13,

II. *A form, outward appearance.* occ. 2 Tim. iii. 5, where some understand the word in Sense I. See *Wolffius* on both texts, and *Suicer Thesaur.* in *Μορφωσις*.

Μοσχοποιεω, ω, from *μοσχος* a calf, and *ποιεω* to make.

To make a calf. occ. Acts vii. 41.

ΜΟΣΧΟΣ, σ, δ. *Homer* uses this word as an adjective, Il. xi. lin. 105, *ΜΟΣΧΟΙΣΙ* λυγροῖσι with tender, flexible twigs; and this seems it's primary meaning; whence it afterwards came to denote young, tender animals of the beeve kind. *Μοσχος*, as applied to a twig or shoot, seems very naturally deducible from the Heb. מִשְׁכָּח to draw out in length, protract.

A calf, a steer, a young bullock. Luke xv. 23. Heb. ix. 12. (Comp. Lev. xvi. 3.) Heb. ix. 19. (Comp. Exod. xxiv. 5.) Rev. iv. 7. (Comp. Ezek. i. 10.)

Μουσικος, σ, δ.

A musician, a player on a musical instrument. occ. Rev. xviii. 22. This word is, no doubt, derived from *Μουσα* a Muse.

Of these, according to the Greek mythology, there were nine, the tutelary Goddesses of all polite and useful arts; hence some deduce their name from the Heb. מוֹסֵר discipline, instruction: But * *Abbé Pluche* with more probability brings these fabulous deities from Egypt, and observes, that the nine emblematic figures which were exhibited among the Egyptians to denote the nine months during which that country was freed from the inundation, had each some instrument or symbol peculiar to the business of the month, as a pair of compasses, a flute, a mask, a trumpet, or &c.; that all these images were designed to point out to the people what they were to do; and to ascertain their use they were called *Muses*, *Μουσαι*, i. e. drawn out or delivered from the waters or inundation, from the Heb. מִשְׁכָּח to draw out, which word is in this view applied to *Moses*, who received his name from it, Exod. ii. 10; that the Greeks, who adopted this group of emblems as so many Goddesses, either thought they were already furnished with the peculiar marks of each of the fine arts, or took care to furnish them therewith, and then gave them Greek names agreeable to

their own idle fancies about them, and thus threw a new disguise over the truth.

Μοχθος, σ, δ, from *μογος* labour, toil. See under *Μογισ*.

Toil, travel, afflictive or wearisome labour. It is more than *κοπος*, and is therefore put after it in all the three passages of the N. T. wherein it occurs, namely, 2 Cor. xi. 27. 1 Thess. ii. 9. 2 Thess. iii. 8.

ΜΤΕΛΟΣ, σ, δ.

The marrow. occ. Heb. iv. 12, where, as the learned † *Dr. Smith* has justly remarked, "we are to understand not medulla ossium, the marrow of the bones, but medulla spinalis, the marrow of the back, or spinal marrow; for this hath much more intimate communion and conjunction with the joints than the other hath," namely, as being the origin of those nervous fibres whereof the muscles and tendons, which direct the motions of the joints, are ‡ principally composed. *Scapula* observes, that *Sophocles* and the tragic poets use *μελλον λευκον* for the brain (of which the spinal marrow is the continuation), that the medical writers call the brain *μεσλος εγκεφαλιτης*, and the spinal marrow *μεσλος ραχιδιτης*. The Etymologist derives *μεσλος* from *μυω* to bide; but it may perhaps be from the Heb. מִלֵּא filling, because it fills the bony cavities wherein it is contained; so the Latin medulla is so called quod in ossibus media fit, because it is in the middle of the bones.

Μνεω, ω. *Eustathius* deduces it from *μνω* to shut, namely, the mouth, because the initiated were *μνειν το στομα*, και μη εκφαινειν α μεμνηναι, to shut their mouths, and not discover what they were taught in the mysteries. Comp. *Καρμυω*.

To initiate into sacred mysteries. occ. Phil. iv. 12, where the Apostle beautifully alludes to the sacred mysteries which were so famous among the Greeks, and to which the learned reader cannot be ignorant the term *μνεω* peculiarly relates. See the passages cited by *Wetstein* on the place.

Μυθος, σ, δ, from *μνεω* to instruct.

I. A word, a speech. Thus used in the profane writers.

+ *King Solomon's Portraiture of Old Age*, p. 29, 3d edit.

† See *Boerhaave's Institut. Medic.* § 393—399, edit. 3tize.

* See *Hist. du Ciel*, tom. i. p. 312, &c. and *Boysse's Pantheon*, p. 67, 2d edit.

II. In the N. T. *A tale, a fable, a fiction.*

1 Tim. iv. 7. 2 Pet. i. 16, & al. *Wetstein* on 2 Pet. i. 16, cites from *Galen πιδανοίς*—ΗΚΟΛΟΤΘΗΣΑΝ ΛΟΓΟΙΣ, they have followed plausible accounts; and from *Josephus*, Proem. in Ant. § 4. the very phrase τοῖς ΜΤΘΟΙΣ ΕΞΑΚΟΛΟΤΘΗΣΑΝΤΕΣ.

ΜΥΚΑΟΜΑΙ, μυαί.

Properly, *To low, or bellow*, as a *beee*. It is plainly formed from the *sound*, like the Latin *mugio*, and the Eng. *to moo*. All these three verbs, we may observe, begin with an *m*, which letter seems best to suit the noise of *beeves*; whence *Quintilian* calls it *mugientem literam*, the *mooring or bellowing letter*. But *μυκαομαι* in the only passage of the N. T. wherein it occurs, namely, Rev. x. 3, is used for the *roaring of a lion*; and *Plutarch*, De Solert. Animal. tom. ii. p. 972. D. speaking of *young lions* hunting for prey, says, Καν λαβωσιν ὄτιαν, ανακαλάνσαι, ΜΟΣΧΟΥ ΜΥΧΗΜΑΤΙ το βρυχημα ποιούτες ὁμοιον. If they catch any thing they call (the old lions) by making a roar like the *bleating* of a calf." *Theocritus*, Idyll. xxvi. lin. 21, has ΜΥΚΗΜΑ ΛΕΑΙΝΗΣ for the *roar of a lioness*. And *Oppian*, Cyneget. lib. iv. seems to confound μυχασθαι with βρυχασθαι, which latter properly denotes a *lion's roaring*, when he says,

ΜΥΚΑΤΑΙ ΒΡΥΧΗΜΑ πλωροισι—

A horrid roar he bellows.—

See more in *Bochart*, vol. ii. 287, and 731.

Μυκῆριζω, from *μυκῆρη* the *nose, nostril*, which from *μυσσω* to *blow*, clear from *mucus* by *blowing*, *mungo*, *emungo*, and this from the Heb. מַצַּח to *press, squeeze*, (see Prov. xxx. 33, in Heb.), whence also the French *moucher*. Or else perhaps *μυκῆρη* may be from the Heb. מַצַּח a *mocking*, Ps. xxxv. 16, where the LXX render מַצַּח לַעֲנִי mockers, or makers of *mock*, by ἐξεμυκῆρισαν μυκῆρισμον. From Heb. מַצַּח may also be derived the Greek *μωκος*, *μωκω*, &c. which signify *derision*, *MOCK*.

To mock, properly to *sneer*, to *shew contempt* by looks, and particularly by *contracting the nose or nostrils*; for, as is observed by *Quintilian*, lib. xi. cap. 3, § 4, edit.

Rollin, "Naribus derisus, contemptus, fastidium significari solet. By the nostrils we are apt to shew scorn, contempt, disgust." Hence *Horace* drolly expresses *sneering* by *naso suspendere adunco*, lib. i. sat. 6. lin. 5. (Comp. lib. i. sat. 3. lin. 29, 30.) So *Perjuss*, sat. i. lin. 40.—*Rides—et nimis uncis Naribus indulges*. (Comp. sat. v. lin. 91.) So we speak of *turning up the nose* at a thing, in the same sense. *Μυκῆριζομαι*, pass. *To be mocked, eluded*. occ. Gal. vi. 7.

Μυλῆκος, η, ov, from *μυλος*.

Belonging to a mill. occ. Mark ix. 42.

ΜΥΛΟΣ, s, ὁ, from *μυλη* a *mill*, or immediately from the Heb. מַל or מַל to *cut off* or to *pieces*; whence also the Latin *mola*, and Eng. *mill*, *meal*.

A mill-stone. occ. Mat. xviii. 6. Luke xvii. 2. Rev. xviii. 21, 22, where comp. Jer. xxv. 10, and observe that "in the East they [usually] grind their corn at break of day; and that when one goes out in a morning, one hears every where the noise of the mill." See more in *Harmer's* Observations, vol. i. p. 250, &c.

Μυλων, υνος, ὁ, from *μυλη*. See under *Μυλος*.

A place where corn is ground with a hand-mill. occ. Mat. xxiv. 41.

Μυριας, αδος, η, from *μυριοι*.

I. *A myriad*, i. e. *ten thousand*. Acts xix. 19. Comp. ch. xxi. 20.

II. *A vast or indefinitely great multitude*. Luke xii. 1. Comp. Heb. xii. 22. Jude ver. 14, with his holy myriads, of angels namely; as in the preceding text.

Μυρίζω, from *μυρον*.

To anoint with aromatic or odoriferous ointment. occ. Mark xiv. 8. This V. is used both by *Aristophanes* and *Athenæus*. See *Wetstein*.

Μυριοι, αι, α. It is derived from *μυριος*, which, with the difference only of a grammatical accent, signifies *infinite, immense, innumerable*, and may be deduced from *μειρω* to *divide*, since such a multitude may be divided into numerous parts.

Ten thousand. occ. Mat. xviii. 24. 1 Cor. iv. 15. xiv. 19. On 1 Cor. iv. 15, *Wetstein* and *Kypke* shew that the word is, by the Greek writers, used, like the Latin *sexcenti*, *six hundred*, for an indefinitely large number. *Wetstein* cites from *Pbilo*, ΜΤΡΙΟΙ ΔΙΔΑΣΚΑΛΟΙ.

ΜΤΡΟΝ,

ΜΥΡΟΝ, 8, το.

An aromatic, odoriferous ointment. Galen, cited by *Wetstein* on Luke vii. 46, says *μυρον* is properly oil, in which any aromatic is mixed. The name seems to be from the Heb. מֵרֹר myrrh, which was a principal ingredient in such compositions. Mat. xxvi. 7, & al. Comp. under Αλαβαστρον, and see *Campbell* on Mat.

Μυστηριον, 8, το, either from *μυστης* a person initiated in sacred mysteries, which from *μυνω* to initiate, or immediately from the Heb. מִסְתֵּר *bidden*, from the V. סִתַּר to hide.

A mystery.

I. It denotes in general somewhat *bidden*, or not fully manifest. Thus 2 Thess. ii. 7, we read of το μυστηριον της ανομιας, the mystery of iniquity, which began to work in secret, but was not then completely disclosed or manifested. *Josephus* has a similar phrase. ΜΥΣΤΗΡΙΟΝ ΚΑΚΙΑΣ, a mystery of wickedness, which he applies to *Antipater's* crafty conduct to ensnare and ruin his brother *Alexander*. De Bel. lib. i. cap. 24. § 1. *Menander*, p. 274. lin. 671, edit. *Cleric*. uses μυστηριον for a secret. ΜΥΣΤΗΡΙΟΝ σε μη κατειπης τω φιλω, Tell not your secret to a friend."

II. * "Some sacred thing *bidden* or secret, which is naturally unknown to human reason, and is only known by the revelation of God." Thus 1 Tim. iii. 16, Great is the mystery of godliness; God was manifest in the flesh, justified by the spirit, &c. The mystery of godliness, or of true religion, consisted in the several particulars here mentioned by the Apostle—Particulars, indeed, which it would never have entered into the heart of man to conceive (comp. 1 Cor. ii. 9.) had not God accomplished them in fact, and published them by the preaching of his gospel; but which being thus manifested are intelligible, as facts, to the meanest understanding. When the Apostle styles this mystery of godliness *μεγα* great, he seems plainly to allude to the famous *Eleusinian* mysteries†, which were dis-

tinguished into *μικρα* και *μεγαλα*, small and great, the latter of which were had in the highest reverence among the Greeks and Romans. See *Wolfius* on the place, and comp. Eph. v. 32. and *Suicer* Thesaur. in Μυστηριον II. 2. a. b. In like manner the term μυστηριον, Rom. xi. 25. 1 Cor. xv. 51, denotes what was *bidden* or unknown till revealed; and thus the Apostle speaks, 1 Cor. xiii. 2, of a man's understanding all mysteries, i. e. all the revealed truths of the Christian religion, which is elsewhere called the mystery of faith, 1 Tim. iii. 9. And when he who spake in an unknown tongue is said to speak mysteries, 1 Cor. xiv. 2, it is plain that these mysteries, however unintelligible to others on account of the language in which they were spoken, were yet understood by the person himself, because he thereby edified himself, ver. 4. (Comp. Acts ii. 11. x. 46.) And though in 1 Cor. ii. 6, we read of the wisdom of God in a mystery, even the *bidden* wisdom, which (ver. 8.) none of the princes of this world knew, yet, says the Apostle, we speak or declare this wisdom; and (ver. 10.) he observes, that God had revealed the particulars whereof it consisted to them by his Spirit. So when the Apostles are called *Stewards of the Mysteries of God*, 1 Cor. iv. 1, these mysteries could not mean what was unknown to them; because to them it was given to know the mysteries of the kingdom of God, Mat. xiii. 11: Yea the very character here ascribed to them implies not only that they knew these mysteries themselves, but that, as faithful Stewards, they were to dispense or make them known to others. See Luke xii. 42. 1 Pet. iv. 10. In Col. ii. 2, St. Paul mentions his praying for his converts that their hearts might be comforted, εις επιγνωσιν τε μυστηριον τε Θεου, και Πατρος και Χριστου, to the knowledge of the mystery of God, even of the Father and of Christ; for thus I think the passage should be translated (comp. επιγνωσις): But if with our Translators we render επιγνωσιν acknowledgement, still the word μυστηριον can by no means exclude knowledge; for this is life eter-

* "Rem occultam seu arcanam sacram, quæ naturaliter rationi humanæ incognita est, nec scitur, nisi ex revelatione & patefactione Dei." *Suicer* Thesaur. in Μυστηριον II. 2.

† For a good account of the heathen mysteries, and particularly of the *Eleusinian*, see *Leland's* Advan-

tage and Necessity of the Christian Revelation, part i. ch. 8 and 9, and *Macknight's* Pref. to Ephesians, sect. 7.

pal. faith our Lord, John xvii. 3, *that they may know thee, the only true God, and Jesus Christ whom thou hast sent.* And lastly, whatever be the precise meaning of the *mystery of God*, mentioned Rev. x. 7, yet it was something he had declared, *εὐηγγησσε, to his servants the Prophets.* Comp. Amos iii. 7.

III. The word *μυστηριον* is sometimes in the writings of St. Paul applied in a peculiar sense to the calling of the Gentiles, which, Eph. iii. 3—9, he styles the *mystery*, and the *mystery of Christ*, which in other generations was not made known to the sons of men, as it is now revealed to his holy Apostles and Prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body (with the Jews namely), and partakers of his promise in Christ, by the gospel. Comp. Rom. xvi. 25. Eph. i. 9. iii. 9. vi. 19. Col. i. 26, 27. iv. 3.

IV. It denotes a spiritual truth couched under an external representation or similitude, and concealed or bidden thereby, unless some explanation be given. Thus Rev. i. 20, *the mystery*, i. e. the spiritual meaning, of the seven stars—*The seven stars are the Angels of the seven churches.* So Rev. xvii. 5, *And upon her forehead a name written, Mystery, Babylon the Great*, i. e. *Babylon* in a spiritual sense, the mother of idolatry and abominations; and ver. 7, *I will tell thee the mystery* or spiritual signification of the woman. Comp. Mat. xiii. 11. Mark iv. 11. Luke viii. 10. Eph. v. 32, and their respective contexts. I think proper to observe, that I have above carefully taken notice of all the passages of the N. T. in which the term *μυστηριον* *mystery* occurs; and this I have the rather done, because a *most unscriptural* and *dangerous* sense is but too often put upon this word, as if it meant somewhat absolutely unintelligible and incomprehensible. A strange mistake! since in almost every text wherein *μυστηριον* is used, it is mentioned as something which is revealed, declared, shewn, spoken, or which may be known or understood.

Theodotus uses this word, Dan. ii. 18, 19, 27, 28, 29, 30, 47. iv. 9, for the Chald. *ἔκρυπτον*, which denotes not a thing unintelligible, but a secret. In the same sense it is applied in the Apocryphal Books. See Tobit xii. 7. Judith ii. 2.

Ecclus. xxii. 22. xxvii. 16, 17, 21. 2 Mac. xiii. 21; and is also used for sacred or divine mysteries, Wisd. ii. 22. vi. 23; and for the mysterious rites or ceremonies of false religion, Wisd. xiv. 15, 23.

The passages just cited are all wherein the word occurs, whether in the common Greek version of the O. T. or in the Apocrypha*.

Μυωπαζω, from μυειν τας ωπας, *shutting the eyes.* See Μυειν and Καμνω. *To shut, wink, or close the eyes against the light.* Thus the word is explained by the learned Bochart, vol. ii. 31, 32, where the reader may find this interpretation defended and illustrated at large. See also Suicer's Thesaur. on the word. occ. 2 Pet. i. 9.

Μωλωψ, ωπος, ὁ, from μωλος a battle, fighting, and ωψ an appearance. Μωλος is from μολος labour, particularly of a military kind, fighting, which see under Μολις.

A wound made in war, also a wale, weal, or welk, i. e. the mark left on the body by the stripe of a scourge. So the Etymologist, Μωλωψ—ἡ ἐκ πολεμῆς γενομένη πλῆγῃ—κυριως γὰρ μωλωπες λεγούται αἱ ἐκ βοειων λωρων πλῆσαι. In the latter sense it is plainly used Ecclus. xxviii. 17, Πληγὴ μαστῖδος ποιεῖ μωλωπας, "The stroke of the whip maketh marks in the flesh." Eng. Translat. Thus also it is applied by the Greek writers. See Wetstein. occ. 1 Pet. ii. 24.

Μωμεσμαι, εμαι, from μωμος.

To blame, find fault with. occ. 2 Cor. vi. 3. viii. 20.

ΜΩΜΟΣ, σ, ὁ, from the Heb. מום a spot, for which the LXX have frequently used this Greek word.

A spot, blemish, disgrace. occ. 2 Pet. ii. 13.

Μωραινω, from μωρος insipid, foolish, which see.

I. Μωραινομαι, Pass. spoken of salt, To lose it's savour, to become insipid. occ. Mat. v. 13. (where see Wetstein.) Luke xiv. 34. Comp. Mark ix. 50. "Our Lord's supposition of the salt's losing it's savour, is well illustrated by Mr. Maundrell†, who

* Long since the above was written, in the first edition, I saw Dr. Campbell's comment on this word, in his Prelim. Dissertat. ix. part i, which the reader may do well to consult.

† Journey to the Euphrates.

tells us, that in the *Valley of Salt* near *Gebul*, and about four hours journey from *Aleppo*, there is a small precipice, occasioned by the continual taking away of the salt. In this, says he, you may see the veins of it lie: I brake a piece of it, of which the part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly lost it's savour, as in *Mat. v.* The innermost, which had been connected with the rock, retained it's savour, as I found by proof." *Macknight's Note* on *Mat. v. 13.* Dr. *Shaw*, *Travels*, p. 148, takes notice of a similar circumstance in *Barbary*. " *Fibbel Had-deffa*, says he, is an entire mountain of salt, situated near the eastern extremity of the *Lake of Marks*. The salt of it is of a quite different quality and appearance from that of the *Salinæ*, being as hard and solid as stone, and of a reddish or purple colour. Yet what is washed down from these precipices by the dews attains another colour, becomes as white as snow, and loses that share of bitterness which is in the parent rock salt; it may very properly be said to have lost, if not all, yet a great deal at least, of it's original savour."

II. To make foolish, insatiate. occ. *Rom. i. 22.* *1 Cor. i. 20.*

Μωρία, ας, ἡ, from *μωρος*.

Foolishness, folly. occ. *1 Cor. i. 18, 21, 23.*

ii. *14.* iii. *19.*

Μωρολογία, ας, ἡ, from *μωρος* foolish, and *λογος* a word, speech.

Foolish talking. occ. *Eph. v. 4.*

Μωρος, ε, δ, ἡ, from *μη* not, and *ορω* to excite, which from *Heb. 77* the same.

I. Not exciting the sensation of taste, tasteless, insipid. Thus it is used by *Hippocrates*, lib. ii. *De Diæt. cap. 27.* *Ὅμοσα ὕδρην ψυσιν εχει, και ψυχρεην, και ΜΩΡΗΝ*,—Such as are of a moist, cold, and insipid nature."—So *Dioscorides*, lib. iv. *Πικραι γευσσάμενω ΜΩΡΑΙ*, Roots insipid to the taste."

II. By an obvious and easy transition from the bodily taste to the mind, *Foolish, silly, stupid, insulsius.* See *Mat. vii. 26. xxv. 2, 3, 8. 1 Cor. i. 27. iii. 18. Tit. iii. 9.* *Μωρον*, το, *Foolishness, folly.* *1 Cor. i. 25.*

III. It denotes *A wicked, graceless, abandoned wretch.* This is agreeable to the style of the Old Testament, where fools frequently mean wicked, profligate persons. See *2 Sam. vii. 33. xii. 13. Ps. xiv. 1. occ. Mat. v. 22. Comp. Mat. xxiii. 17, 19.* And observe, that in these latter passages our Blessed Saviour spake in his prophetic character (comp. ver. 14, 15.); and therefore, in whatever sense we take the word *μωροι*, he was guilty of no violation of the former precept, which was levelled against bitter expressions of causeless anger in our ordinary conversation.

N.

N

N, *ν*, *Nu*. The thirteenth of the more modern Greek letters, but the fourteenth of the ancient; whence, as a numeral character, *ν* is used for the fifth decad, or *fifty*. In the old Cadmean alphabet it answered to the Hebrew and Phenician *Nun* in name, order, and

N A Z

power; but in both it's forms, *N* and *ν*, it rather resembles the Phenician than the Hebrew letter, though indeed not very like either.

Ναζωραϊος, ε, δ.

I. *A Nazarene*, i. e. a native or inhabitant of the town of *Nazareth*, and also, *A Nazariu*.

Nazarite. Both these senses of the word are, I apprehend, referred to in that famous passage of St. Mat. ch. ii. 23, *And he (Joseph) came and dwelt at Nazareth, that it might be fulfilled which was spoken by the Prophets, He (Christ) shall be called* i. e. * *he shall not only be esteemed and called, but he shall really be, Ναζωραῖος.* Now there is no prophecy in the O. T. wherein it is foretold, that Christ should be so much as an *inhabitant of Nazareth*, and it was expressly predicted that he should be *born at Bethlehem*: But as *Nathanael* objected, John i. 47, *Can any good thing come out of Nazareth?* (comp. John vii. 41, 42, 52.), so we find the Jews calling our Saviour *Ναζωραῖος* or *Nazarene* in *contempt*, John xviii. 5. Acts vi. 14. Comp. John xix. 19. And their taking occasion, from our Lord's abode at *Nazareth*, to apply the epithet of *Ναζωραῖος* to him in this *opprobrious* sense, was, indeed, agreeable to those many prophecies in which it was foretold, that the Messiah should be treated in a *contemptuous and reproachful* manner†: But this is not all; for by the observation in St. Matthew, somewhat further and more determinate seems to be intended than merely that Christ should thus meet with *contempt and reproach*. And accordingly in the greater number of passages wherein the title *Ναζωραῖος* or *Ναζαρητός* is ascribed to Christ, it is plain that *nothing opprobrious* was intended. See Mark i. 24. xvi. 6. Luke iv. 34. xxiv. 19. John xviii. 5. Acts ii. 22. iii. 6. iv. 10. xxii. 8. The Vulgate renders *Ναζωραῖος* in Mat. ii. 23, by *Nazaræus*, which is used for a *Nazarite* in Jud. xiii. 5, 7. xvi. 17. Lam. iv. 7, of that version; and the Greek word answering to the Heb. נָזִיר, and to the Eng. *Nazarites*, is spelt with an ω, *Ναζωραῖος*, in *Theodotion's* version of Amos ii. 12, as in Mat.

The *Nazarite*, the particulars of whose vow we have Num. vi. is, I think, by all Christians allowed to have been a lively and striking representative of Christ; and ‡ many of the qualifications ascribed

to the Redeemer in the Prophets may be reduced to the correspondent typical qualifications of the legal *Nazarite*. It was then in effect foretold, not by one, but by the *Prophets* in general (δια τῶν Προφητῶν, as St. Matthew says), that Christ should not only be *despised and rejected* of men, but also that, notwithstanding this contempt and ill-treatment, he should be the § *real Nazarite*, the great *Antitype* of that emblematic character. “|| So that whilst the Jews and Romans were calling him in contempt *Ναζωραῖος* and *Ναζαρητός*, the *Nazaræan* and *Nazarene*, the providence of God was at the same time pointing him out as the *true Nazarite*, from the circumstance of his dwelling in that city or town which had been prophetically, with a view, no doubt, to this important event, called *Nazareth*, or the City of *THE Nazarite*: Even as Pilate by the title on our Lord's cross proclaimed him both to Jews and Gentiles to be *Jehovah the Saviour*, ὁ *Ναζωραῖος*, the expected King of the Jews, though doubtless he intended by this inscription to deride and blast his pretensions. See John xix. 19, 20.”

Dr. Clarke, on the Gospels, thus paraphrases Mat. ii. 23. “And there (i. e. in Galilee) he dwelt in the city *Nazareth*. From whence *Jesus* was called a *Nazarite*: As the Prophets had foretold that he should be, in several senses of that word; and particularly, as it was prophesied in those words, Judg. xiii. 5. which were spoken of *Samson*, as a Type of Christ: *He shall be a Nazarite from the womb*.” On which text of Judges the Doctor subjoins this Note: “This place, though scarce taken notice of by Commentators, seems to be more immediately respected by the Evangelist than those where only the word נָזִיר or נֹזֵר is used in different senses.” Thus Dr. Clarke. *Diodati*, however, not to mention others, had, in his Italian Translation, taken very particular notice of Judg. xiii. 5; and on the expression, *by the Prophets*, Mat. ii. 23, has the following Annotation, which I submit to the reader's considera-

* Comp. Καθῶ IV.

† See *Whitby* on Mat.

‡ See an ingenious Treatise entitled, *The Creation the Ground-work of Revelation*, &c. printed at Edinburgh, 1750, p. 60, & seqt.

§ See *Wetstein* on Mat. ii. 23, and the learned *Spearman's* Letters on the LXX, &c. Let. III. p. 257, & seqt.

|| See *Heb. and Eng. Lexicon* under נָזִיר II.

tion and judgement: "These words, says he, are not found any where else, except in Judg. xiii. 5, concerning *Samson*; who in many particulars of his life was a figure of Christ: and it is credible that the Prophets, in their teaching, taught that the true *Samson* of the Church, and the *Nazarite* of God, should be the Messiah, whose perfect sanctification had been prefigured by the ancient *Nazarites*, Num. vi. 2. And because Christ was mystically possessed of the truth of this character, the providence of God moreover willed that he should bear it's name, which was unwittingly and equivocally imposed on him through popular *scorn*, from the name of the despicable city where he dwelt."

II. Ναζωραῖος, *oi*, *Nazarenos* or *Nazaræans*. A name given to the Christians, from their Blessed Master, in *contempt*. Thus the Jews and Mahometans still call Christians *Nazarenos* to this day. occ. Acts xxiv. 5.

NAI. An Adverb.

1. Of affirming, *Verily, indeed, yea*. Mat. v. 37. xi. 26. Luke xi. 51. xii. 5. 2 Cor. i. 18, 19, 20. & al.

2. Of assenting, *Yea, yes*. Mat. ix. 28. xiii. 51. Comp. John xi. 27. Rev. xxii. 20. In both the above senses *nai* may be deduced from the Heb. נהי *it is, or is become or done*, which is the Niph. of היה *to be*, from which verb, by the way, the Eng. *yea* appears to be derived, as *yes* from *wh* *it is*.

3. Of beseeching, *I pray, or beseech thee*. Mat. xv. 27. Mark vii. 28. Philem. ver. 20.

In this last sense *nai* seems a plain derivative from the Heb. נא of the same import; and thus it is used in the purest Greek writers: "Ναι παρὸς τῶν Θεῶν, I entreat you *by our Gods*, is both in *Euripides* and *Aristophanes*," says *Blackwall*, *Sacred Classics*, vol. i. p. 143.

Ναός, *o*, *o*, from ναω *to dwell, inhabit*, which from Heb. נה *the same*. The Heb. N. נה is used for God's habitation, 2 Sam. xv. 25.

I. A temple, properly the building where God dwelt, or was present, in a peculiar manner. See Mat. xxiii. 21. Luke i. 9, and *Campbell* there. Comp. 1 K. viii. 13. Pf. xxvii. 8. cxxxii. 14, and *Karolus* III. and *Kypke* on Mat. xxvii. 5.

II. The silver *Naoi* of Diana, mentioned Acts xix. 24, seem to have been a kind of models made in silver of her famous temple at Ephesus. See *Rapbelius*, *Wolffius*, *Wetstein* and *Doddridge* on the place.

III. The body of Christ is called a Temple, not only because in it dwelt all the fulness of the Godhead *bodily* (Col. ii. 9.), but also because that *indwelling* of the divinity, and it's blessed effects in reference to man, were typified by the furniture of the Jewish tabernacle and temple. See this latter point particularly proved in *Catcott's* Sermons, entitled, *The Tabernacle of the Sanctuary a Type of the Body of Christ*. occ. John ii. 19, 21. Comp. John ii. 20. Mat. xxvi. 61. xxviii. 40. Mark xiv. 58. xv. 29.

IV. The Church of Christ is termed a Temple, because an habitation of God through the Spirit. Eph. ii. 21. (comp. ver. 22.) 2 Cor. vi. 16. 2 Theff. ii. 4, where see *Macknight*. So Christians are called the Temple of God, because the Spirit of God dwelleth in them, or because their body is the Temple of the Holy Ghost, which is in them. See 1 Cor. iii. 16, 17. vi. 19.

NAPΔΟΣ, *o*, *η*, from the Heb. * נר *the same*, for which the LXX have used it in the only three passages wherein it occurs, Cant. i. 12. iv. 13, 14.

"*Spikenard*, or *nard*, a plant that grows in the Indies, whose root is very small and slender: It puts forth a long small stalk, and has several ears or spikes even with the ground, which has given it the name of *spikenard*." Thus *Calmet*. And † *Brookes*, describing this aromatic as it comes to us, says, "Indian *Spikenard* is a hairy root, or rather a congeries of slender capillaments adhering to a head about as thick as the finger, and as long, and of the colour of rusty iron; the taste is bitter, acrid, and aromatic, and the smell agreeable †." occ. Mark xiv. 3, (where see *Wetstein*.) John xii. 3.

Ναυαῖον, *o*, from ναύς *a ship*, and αἰω *to break*.

To suffer shipwreck. occ. 2 Cor. xi. 25.

* Comp. under Κινναμωμον.

† Nat. Hist. vol. vi. p. 16.

‡ For a further account of the *Nardus Indica*, or *Spike-nard*, which is a kind of aromatic grass, see Dr. *Blane* in *Philosophical Transactions*, vol. lxxx. part 2.

1 Tim. i. 19. The Greek writers likewise apply this word in a metaphorical sense. Thus *Cebes* in his *Picture*, p. 33, edit. *Simpson*, says of foolish and wicked men, ΝΑΤΑΓΟΥΣΙΝ εν τῷ βίῳ They suffer shipwreck in life." See other instances in *Wetstein* and *Kypke*.

Ναυκληρος, α, ὁ, from ναυς a ship, and κληρος a lot.

An owner of a ship. occ. Acts xxvii. 11. This word is common in the Greek writers. See *Wetstein*.

ΝΑΥΣ, αος, ἡ, accus. ναυγ, either from the Heb. נָחַל or נָחַל a ship (to one or other of which words ναυς when used in the LXX constantly answers), or from Greek νῆω to move, swim, which from Heb. נָחַל to move, agitate.

A ship. occ. Acts xxvii. 41.

Ναυτης, α, ὁ, from ναυς a ship.

A sailor, q. d. a ship-man. occ. Acts xxvii. 27, 30. Rev. xviii. 17.

Νεανίας, α, ὁ, from νεαν the same, which from νεος new, young.

A young man. occ. Acts vii. 58. xx. 9. xxiii. 17, 18, 22.

Νεανισκος, α, ὁ. See Νεανίας.

A young man, a youth. Mat. xix. 20, & al. Comp. Mark xvi. 5. In Mark xiv. 51,

ὁ νεανισκος probably means the soldiers, as *Campbell* renders it, and as the Greek word often signifies in *Polybius* and the correspondent *N. Juvenis* in the Latin writers. See *Raphellus* and *Leigh's Critica Sacra*. The LXX use ὁ νεανισκος for the Heb. הַנְּעָרִים in the sense of soldiers, Gen. xiv. 24. But in Mark xiv. 51, three ancient MSS, with the Syriac, Vulg. and other ancient versions, omit ὁ νεανισκος, *Mill* was inclined to think them a Scholion, and *Griesbach* has marked them as what ought probably to be omitted. *Micbaelis*, however, *Introduet.* to *N. T.* vol. i. p. 311, edit. *Marsb.* defends their genuineness on account of the peculiar harshness of St. Mark's usual style.

Νεκρος, α, ον, from νεκρὸς the same, which from the Heb. נָכַח, particip. Paoul, if used, of the V. נָכַח to smite, kill; or else νεκρος may be deduced immediately from Heb. נָכַח; whence also the Latin *neco* to kill, *nocet* to hurt, and Eng. *nocent*, *noxious*, *innocent*, &c.

I. Dead, naturally. Mat. x. 8. xi. 5, & al. freq. But observe, that in Mat. x. 8,

νεκρὸς εἰσέρχεται are wanting in very many MSS, so that *Wetstein* marks them as words that ought to be expunged, and *Griesbach* omits them in his text. "This part of Jesus's instructions to his twelve Apostles, says *Bp. Pearce*, is omitted in a multitude of Greek MSS, and probably it never came from *Matthew's* pen; because this circumstance of raising the dead is not mentioned here at ver. 1. Nor is it in Mark vi. 13, where that Evangelist gives an account of what great works they had done upon their mission. Luke likewise, in ch. ix. 1, takes no notice of it. See also Mark xvi. 18, and Luke x. 19, 20."

On Luke xv. 24, see *Kypke*.

II. Dead, spiritually, dead in sin, separated from the vivifying grace of God, or more distinctly, having one's soul separated from the enlivening influences of the Divine Light and Spirit, as a dead body is from those of the material light and air, and in consequence having no hope of life eternal. Mat. viii. 22. Eph. iii. 1, 5. v. 14. Col. ii. 13. Comp. John v. 25. 1 Tim. v. 6. And in this view sinful practices are called dead works, i. e. such as are performed by those who are dead in sin. Heb. vi. 1. ix. 14.

III. Νεκρὸς τῇ ἀμαρτία, Dead unto, or by, sin. Rom. vi. 11. Comp. under Ἀποθνήσκω II.

IV. A dead faith, Jam. ii. 17, 20, 26, is a faith unaccompanied with good works, and therefore unprofitable, ver. 16, 17; and unable to justify, ver. 20, 21; and save, ver. 14.

V. Sin is said, Rom. vii. 8, to have been dead without the law; i. e. apparently dead and inoperative.

Νεκρῶν, ω, from νεκρὸς. *
To make, as it were, dead, to mortify, eneco. occ. Rom. iv. 19. Col. iii. 5. Heb. xi. 12.

Νεκρωσις, ιος, att. εως, ἡ, from νεκρῶν.

I. A putting to death, occ. 2 Cor. iv. 10, Always carrying about in the body τὴν νεκρωσιν the putting to death of the Lord Jesus, i. e. being exposed to cruelties resembling those which he sustained in his last sufferings, Comp. ver. 11, and 1 Cor. xv. 31, and see *Swicer's Thesaur.* under Νεκρωσις II. 4.

II. Deadness. occ. Rom. iv. 19.

G g 2

NEMΩ.

NEMO.

To distribute, assign, administer, regulate, govern. It may be deduced either from the Heb. נָעַם to be pleasant, agreeable, which is the consequence of regularity and order, or rather by transposition from מָנָה to distribute, &c. This V. however, occurs not in the N. T. but is inserted on account of it's derivatives and compounds.

Νεος, α, ον. The learned Damm, Lexic. col. 1577, derives it from the V. νεω to move, agitate, which from Heb. נָעַם the same. Comp. Νεων. So the Heb. נָעַר a youth, a young man, is from the V. נָעַר to move, move briskly, agitate, on account either of the activity and vigour, or of the unsettledness, of that age of life.

I. Young, in age. Tit. ii. 4. Homer often uses the word in this sense.

II. New, as wine. Mat. ix. 17. Mark ii. 22, & al.

III. The New Man, as opposed to the Old, Col. iii. 10, denotes that Christian temper and disposition which is the consequence of a man's being renewed in knowledge after the image of his Creator, and which is called by St. Peter a divine nature, 2 Ep. i. 4. So a new mass, 1 Cor. v. 7, signifies a mass, i. e. a society of men, different from, and more excellent than, a former; and the new dispensation, Heb. xii. 24, means the Christian, in contradistinction from the old, Mosaic or Sinaitical one.

Νεοσσος, α, ο, from νεος young.

A young bird, a chicken. occ. Luke ix. 24. Comp. LXX in Lev. xii. 8, where νεοσσος περισσεων answers to the Heb. שני בני יונה, literally two sons of a pigeon.

Νεότης, τητος, η, from νεος young.

Youth, age or time of youth. So Hesychius, η των νεων ηλικια. occ. Mat. xix. 20. Mark x. 20. Luke xviii. 21. Acts xxvi. 4. 1 Tim. iv. 12, where see Wetstein.

Νεοφυτος, α, ο, from νεος new, and φυτος planted, from φυω, which see.

Properly, Newly planted; hence in the N. T. it denotes one who is but lately converted from judaism or heathenism to christianity, and newly implanted in the church. Chrysostom explains it by νεοκατηχητος newly instructed, i. e. in the Christian religion. occ. 1 Tim. iii. 6.

ΝΕΜΩ, from the Heb. נָעַם to move, shake.

To beckon, nod, to make a sign by moving the head or eyes. occ. John xiii. 24; (where see Doddridge.) Acts xxiv. 10.

Νεφελη, ης, η, either from νεφος the same, or from the Heb. נָפַל to fall, because clouds fall down or descend in showers.

A cloud. See Mat. xvii. 5. xxiv. 30. xxvi. 64. Rev. i. 7. Acts i. 9. 2 Pet. ii. 17. Jude ver. 12. On Luke xii. 54, comp. 1 K. xviii. 41, &c. and see Harmer's Observations, vol. iii. p. 16, &c. On 2 Pet. ii. 17, observe that fifteen MSS, three of which ancient, for νεφελαι read καὶ ομίχλαι and mists, which reading is approved by Mill, and received into the text by Griesbach. On 1 Cor. x. 1, see below Σκηνω III. and Heb. and Eng. Lexic. in נָגַר.

ΝΕΦΟΣ, εος, ες, το. The Greek Lexicon-writers derive it from νε not, and φας or φως light; which derivation, Scapula observes, is confirmed by Plutarch: But may it not be better deduced from the Heb. נָפַל to shake out, spread abroad, as rain? See Ps. lxxviii. 9, or 10, in Heb. and Eng. Marg.

I. A cloud, properly so called.

II. A vast or infinite multitude or number. occ. Heb. xii. 1. Comp. Isa. lx. 8. So in Homer, II. iv. lin. 274, (comp. II. xvi. lin. 66, and II. xxiii. lin. 133.) we have

— 'Αἶα δὲ ΝΕΦΟΣ ἔμετο ΠΕΖΩΝ.

A cloud of heroes blacken'd all the ground.

POPE.

Which Virgil imitates, as usual, Æn. vii. lin. 793,

Insequitur nimbus peditum. —

But Homer in the passage above cited pursues the comparison in a beautiful simile, which the reader may see in the original, or in lin. 314, &c. of Pope's Translation. So Herodotus, lib. viii. cap. 109, cited by Rapheilius, ΝΕΦΟΣ ποταπον ανθρωπων, so great a cloud, i. e. multitude of men." See more in Wetstein, Kypke and Suicer Thesaur. in Νεφος.

ΝΕΦΡΟΣ, α, ο.

A rein or kidney. The learned Damm, Lexic. col. 2556, derives it from νεω new, fresh, and φερειν to bring; because the kidneys are perpetually secreting fresh urine, and so bring it to the bladder. But perhaps it may be better deduced

duced from the Heb. נָחַשׁ *to shake out*, applied to *rain*, Ps. lxxviii. 9, or 10; because the *kidneys*, and particularly the *papillæ renales* *, by a wonderful apparatus *shake out* or *distil* (exstillant, Boerhaave) into the renal pelves, the urine to be thence conveyed through the ureters to the bladder. And as experience shews that the workings of the mind, particularly the passions of joy and fear, have a very remarkable effect on the *reins* or *kidneys*, (see Ps. lxxiii. 21, Prov. xxiii. 16), so from their *retired* situation in the body, and their being *bidden* in fat, νεφροί is used in the N. T. for the most *secret* thoughts and *affections* of the soul. occ. Rev. ii. 23, where the manner of expression is exactly conformable to that of the Hebrew Scriptures. See Ps. vii. 9, or 10. xxvi. 2. Jer. xi. 20. xvii. 10.

Νεωκορος, α, ὁ, γ, from νεως, Attic for νεος, a temple, and κορευω *to sweep clean*, which perhaps from the Heb. כָּרַח *to cut off*, or קִיחַ *to smoothe*,

Properly, *A person dedicated to the service of some God or Goddess, and whose peculiar business it was to sweep the temple and keep it clean*, Edituus, a kind of sexton; so that when the chancellor of Ephesus calls the whole city Νεωκορον of the great goddess Diana, he strongly expresses how devoted they were to her service, and how gladly they performed even the meanest offices that had relation to her worship. Comp. Ps. lxxxiv. 10. Rabbelius further observes, that not only the city of Ephesus, but other cities also, were by the Heathen actually entitled νεωκοροι in like manner tells his countrymen, that God delivered their fathers εἰς τὸ ΝΕΩΚΟΡΟΥΣ, *to take care of his temple*. De Bel. lib. v. cap. 9, § 4. occ. Acts xix. 35. See also Doddridge and Wetstein on the text,

I add from *An Essay on Medals*, printed for Doddsley, and cited in the *Critical Review* for September 1784, p. 201, 2. "Perhaps the most remarkable feature in the legends and inscriptions of Greek imperial medals is the addition, almost perpetual, of the title ΝΕΩΚΟΡΟΣ to the names of certain cities. The word is

equivalent to the Latin *Edituus*, and will, in spite of my reader's smile, bear the English interpretation of *churchwarden*. It implies that the cities who adopted that appellation looked upon themselves as guardians of the shrine of some celebrated deity, whose devoted worshippers they were, and consequently blessed in the immediate and peculiar protection of such heavenly power."

Νεωτεριος, η, ον, from νεωτερος.

Youthful, incident to youth. occ. 2 Tim. ii. 22; where the Vulg. juvenilia youthful, and Syriac version, ܢܘܬܝܪܝܐ of youth. And though the Adj. νεωτεριος be a word of rare occurrence in the Greek writers, yet Wetstein on the text cites Josephus applying it in the sense here assigned, Ant. lib. xvi. cap. 11, § 7, where he speaks of the αὐθαδείας ΝΕΩΤΕΡΙΚΗΣ, καὶ βασιλικῆς οὐσισεως of the youthful insolence (juvenili arrogantia, Hudson) and royal pride" of Herod's sons, which occasioned his putting them to death. Comp. Suicer Thesaur. in Εὐθυμία, and Wölflus on 2 Tim. ii. 22, where "the Apostle, says Macknight, does not mean sensual lusts only, but ambition, pride, love of power, rashness and obstinacy; vices which some teachers, who are free from sensual lusts, are at little pains to avoid."

Νεωτερος, α, ον. Comparative of νεος young.

I. Younger. 1 Tim. v. 1, 2, 11. Comp. Luke xxii. 26.

II. Young, i. e. in comparison of the age of man. occ. John xxi. 18. The LXX use it in this latter sense, 2 Chron. xiii. 7, Job xxiv. 5. Jer. i. 6, 7, & al. for the Heb. נָעַר a young man, a youth; and so Cebes in his Picture.

NH. An Adverb.

1. Of affirming or affirmative swearing, with an accusative following, By, per. occ. 1 Cor. xv. 31, where see Wetstein and Kypke, who remarks that in the Greek writers Νη is generally followed by Δία Jupiter, or the name of some other of their Gods. In this sense it may be derived from the Heb. נָדִיד it is, or is done. Comp. Nai.

2. Of denying, Not. It is thus used only in composition, and seems a corruption of the Heb. נֵא not.

Νηθω, either from νεω, the same, which
G g 3 from

* See Boerhaave Institut. Med. § 351—356, edit. 3^{de}.

from *νν* to move, agitate, or immediately from the Heb. *נָשַׁח* to stretch out, extend. To spin. occ. Mat. vi. 28. Luke xii. 27.

Νηπιαῖω, from *νηπιος*.

To be a child or infant. occ. 1 Cor. xiv. 20.

Νηπιος, ε, δ, from *νη* not, and *επω* to speak, just as the Latin *infans*, from *in* not, and *fans* speaking. It is used by Homer as an adjective in the expressions *νηπιος υἱος*, *νηπιος παῖς*, an infant son; *νηπιος παῖς* occurs also in the prose writers.

I. Properly, *An infant, a child not yet able to speak plain*. occ. Mat. xxi. 16. Comp. 1 Cor. xiii. 11; and see *Macknight* on Heb. ii. 6.

II. *A child, a young person under age*, whom our law likewise calls *an infant*. occ. Gal. iv. 1. Comp. ver. 3.

III. *A child, a babe, in ignorance and simplicity*. occ. Mat. xi. 25. Luke x. 21. Rom. ii. 20. The LXX use it in this view, Ps. xix. 7, or 8. cxvi. 6. cxix. 130, for the Heb. פְּתִי *simple*. So *Didymus's* Scholion in Homer, *Il.* ii. lin. 38, explains *Νηπιος* by *αφρων*, *ανοητος*, *υπαρσις*, *foolish*. Comp. *Kypke* in Mat.

IV. *A babe in Christ, a person weak in faith, and but a beginner in the divine life*. occ. 1 Cor. iii. 1. Eph. iv. 14. Heb. iv. 13.

Νησιον, ε, το. A diminutive from *νησος*.

A small island, an islet. occ. Acts xxvii. 16.

Νησος, ε, η, from *νω* to swim, which from *νν* to move, agitate. To this etymology of *νησος* from *νω* *Dionysius* seems to allude in his *Periegesis*, lin. 7, 8, edit. *Wells*.

Εἰ δὲ περὶ τούτων παραφαινεται ἐνὶ θαλάσῃ, ἢ τὲ ΝΗΧΟΜΕΝΟΝ κικλησκεται οὐνομα ΝΗΣΟΣ.

But if a small country appears swimming, as it were, in the sea, it is called *νησο*."

So the Latin name *insula* is derived from being in *falo*, *in the sea*.

An island. Acts xiii. 6. xxvii. 26, & al.

Νηστεια, ας, η, from *νησενω*.

I. *A fasting, an abstaining from food*. Mat. xvii. 31. 2 Cor. vi. 5. xi. 27. In 1 Cor. vii. 5, twelve MSS, six of which ancient, together with the Vulg. and several old versions, omit the words *τη νηστεια και*—which omission is approved by *Mill*, *Bengelius*, and *Bp. Pearce*, and those words are by *Griesbach* rejected from the text.

II. *A solemn fast, a time of solemn fasting*.

occ. Acts xxvii. 9, where it seems to mean the *fast of the great day of atonement*, which was kept on the tenth day of the seventh month, nearly answering to our September O. S. Comp. Lev. xvi. 29. xxiii. 27. Num. xxix. 7. Jer. xxxvi. 6, and see *Wolfsius*, *Doddridge*, *Wetstein* and *Kypke* on Acts.

Νηστευω, from *νησις*.

To fast, abstain from food. See Mat. iv. 2. vi. 16, 17. ix. 14, 15.

Νησις, ιος, att. *εως*, δ, η, from *νη* not, and *εσθιω* to eat.

Fasting. occ. Mat. xv. 32. Mark viii. 3.

Νησалис, or *Νησαλεος*, ε, δ, η; for in the several texts where the word occurs the MSS vary. See *Wetstein* and *Griesbach*, who prefers the former spelling. It is derived from *Νησω*, which see.

Sober both in body and mind, *vigilant*. occ. 1 Tim. iii. 2, 11. Tit. ii. 2. *Hefyscbius* explains *νησалис* by *νηφοντες*, *μη πεπωκοτες*, *sober*, *not having drunk*.

Νηρω, from *νη* not, and *πω* or *πωω* to drink.

I. To be *sober*, as opposed to drunkenness. occ. 1 Thess. v. 6, 8. 1 Pet. v. 8; and as in the preceding texts it is joined with *γρηγορεω* to watch, so it sometimes signifies

II. To be *watchful*, *vigilant*, *attentive*; because as *sleep* is the usual companion of drunkenness, so is *vigilance* of sobriety. occ. 2 Tim. iv. 5. 1 Pet. i. 13. iv. 7.

NIKAΩ, ω, from Heb. נָכַח to smite, which in the O. T. often implies *victory* in war.

I. To conquer, overcome, properly in an outward and temporal sense. See Luke xi. 22.

II. To overcome, *spiritually*. See John xvi. 33. Rom. xii. 21, where see *Kypke*. 1 John ii. 13. v. 5. Rev. ii. 7, 17. In Rev. ii. 26. iii. 12, 21, the nominative *ὁ νικων* is put *absolutely*, as other nominatives likewise are in the N. T. See Mat. vii. 24. xii. 36. John vii. 38. Acts vii. 40. Nor is this construction uncommon in the best Greek writers. See *Rapbelius* and *Wolfsius*. I add from *Plato's* *Apol.* *Socrat.* § 6, edit. *Forster*, *Και ΔΙΑΛΕΓΟΜΕΝΟΣ* *αυτῷ*, *εδοξε* *ΜΟΙ* *εἶπός* *αὐτῇ*—And talking with him, this man seemed to me—"Phædon, § 29, speaking of the soul, 'Οἱ ΑΦΙΚΟΜΕΝΗ, ὑπάρχει ΑΥΤῇ, Whither coming, it happens to her." See *Forster's* Index, under *NOMINATIVUS*.

III. To

III. *To overcome, in a judicial sense, to gain or carry one's cause.* occ. Rom. iii. 4. This application of the word is usual in the purest Greek writers. See *Wetstein*.

IV. *To prevail.* Rev. v. 5, where see *Vitringa*.

Νίκη, ης, ἡ, from νικῶ.

Victory. occ. 1 John v. 4, where it signifies *the means or instrument of victory*.

Νικος, εος, ου, from νικῶ.

Victory. occ. Mat. xii. 20. 1 Cor. xv. 54, 55, 57.

Νίψω, ηρος, ο, from νίπλω *to wash*.

A large ewer or cistern for washing the feet. occ. John xiii. 5.

Νίπλω, and Mid. Νίπλομαι, from νειφω or νεφω *to wet*, which perhaps from Heb. נָפַח *to shake out, spread abroad, as rain*, Pl. lxviii. 9 or 10. Comp. Νεφος.

To wash. It is spoken of some part of the body, as of the hands, Mat. xv. 2. Mark vii. 3.—the feet, John xiii. 5, 6, 10, & al.—the face, Mat. vi. 17. (comp. Gen. xliii. 31, in LXX.)—the eyes, John ix. 7, (where comp. ver. 6, and see *Campbell*.) 11, 15. Homer applies this word to the hands, Odyss. ii. lin. 261, & al.—to the feet, Odyss. xix. lin. 356, 376,

Τῷ σε ΠΟΔΑΣ ΝΙΨΩ.

Νεω, ω, from νοος *the mind*.

I. *To agitate, revolve, or turn about in the mind, mente agito, to consider, ponder.* 2 Tim. ii. 7. Comp. Mat. xxiv. 15. Mark viii. 17. xiii. 14.

II. *To understand.* Mat. xv. 17. John xii. 40. Rom. i. 20.

III. *To think, conceive.* Eph. iii. 20.

Νομα, ατας, το, from νοεω.

I. *A thought, conception of the mind.* occ. 2 Cor. x. 5; where *Kypke*, however, understands it, according to sense II, of *the counsels or contrivances of the enemies of the Gospel*.

II. *A device, contrivance,* occ. 2 Cor. ii. 11.

III. *The understanding, the mind.* occ. 2 Cor. iii. 14. iv. 4. xi. 3. Phil. iv. 7.

Νομος, ου, ο, ὁ, ἡ, perhaps from νη or νω *not*, and εθος *custom*; for though it was not any matter of reproach among the Greeks to have υἱας νομης by their concubines, besides their children by the principal wife, yet this was *not very usual* among them. *A bastard, spurious, of illegitimate birth.* occ. Heb. xii. 8.

Νομη, ης, ἡ, from νομομα, perf. mid. of νομω *to distribute, feed*, as a shepherd his flock.

I. *Pasture*, properly of cattle. occ. John x. 9, where it is spoken figuratively of *the sustenance of God's holy word and spirit*, by which the soul is *nourished* to everlasting life and happiness.

II. Νομην εχειν, *To eat*, as a gangrene or mortification, literally *to have pasture or food*. occ. 2 Tim. ii. 17. *Rapbelius* shews, that *Polybius* applies ΝΟΜΗΝ ποιεσθαι *to ulcers* in the same sense; and *Galen*, cited by *Wetstein*, says, that the Greek Physicians usually called σιγηδοναδη ἑλκη *gangrenous ulcers*, ΝΟΜΑΣ. I add from *Josephus*, De Bel. lib. vi. cap. 2, § 9, speaking of the Jews burning part of the portico by which the castle of Antonia communicated with the Temple: Καθαπερ σιγηομενα σωματος, απεκοντισαν τα προσειλημενα μελη, θβανοντες την εις το προσω ΝΟΜΗΝ. They did, as it were, from a body now putrefying cut off the limbs which were first seized, to stop the *eating or spreading* of the mortification."

Νομιζω, from νομος *law*.

I. *To establish by law*.

II. Because what the legislator *thinks* right and fit is *established by law*, hence it signifies, *To think, be of opinion.* Mat. v. 17. xx. 10, & al. On 1 Tim. vi. 5, we may observe, that *Josephus* has a similar expression, De Bel. lib. ii. cap. 21, § 1. Αρετην η̄θεμενος την απατην, *Thinking deceit virtue.* Νομιζομαι, *To be thought, supposed.* occ. Luke iii. 23, where see *Campbell*.

III. Since what is *established by law* soon becomes *customary*, hence Νομιζομαι, pass. *To be customary, or agreeable to custom.* occ. Acts xvi. 13, Ου νομιζετο προσευχη ειναι, *where an oratory was accustomed to be, or rather where there was an oratory according to the custom, namely, of the Jews.* The profane writers frequently use the V. in the sense of *being accustomed or usual*. See *Whitby*, *Elfner*, and *Wolffius*. But Bp. *Pearce* on Acts xvi. 13, says, "The word νομιζεσθαι often signifies, as it seems to do here, what the *law* or *magistrates* of a country allow," and he accordingly renders the Greek words, "where an oratory was by law allowed

to be." For an instance of such allowance, see under Προσευχη II.

Νομικος, η, ον, from νομος.

I. Of, or concerning, the law, legal. occ. Tit. iii. 9.

II. Νομικος, ε, ο. A lawyer, a person who professed to be skilful in the law of Moses, and to resolve any difficulties concerning it. See Mat. xxii. 35. (comp. Mark xii. 28.) Luke x. 25, & al. "Whether there be any difference between Lawyers and Scribes, or whether they are words perfectly synonymous, I cannot say: Perhaps some were chiefly employed in the schools, and others usually spoke in public in the synagogues," says Lardner, Credibility of Gospel History, book i. ch. 4, § 3. And that these two terms are not entirely coincident, Campbell Prelim. Dissertat. p. 697, whom see, appears very justly to infer from Luke xi. 45, 46.

III. In Tit. iii. 13, Macknight observes that Νομικος may mean a Roman Lawyer.

Νομιμως, Adv. from νομιμος lawful, which from νομος.

Lawfully, according to law. occ. 1 Tim.

i. 8. 2 Tim. ii. 5. On this latter text see Rabbelius and Wetstein, who cite the same phrase NOMIMΩΣ ΑΘΛΕΙΝ from Arrian, Epictet. lib. iii. cap. 10.

Νομισμα, ατος, το, from νομοισμαι perf. pass. of νομιζω to establish by law.

Money, coin, whose value is settled by law, q. d. lawful money. occ. Mat. xxii. 19.

Νομοδιδασκαλος, ε, ο, from νομος the law, and διδασκαλος a teacher.

A doctor or teacher of the law of Moses.

occ. Luke v. 17. Acts v. 34. 1 Tim. i. 7.

Νομοθεσια, ας, η, from νομος a law, and θεσις an appointing, establishing.

An appointment or ordaining of a law.

occ. Rom. ix. 4; where Kypke remarks,

that "all the prerogatives of the Jews, here enumerated by the Apostle, are universal, and extend to the Jews of all times, especially to those then living; and that therefore by Νομοθεσια is here to be understood, not so much the promulgation of the law, which belonged only to the Mosaic age, as the law itself, i. e. the whole system of his laws. And he shews that this is not an unusual sense of Νομοθεσια, which is so applied by Dionysius Halicarn. and Diodorus Sic. as we add it likewise is in 2 Mac. vi. 23.

Νομοθετεω, ω, from νομος a law, and τεθημι to establish, ordain.

I. To make, establish, or ordain a law, to ordain by law. Thus Josephus applies the V. active, Cont. Apion. lib. i. § 31, Νομοθετοειμαι, εμαι, pass. To be established, as it were, by law. occ. Heb. viii. 6. So Lucian, Timon, tom. i. p. 85. Ταυτα—ΝΕΝΟΜΟΘΗΘΗΣΘΩ, Let these things be fixed, as it were, by law."

II. Νομοθετοειμαι, εμαι, pass. To receive, or be instructed in, a law. occ. Heb. vii. 11.

Νομοθετης, ε, ο, from νομοθετεω.

A legislator, lawgiver. occ. Jam. iv. 12.

Νομος, ε, ο, from νομοα perf. mid. of νημω, either in the sense of distributing, assigning, because the law assigns to every one his own; or in that of administering, because it administers all things either by commanding or forbidding.

I. A law in general. Rom. iv. 15. v. 13.

II. And most frequently, The divine law given by Moses, and that whether moral, ceremonial, or judicial. See inter al. Mat. v. 17, 18. vii. 12. xxiii. 23. Luke ii. 22. John vii. 51. viii. 5. Hence it sometimes signifies the Book of Moses or the Pentateuch containing that law, Luke xxiv. 44. Acts xiii. 15. Gal. iv. 21, 22. (comp. Gen. xvi. 1, 2, 15. xxi. 3.) but sometimes the Old Testament in general, as John x. 34. (comp. Pf. lxxxii. 6.) John xii. 34. (comp. Pf. cx. 4.) John xv. 25. (comp. Pf. xxxv. 19.) 1 Cor. xiv. 21. (comp. Isa. xxviii. 11.) Rom. iii. 19.

III. The gospel, or gospel method of justification, is called the law of faith, as opposed to the law of works, Rom. iii. 27; and the law of the spirit of life, in opposition to the law, i. e. power, dominion (comp. Sense IV.) of sin and death, Rom. viii. 2. The gospel is also styled by St. James, ch. i. 25, the perfect law of liberty (comp. ch. ii. 12.), as opposed to the Mosaic law, which made nothing perfect (see Heb. vii. 19. ix. 9.); and as freeing Believers from the yoke of ceremonial observances, and from the slavery of sin. The same Apostle, ch. ii. 8, calls that divine command, thou shalt love thy neighbour as thyself, the royal law; "Not so much, says Whitby, because it is a law of Christ, our King, it being a law of the O. T. as because it is the law which, of all laws that concern our neighbour,

neighbour, is *most excellent*, and which *governs and moderates* other laws, especially the ceremonial and positive laws, which are to give place to that of *charity and mercy*." See *Kypke*, and comp. Gal. vi. 2. v. 14.

IV. *A force or principle of action*, equivalent to a law. Rom. vii. 21, 23, 25. viii. 2. *Theophylact* explains νομος της αμαρτίας, Rom. vii. 23, 25, by την δύναμιν, την τυραννίδα της αμαρτίας, the power or tyranny of sin. See *Locke* on the above passages.

Νοος, ο, ὁ. See Νῆς."

Νοσέω, ω, from νοσος.

I. *To be sick*, properly in body.

II. *To be sick, sickly, infirm*, in mind, to *dote*. occ. 1 Tim. vi. 4, where *Vulg.* languens, *sick*: *Wetstein* cites from *Plato* ΝΟΣΕΙΝ ΠΕΡΙ λούσων ακοη; and from *Plutarch* ΠΕΡΙ σφραλίδια—and ΠΕΡΙ δοξάν ΝΟΣΕΙΝ.

Νοσημα, ατος, το, from νοσέω.

A disease, sickness. occ. John v. 4.

ΝΟΣΟΣ, ο, ἡ. *Mintert* deduces it from νό for νε not, and σος sound, well. But it may perhaps be better derived from the Heb. שָׁחַ to be very sick, either by transposing or dropping the initial ש.

A disease, distemper, properly of a more grievous kind, hence joined with μαλακία, which denotes a *slighter infirmity*. *Theophylact* on Mat. iv. explains νοσον by την χρονίαν κακοπαθειαν, a *chronical disease*; and Μαλακίαν by την προσωρικρον ανωμαλίαν τε σωματος, a *temporary disorder of the body*. So *Markland*, Append. to *Boisuyer's* Conject. "Νοσος is a disease of *some standing*, Μαλακία an *indisposition or temporary disorder* of the body, [Mat.] x. 1;—our version is not distinct enough." Mat. iv. 23, 24, & al.

Νοσσια, ας, ἡ, from νεσσος, by syncope νεσσος a *chicken*, which from νεος young. *A brood of young birds*. occ. Luke xiii. 34.

Νοσσιον, ο, το. See Νοσσια.

A chicken. Νοσσια, τα, *Chickens*. occ. Mat. xxiii. 37.

Νοσφιζω, from νοσφι *apart, separated*, seorsum, which perhaps from the Heb. הָרַחַק taken away, particip. Niph. of הָרַחַק to take away, which V. is applied in this sense, Gen. xxx. 23. Ps. lxxv. 4. Isa. iv. 1.

I. *To separate*. Thus used in the profane writers.

II. Νοσφιζομαι, mid. *To secrete, purloin, steal*, interverto, clam subducta in com- modum nostrum converto, to *embezzle*, which last Eng. word seems very nearly to answer to the Greek. occ. Acts v. 2, 3. Tit. ii. 10, where see *Wetstein*, who shews that the word is thus applied by the Greek writers, particularly to *peculation, or robbery of the public treasure*. To the passages he has produced to this purpose *Kypke* on Acts v. 2, adds several others.

The LXX use the word in this latter sense, Josh. vii. 1, (comp. vet. 11.) and thus it is also applied, 2 Mac. iv. 32.

ΝΟΤΟΣ, ο, ὁ, not improbably from the Heb. נָסַח to decline, because the sun declines from us towards the *southern hemisphere*.

I. *The south, or south side*. occ. Rev. xxi. 13.

II. *A southern country, or the southern part of the earth*. occ. Mat. xii. 42. Luke xi. 31. xiii. 29.

III. *The south wind*. occ. Luke xii. 55. Acts xxvii. 13. xxviii. 13. On Luke xii. 55, see *Harmer's* Observations, vol. i. p. 60, &c. I add from *Völney*, "In March appear [in Syria] the pernicious *southerly* winds with the same circumstances as in Egypt," that is to say, their heat "is carried to a degree so excessive, that it is difficult to form an idea of it, without having felt it; but one may compare it to that of a great oven, at the time when the bread is drawn out." Voyage en Syrie & en Egypte, tom. i. p. 297, comp. p. 55.

Νουθεσια, ας, ἡ, from νος the mind, and θεσις a putting, regulating.

I. *A regulating of the mind, instruction, admonition*. occ. 1 Cor. x. 11. Eph. vi. 4.

II. *An admonition*, as implying reproof. occ. Tit. iii. 10.

Νουθετεω, ω, from νος the mind, and τιθημι to put, regulate.

I. *To regulate the mind, instruct, warn, admonish*. occ. Acts xx. 31. Rom. xv. 14. 1 Cor. iv. 14. Col. i. 28. iii. 16. 1 Theff. v. 12.

II. *To admonish*, importing reproof, as it frequently, if not generally, does in the profane writers. See *Wetstein* on Rom.

xv. 14, and *Kypke* on 1 Theff. v. 14. occ. 1 Theff. v. 14. 2 Theff. iii. 15.

Νουμηνία, ας, ῆ, q. νεομηνία, which is several times used in the LXX, from νεος new, and μηνη the moon, which see under Μην.

The new moon. occ. Col. ii. 16.

Νευμηνα is frequently used in the LXX for the Heb. חַדָּשׁ the first day of the Jewish artificial month, which was, according to the law, to be celebrated with peculiar solemnities. See Num. xxviii. 11, &c. x. 10. Pl. lxxxi. 4, and Heb. and Eng. Lexicon under חַדָּשׁ II.

Νουμηνως, Adv. from νεομηνια wife, discreet, which from νεν a mind, and εχω to have. Wisely, discreetly, sensibly. occ. Mark xii. 34. This adverb is frequently used by the Greek writers, particularly by Polybius. See *Wetstein* and *Kypke*.

Νους, Gen. νοος, Dat. νοι, Acc. νεν, ο, from νοος, νος, ο, δ, the same, which may be from the Heb. נָזַח to view or observe attentively.

I. The mind, understanding. Luke xxiv. 45. Rom. i. 28. Phil. iv. 7. Rev. xiii. 18. where observe, that νεν εχειν is a common phrase in the Greek writers for having understanding. Comp. Rev. xvii. 9, and see *Vitrina* on this last text.

II. The mind, as including the affections and will. Rom. vii. 25. (comp. ver. 22.) Rom. xii. 2. Eph. iv. 23. Comp. Col. ii. 18. 1 Tim. vi. 5. 2 Tim. iii. 8. Tit. i. 15.

III. The mind, intention, design, sentiments. 1 Cor. ii. 16. Comp. 1 Cor. xiv. 14, where ο νος μω seems to denote the meaning of what I say or pray, which not being understood is with respect to others unfruitful. See Bp. *Pearce* and *Macknight*.

IV. Judgement, sentiment, opinion. Rom. xiv. 5. Comp. 1 Cor. i. 10.

NTMΦH, ης, ῆ. *Eustatbius* derives it from νεον newly, and φαειν or φαινεσθαι to appear, because ταπειν σαλαμνομενη νεον φαίνεται, οτε το της ηλικιας εαρ αυτη επανθει, she who was before confined to her chamber newly appears, being now in the flower of her age." So νυμφη is, as it were, νεομην.

I. A bride, a woman lately married. occ. John iii. 29. Rev. xviii. 23. Hence it denotes spiritually the Church of Christ. occ. Rev. xxi. 2, 9. xxii. 17. On Rev.

xxi. 2, the learned *Daubuz* writes thus: "Νυμφη signifies properly a woman betrothed to a husband 'till such time as the marriage is consummated; and this is the title of the Church whilst the faithful are in this mortal state, as may be seen in this exact book, ch. xxii. 17; whereas in the state of the resurrection she is called his (the Lamb's) wife, γυνη; so that the Holy Ghost speaks cautiously here, 'Ως νυμφην, AS a bride.—Among the Greeks the title of νυμφη was given to the new-married woman for some time, as appears by *Hefychius*, νυμφη ἡ νεωσι γαμηθεισα.—But where it is set in contradistinction to γυνη wife, it shews a state antecedent to the full marriage; and as it is set in this place (ch. xxi. 2.), implies the very time when that marriage is just perfected, that is, the wedding-day."

II. A son's wife, a daughter-in-law. occ. Mat. x. 35. Luke xii. 53. This seems an hellenistical sense taken from the similar use of the Heb. בִּלְתִּי, which signifies both a bride and a daughter-in-law. Thus the LXX use νυμφη answering to בִּלְתִּי for a daughter-in-law, 1 Sam. iv. 19. 1 Chron. ii. 4.

Νυμφιος, ος, ο, δ, from νυμφη.

I. A bridegroom. occ. John ii. 9. Rev. xviii. 23. Comp. John iii. 29.

II. It denotes Christ, the spiritual Bridegroom of his Church. occ. Mat. ix. 15. Mark ii. 19, 20. Luke v. 34, 35. Comp. Mat. xxv. 1, 5, 6, 10.

Νυμφων, υνος, ο, δ, from νυμφη.

A bridal chamber, thalamus. occ. Mat. ix. 15. Mark ii. 19. Luke v. 34. 'Οι υιοι τε νυμφωνος, The sons of the bride-chamber, is an hebraism, and seems to denote the friends (comp. John iii. 29,) and companions of the bridegroom, who attended him during the nuptials, and had free access to the bridal chamber; such the מְרִיעִים companions of Samson, mentioned Jud. xiv. 11, appear to have been. But in the above cited passages of the N. T. the expression figuratively denotes the disciples, who were the friends and companions of Christ. Comp. Νυμφιος, and John iii. 29. Νυμφων is used in the same sense in Tobit vi. 13, 17.

NTN. A particle, from the Heb. נָא now, to which νυν answers in the LXX, Gen. xviii. 27. Isa. v. 5.

I. An Adv. of time.

1. Now, at this present time. Mat. xxvii. 42, 43. Mark x. 30, & al. freq. *Raphe- lius* observes, that in Luke xi. 39, *νυν* implies somewhat of *admiration*, or rather of *indignation*, and that *Arrian*, *Epiſtet.* applies it in the ſame manner.

With the article prefixed it is uſed as an adjective. Thus, *Οι νυν βερονι*, *The bea- vers that now are*, 2 Pet. iii. 7; *Ζωης της νυν*, *The preſent life, or the life that now is*, 1 Tim. iv. 8; *Εν τω νυν καιρω*, *In or at the preſent time*, 2 Cor. viii. 14; ſo, *Εως τε νυν, καιρς* being underſtood, *'Till the preſent time, or 'till now*, as we ſay, Mat. xxiv. 21; *Απο τε νυν, καιρς* namely, *From the preſent time*, Luke xxii. 69. Acts xviii. 6; with the neut. article plur. *Τα νυν* for *κατα τα νυν, περιſταſατα*, *Things, circumſtances*, or the like being underſtood, *Now, according to, or in, the preſent circumſtances*. Acts iv. 29. v. 38, & al. *Τα νυν* is often applied in the ſame manner by the Greek writers, as may be ſeen in *Elſner* and *Wetſtein* on Acts iv. 29.

2. But now, juſt now, lately. John xi. 8, where *Kypke* ſhews that *νυν* is uſed in this ſenſe not only by *Joſephus*, but by *Ariſto- phanes*. To the paſſages produced by him may be added from *Joſephus*, Cont. Apion, lib. ii. § 37. *ΝΥΝ μεν γαρ τινα ιερεων απεκτειναν*, *For they (the Athe- nians) have now lately put to death a certain prieſteſs."*

II. A conjunction uſed in the aſſumption of an argument, or in the ſecond propoſition of a ſyllogiſm, as the Eng. *now*, and French *or*.

Νυν δε, *But now*. John xviii. 36. 1 Cor. vii. 14. Comp. John viii. 40.

Νυνι, Attic for *νυν*.

Now. See Rom. vi. 22. vii. 6. xv. 23. Heb. xi. 16.

ΝΤΕ, *νυκλος*, η, from the Heb. *נחל* *to reſt*, to which the *night* is plainly * deſtined by God for the benefit of man. From the ſame Heb. word are alſo derived the La-

tin nox, *noctis*, old French *nuict*, now *nuir*, Eng. *night*, &c.

I. *A*, or *The*, *night*, properly ſo called, wherein man and moſt kinds of animals take their *reſt*. Mat. ii. 14. iv. 2. xxvi. 31, & al. freq.

II. It figuratively denotes *A time of igno- rance and diſſoluteneſs*. 1 Theſſ. v. 5. comp. ver. 7. See ΣΥΝΟΤΟΣ II.

III. It ſignifies *The time of this preſent life*, as being a ſtate of *darkneſs* and *ignorance* in compariſon of the *clear light* and *knowledge* of which the ſaints ſhall be partakers in the eternal *day* of a better ſtate. Rom. xiii. 12; where ſee *Wolſius* and *Doddridge*, and comp. Rev. xxi. 25-xxii. 5, and *Ημερα* III.

IV. It denotes *death*. John ix. 5. So *Horace*, Carm. Lib. I. Ode vi. lin. 16,

————— *Jam te premet Nox.*

Soon will the *night* o'ertake my friend.

And Ode xxviii. lin. 15,

————— *Omnes una manet Nox.*

One *night* remains for All.

Comp. under Κοιμω III.

Νυσαζω, from *νενυαζω*, which in *Homer*, Il. xx. lin. 162. Odyſſ. xviii. lin. 153. 239, ſignifies *to nod*, as *the bead*, from *νενω* to *nod*.

I. *To ſlumber*, properly *to nod* with the head, as perſons falling aſleep. occ. Mat. xxv. 5. *Wetſtein* ſhews, that the Greek writers uſe it in this ſenſe. To the inſtances produced by him I add from *Plato*, Apol. Socrat. § xviii. p. 94, edit. *Forſter*.—*Αχθομενοι, ωσπερ οι ΝΥΣΤΑΖΟΝΤΕΣ ελειτουργομενοι*—Being diſpleaſed, like perſons who when *nodding* are roused."

II. *To ſlumber, delay, linger*. occ. 2 Pet. ii. 3, where *Wetſtein* cites from *Plato* ΝΥΣΤΑΖΟΝΤΟΣ *δινας*, while the judge *delays*."

ΝΥΤΤΩ, from the Heb. *נָטַל* *to plant, fix, infix*. See Eccleſ. xii. 11, in Heb.

To ſtab, pierce, as with a ſpear. occ. John xix. 34. *Homer* by this word often expreſſes the moſt grievous wounds; and our Eng. Poets apply the verb *plant* to weapons. Thus *Addiſon*, though in a figurative ſenſe,

Paſſion unpitied and ſucceſſleſs love
Plant daggers in my heart. —————

CAPO.

Νυχθη-

* So *Socrates*, in *Xenophon* Memor. lib. iv. cap. 3, § 3, *Αλλα μιν και ΑΝΑΠΑΤΕΩΣ γε δεομενοι ημιν ΝΥΚΤΑ παρεχουσι καλλισον ΑΝΑΠΑΤΗΡΙΟΝ*. But when we want *reſt*, they (the Gods) beſtow on us the *night* excellently ſuited for this purpoſe." See ſome good obſervations on this ſubject in *Nature Displayed*, vol. iv. Dialog. ii. p. 11, &c. ſmall edit.

Νυκτήμερον, α, το, from νύξ, *nyx*, a night, and ἡμέρα a day, the τ in *nyx* being changed into θ on account of the aspirate η following, and κ into χ because it precedes θ. See Grammar, sect. i. 17, 10. A day and a night, a *nuchtemeron*. occ. 2 Cor. xi. 25.

Νωθρος, α, ον, from νωθής the same, which from νω for νε *not*, and θω *to run*. *Nωθής* is used by *Homer*, Il. xi. lin. 558, *Ουπς νωθής*, a *sluggish* ass.

I. *Sluggish, sluggish*. occ. Heb. vi. 12. Comp. Ecclus. iv. 32.

II. *Slow or dull*, of hearing. occ. Heb. v. 11, where *Wetstein* (whom see) cites from *Heliodorus*, ΝΩΘΡΟΤΕΡΟΣ ων ΤΗΝ ΑΚΟΗΝ.

ΝΩΤΟΣ, α, δ.

The back of a man. occ. Rom. xi. 10. It seems derived from the Heb. נָחַן *to incline, bend, bow* (see Jud. xvi. 30.), as the *back* is eminently formed for doing by means of the *vertebral joints*.

Ξ

Ξ Ε Ν

Ξ, Xi. The fourteenth of the more modern Greek letters, but the fifteenth of the ancient, among which it answered in order to the Hebrew *Samech* ד: But whether in power or sound it approached nearer to that letter or to *Sbin* ψ may be doubted. In truth, *Cadmus*, or whoever it was that furnished the old Greeks with their alphabet, seems to have strangely confounded the names, forms, and powers of the four oriental sibilant letters, *Zain*, *Samech*, *Jaddi*, and *Sbin*, with each other. Thus *Zeta*, as above observed under that letter, corresponds to the Hebrew or Phenician *Zain* in form, order, and power, but it's Greek name is more like *Jaddi* or *Zaddi*; so ξ answers in order to *Samech*, but it's name Xi by dropping the final *z* (as in the Greek *Nu* from Hebrew *Nun*) seems to be fairly deducible from the Heb. ψ, to which letter the small ξ, if laid down on it's side, is very similar in form; whilst, on the other hand, the Greek *Sigma*, which in the order of the alphabet corresponds to *Sbin*, is in name, and in some of it's forms, more like the Heb. *Samech*. Comp. under Σ.

Ξενία, ας, η, from ξενος.

A *lodging*. occ. Acts xxviii. 23. *Philem*: ver. 22.

Ξενίω, from ξενία or ξενος.

I. *To receive a stranger into one's house, to lodge and entertain him*. occ. Acts x. 23. xxviii. 7. Heb. xiii. 2. Ξενίζομαι, *pass*. or *mid*. *To be lodged, or lodge in a neuter sense*. occ. Acts x. 6, 18, 32. xxi. 16.

II. Ξενίζω, *To be strange*. occ. Acts xvii. 20. So *Diodorus Siculus*, Τῷ ΞΕΝΙΖΟΝΤΙ τῆς λεξέως ἐξέπληξε τὰς Ἀθηναίους. (*Gorgias*) by the *strangeness* of his speech astonished the Athenians." See more in *Wetstein*.

III. Ξενίζομαι, *mid*. *To think strange, be amazed as at a strange thing*. "*Rapheilius* (Annot. ex Polyb. in loc.) and others have observed, that this word is very emphatical, and expresses a perfect amazement and consternation of mind." *Doddridge*. occ. 1 Pet. iv. 4, 12; in which latter verse it governs a dative, as it likewise does in *Polybius*, lib. i. p. 32, ΞΕΝΙΖΟΜΕΝΟΙ ΤΑΙΣ τῶν ἐπ' αὐτῶν ΚΑΤΑΣΚΕΤΑΙΣ, *Astonished at the apparatus of engines*." See *Kypke* on 1 Pet. iv. 4, and *Wetstein* on ver. 12.

Ξενόδοξω, ω, from *ξενος* a stranger, and *δοχη* a reception, entertainment, which from *δεχομαι* to receive, entertain.

To receive and entertain strangers. occ. 1 Tim. v. 10. So Herodotus uses the Ionic *Ξενόδοκω*, lib. vi. cap. 127. *ΞΕΙΝΟΔΟΚΕΩΝ* *παντας ανθρωπους*, *Receiving all men hospitably.*" See *Rapbelius*, *Wetstein*, and *Kypke*.

ΞΕΝΟΣ, ε, δ, Æolic *ΞΕΝΟΣ*, from *ἔω* to dwell.

I. Properly, A person who belonging to one country dwells or sojourns in another, a stranger, foreigner. occ. Acts xvii. 21. Comp. Heb. xi. 13.

II. In a more general sense, A stranger, a person of another nation or religion. occ. Mat. xxv. 35, 38, 44. Comp. Mat. xxvii. 7. 3 John ver. 5.

III. It is applied to the Gentiles, who before their conversion to Christianity were strangers from the covenants of promise. occ. Eph. ii. 12. Comp. ver. 19.

IV. An host, one who lodges and entertains a stranger. *Eustatius* says it is plain from the ancients, that *ὁ ποιοῦν τὴν ξενίαν καὶ ὁ πασχὼν αὐτήν*, *ΞΕΝΟΣ* *ἀλλήλοις ἐλθόντο*, both he who entertained and he who was entertained were called *ξενος*, in respect of each other." *Wetstein* on Rom. xvi. 23, produces some instances of the former sense from the Greek writers. So the Latin *hospes* signifies both the stranger and the person entertaining him. Thus *Ovid*, *Metam.* lib. i. lin. 144,

—non hospes ab hospite tuus.

occ. Rom. xvi. 23.

V. As an adjective, *Ξενος*, η, ον, *Strange*, foreign. occ. Acts xvii. 18, where comp. under *Δαίμονιον* II. and see *Wetstein* and *Kypke*, and *Josephus* *Cont. Apion*, lib. ii. cap. 37.

VI. *Strange*, wonderful. occ. 1 Pet. iv. 12. Thus applied also in the profane authors. See *Wetstein* on Acts xvii. 20.

Ξετης, ε, δ. Lat.

A kind of *pot.* occ. Mark vii. 4, 8; in which texts *ξετης* is from the singular *ξετης*, which *Wetstein* on Mark vii. 4, clearly proves from *Galen* and others to be a word formed from the Latin *Sextarius*, a measure of liquids equal to about our pint and a half.

ΞΕΩ.

To scrape, particularly as a carpenter does with a plane, to plane. *Ξεω* may be considered either as a word formed from the *found*, or as a derivative from the Heb. *חָצַק* to cut off the extremity, abrade, or *חָפַק* to scrape off. This V. occurs not in the N. T. but is here inserted on account of it's derivatives.

Ξηραινω, from *ξηρος*.

I. *Ξηραινομαι*, Pass. To be dried up, as water. occ. Rev. xvi. 12.

II. To dry up, wither, as the grafts. Jam. i. 11.

Ξηραινομαι, Pass. To be dried up, withered, as a plant or tree. Mat. xiii. 6. xxi. 19, & al.

III. *Ξηραινομαι*, Pass. To be dry, or ripe, as the corn-harvest. occ. Rev. xiv. 15.

IV. *Ξηραινομαι*, Pass. To be withered, wasted away, as the hand. occ. Mark iii. 1, 3.—as a person. occ. Mark ix. 18. So Syriac version *ܕܪܒܐ*. Comp. *Ξηρος* III.

ΞΗΡΟΣ, α, ον, perhaps from the Heb. *קָדַר* to be clear, bright; whence as a N. masc. plur. *קִדְרָה* the noon-day, or meridian light.

I. *Dry*. occ. Luke xxiii. 31, where, however, the *dry tree* means the Jewish people destitute of God's Holy Spirit, and of the fruits of righteousness (comp. Ezek. xx. 47. Mat. xxi. 19, 20.), and by consequence are proper fuel for the divine vengeance, as dry wood is for the fire.

II. *Ξηρα*, η, The dry land. It is properly an adjective agreeing with *γη* understood, and is sometimes used in this sense by the profane writers (see *Casaubon*, *Wetstein*, and *Kypke* on Mat. xxiii. 15.) as it often is by the LXX answering to the Heb. *חֲרִיב* or *יבשה*, which are in like manner fem. adjectives, signifying *dry*, and agreeing with *אֶרֶץ* the earth, or *קֶדֶם* the ground, understood. occ. Mat. xxi. 15. Heb. xi. 29.

III. *Withered*, having some part of the body withered. occ. John v. 3. Applied particularly to the hand. occ. Mat. xii. 10. Luke vi. 6, 8. Comp. 1 K. xiii. 4, in LXX.

Ξυλινος, η, ον, from *ξύλον* wood.

Wooden, made of wood. occ. 2 Tim. ii. 20. Rev. ix. 20.

Ξυλον, ε, το. *Eustatius* and the *Etymologicæ* derive it from *ξύω* to scrape (which from

ξῆω the same), because wood is a kind of substance very fit for *being scraped*, and we may add frequently worked in this manner.

I. *Wood*. Rev. xviii. 12. Comp. 1 Cor. iii. 12, where *wood, hay, stubble*, seems to denote such weak or worthless *persons*, as being built into the Temple of God, i. e. the Christian Church, cannot abide the fire of persecution. See under Πυρ V.

II. It denotes some thing made of wood, as the *stocks* in a prison, which, however, were so contrived as to make the punishment of being put into them much more severe and painful than that of the *stocks* among us. occ. Acts xvi. 24, where see *Elfner, Wolfius*, and *Doddridge*, to whom add *Valesius's* Notes on Ξύλω, &c. in *Eusebius's* Ecclef. Hist. p. 174, 203, edit. *Reading*. *Aristopbanes* uses Ξύλον in the same sense. See *Wetstein*, who also cites from *Plutarch* ΤΟΥΣ ΠΟΔΑΣ ΕΝ ΤΩΙ ΞΥΛΩΙ δεδεμένοι.

III. Ξύλα, τα, *Staves*, or rather *clubs*, for *Campbell* on Luke observes, that παῖδος signifies a *staff* for walking with, Ξύλον a *club* for offense or defense, and that these words are never in the Gospels used promiscuously. Mat. xxvi. 47, 55. Luke xxii. 52. Ξύλον is thus applied by the Greek writers produced by *Wetstein*.

IV. *The cross* of Christ. Acts v. 30. x. 39. 1 Pet. ii. 24. Comp. Gal. iii. 13, and Deut. xxi. 23, in LXX.

V. *A tree*. Though Ξύλον often answers in the LXX to the Heb. עץ when denoting a *tree*, yet this is not a merely *hellenistical* or *hebraical* application of the word; for *Aristotle* uses it in the same sense. See *Wolfius* on Rev. xxii. 2, and the authors there cited. occ. Luke xxiii. 31. Rev. ii. 7. xxii. 2, 14.

Τὴν Ξύλω, *The green tree*, in St. Luke means Christ, considered as watered with

the continual influence of God's Holy Spirit, and bringing forth the blessed fruit of perfect holiness and righteousness. The Redeemer is described at large under the same image in the 1st Psalm. Comp. Ezek. xx. 47. xxi. 3, and see *Suicer* Thesaur. in Ξύλον I. 2.

In Rev. Ξύλον τῆς ζωῆς, *The Tree of Life*, denotes Christ as being the Author of eternal Life to all that obey him. For the general promise of our Lord, Rev. ii. 7, *To him that overcometh will I give to eat of the TREE OF LIFE, which is in the midst of the Paradise of God*, seems nearly similar to the particular declaration made by Christ to the penitent thief: *This day shalt thou be with ME in Paradise*, Luke xxiii. 43. Comp. *Vitranga* on Rev. ii. 7. The phrase Ξύλον τῆς ζωῆς is taken from the LXX, Gen. ch. ii. and iii. where it answers to the Heb. עץ החיים. And when Adam and his wife, after their transgression, were removed from the Edenic Paradise, and thus from the outward emblematic tree, the Cherubim were set up, Gen. iii. 24, to preserve the way to the true Tree of Life, i. e. Christ, who not only in Rev. ii. 7, but also in Rev. xxii. 2, is described under this character by St. John, in his delineation of the heavenly Jerusalem: *In the midst of the street of it, and of either side of the river, was there the Tree of Life, which bare twelve (manner of) fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations*. Comp. ver. 14.

Ξυράω, ω, from ξυρός a razor, which from ξύω to scrape, and this from ξῆω the same, which see; or else ξυρός may be derived immediately from the Heb. קצר to cut off. *To shave*, as with a razor. occ. Acts xxi. 24. (where see *Doddridge*.) 1 Cor. xi. 5, 6.

O.

O

O

O, *o*, Omicron, Ο μικρον, i. e. O *small*, or *short*, in found namely, so called to distinguish it from *Omega*. O is the fifteenth of the more modern Greek letters, but the sixteenth of the ancient, among which it answered in order to the Hebrew or Phenician *Oin*; whence also its name O or Ou was probably taken, by dropping the *n*, as in the Greek names *Nu* and *Xi* from *Nun* and *Sbin*. It is certain, that the old Greeks had but one character for their O, whether pronounced *long* or *short*. This appears from ancient inscriptions still extant, one of which the reader may find transcribed under the letter H. And though it be very difficult, if indeed possible, to determine the manner, or rather the various manners, in which the Hebrews and Phenicians pronounced their *Oin*, yet that it *sometimes* had the sound of the Greek O appears not only from this letter's corresponding to it in the order of the Cadmean alphabet, but from the LXX Translators often substituting *o* or *ω*, for the Heb. *ו* in proper names, as in *Οδολαμ* for *דלע*, 2 Chron. xi. 7; *Ολα* for *לע*, 1 Chron. vii. 39; *Οζα* for *זע*, 2 K. xxi. 26; *Ωδηδ* for *דע*, 2 Chron. xv. 8; *Ωγ* for *עג*, Num. iii. 23. As for the form O it is not so like to the Hebrew as to the Phenician *Oin*, which latter is a kind of irregular triangle, and is sometimes written almost circular.

Ο, *H*, **TO**. The prepositive article of the Greeks *. *Ο* and *Η* seem plain derivatives from the Heb. *ה* *be*, and *הי* *she*, or their abbreviations *י* and *ת*, and **TO** may be deduced from *הוא* *it*, dropping the *ה*.

I. Definite. *The, that, this*. Mat. ii. 10, 11. xxi. 7, *ΤΗΝ* *ονον* και *ΤΟΝ* *πωλον*, the *ass* and the *foal*. John vi. 10, *Εν* *ΤΩ*

* See an ingenious and learned account of this prepositive article in *The Origin and Progress of Language*, part ii. book i. ch. 6.

τοπω, in the, or that, *place*. John vii. 40, *ΤΟΝ* *λογον*, this *saying*. Gal. v. 8, *Η* *πεισμονη*, this *persuasion*. Col. iv. 16, *Η* *επισολη*, this *letter*. Rom. xvi. 22. 1 Theff. v. 27. 2 Theff. iii. 14. Comp. 1 Cor. v. 9. 1 Theff. iv. 6. *ΤΗΣ* *οδου*, *Of* this or that *way*, Acts ix. 2. xix. 9, 23. xxiv. 22. Comp. Acts xxii. 4. The neuter article **TO** is often applied in a similar sense. Luke xxii. 2, *And the High Priests sought TO*, *πως* *ανελωσιν αυτον*, this, *how* (or q. d. the *how*) *they might destroy him*. Comp. ver. 4. Acts iv. 21. Luke xix. 48. Luke ix. 46. *Εισηλθε δε διαλογισμος εν αυτοις, TO*, *τις αν ειη μειζων αυτων*, *A reasoning arose among them*, (namely) *this, who should be the greatest of them*; where see *Kypke*, and comp. Luke i. 62. xxii. 24. Mark ix. 23, *Ο* *δε* *Ιησους* *ειπεν* *αυτω* *TO*, *ει δυνασαι πισευσαι κ. τ. λ.* *And Jesus said unto him this*, or thus, *if thou canst believe, &c.* *Majus* quoted by *Wolffius* observes, that the neuter article is elegantly prefixed to answers, and produces an instance from *Polyæmus*: *Ιφικρατης υπολαβων εφη TO*, *τις αν ηλπισε τετο εσεσθαι*; *Iphicrates answered thus*, *Who could have hoped that this would happen?* Comp. Mat. xix. 18. and *Wetstein* on Luke i. 62.

II. Emphatic. *Η* *παρθενος*, *THE Virgin*. Mat. i. 23. *Ο* *υιος* *μου*, *Ο* *αγαπητος*. *My son*, (even) *THE beloved*. Mat. iii. 17.

III. It is (like the Heb. *ה* emphatic) prefixed to the nominative, when used for the *vocative* case, as Luke viii. 54. Mark v. 41. Rom. viii. 15.

IV. Explanative, or exegetical, Rom. viii. 23, *υιοθεσιαν*—*ΤΗΝ* *απολυτρωσιν*, κ. τ. λ. *the adoption*, that is to say, or even, *the redemption of our body*. Comp. Phil. iii. 9.

V. It is often prefixed to proper names, as *le* and *la* in French, as *Ο* *Ιησους* *Jesus*, *Ο* *Ιωαννης* *John*, *ΤΗΣ* *Γαλιλαιας* *Gallilee*. See

See Mat. iii. 13, 14. So in the French *le Tasse, la Fosse, la France, l'Angleterre*, &c.

VI. The article of any gender is prefixed to adverbs, which are then to be construed as nouns, as *Ο εσω*, The inner; *Ο εξω*, The outer; *Ο πλησιον*, The or a neighbour; *ΤΑ ανω*, The things above. Comp. below XII. 1.

VII. Indefinite, *A* or *an*, i. e. *any one, some*. Mat. xiii. 2, *ΤΟ πλοιον*, *A ship*. But *Qu?*

VIII. Before verbs it is frequently used in the nominative for *αυτος he*, as Mat. xiii. 28, 29, *Ο δε εφη*, *But he said*. And it is sometimes thus applied in other cases, particularly by the poets. Thus Acts xvii. 28, *ΤΟΥ (for αυτη) γαρ και γενος εσμεν*, *For we His offspring are*.

IX. Repeated with the particles *μεν* and *δε* subjoined, *ο μεν—ο δε* denote *the one—and the other*, and in the plur. *οι μεν—οι δε*, *some or the one—and the others*. Acts xxvii. 44. Phil. i. 16, 17. Comp. Mat. xiii. 8, 23.

Ο δε, in the latter part of a distributive sentence, answers to *ος μεν* in the former part. Rom. xiv. 2. So *Polybius*, cited by *Wolffius*, *ΑΣ ΜΕΝ προσήετο, ΤΑΣ ΔΕ κατεσρεφετο των πολων*. Of the cities he conciliated *some*, and destroyed *others*.

X. *Οι δε* is used absolutely for *some*, without *οι μεν* preceding. Mat. xxviii. 17, *Οι δε εδισασαν*, *But some doubted*. *Raphelins* on the place shews, that *Xenophon* applies *οι δε* in the same manner. See *Hutchinson's* Note 3, in *Cyri Exped.* lib. i. p. 82, 8vo. &c. and comp. Mat. xxvi. 67. John xix. 29; and for other instances of the like use of *οι δε* for *τινες δε* in *Strabo*, *Plutarch*, *Diogenes Laert.* and *Arrian*, see *Kypke* on Mat. xxviii. 17.

XI. With a participle it may generally be rendered by *who*, *that*, *which*, and the participle as a *V*. Thus 1 John ii. 4, *Ο λεγων*, *he who saith*, i. e. *the (person) saying*. John i. 18, *Ο ων*, *who is or was*.

XII. It is used elliptically,

1. It often implies the participle *ων*, especially before a preposition or adverb, as Mat. vi. 9, *Ο εν ταις ερανοις*, *who art in heaven*; Mat. v. 12, *ΤΟΥΤΩ προ υμων* (*οιτας* namely) *who were before you*; Col. iii. 2, *ΤΑ ανω* (*οιτα*) *the things which are above*; Acts xiii. 9, *Σαυλος*, *Ο και Πανλος* (i. e. *ων ογ, λεγομενος*)

Saul who (is or is called) *also Paul*. Comp. Mark iii. 21. Rom. xvi. 5. Phil. iv. 22. Col. iv. 8. 1 Theff. iv. 12.

2. With a proper name in the genitive following it often denotes consanguinity or affinity. Mat. x. 3, *Ιακωβος Ο τω Αλφαις* (*οιος* namely) *James the son of Alpheus*; Mark xvi. 1, *Μαρια Η τω Ιακωβω* (*μητηρ*) *Mary the mother of James*; (comp. Mark xv. 40.) Acts vii. 16, *Εμμορ ΤΟΥ (πατρος) Συχημ*, *Emmor the father of Sychem*; John xix. 25, *Μαρια Η τω Κλωπα* (*γυνη*) *Mary the wife of Cleopas*; Mat. i. 6, *ΤΗΣ τω Ουριε*, *the wife of Uriab*. *Τιος, πατηρ, μητηρ, γυνη*, are in like manner dropt in the best Greek writers, the article implying them, as may be seen in *Bos Ellips.* under these nouns.

3. The neuter article with a *N*. in the genitive implies possession, property, or relation, as Mat. xxii. 21, *ΤΑ Καισαρος* (*χρηματα* namely) *the things of Caesar*; Rom. viii. 5, *ΤΑ της σαρκος* (i. e. *εσα*) *the works of the flesh*. Comp. Mat. xxi. 21. 1 Cor. vii. 32, 33, 34. 2 Pet. ii. 22. Similar applications of the article are common in the Greek writers. Luke ii. 49, *Εν ΤΟΙΣ τω πατρος* *At my Father's*, house namely, as the Syriac version *בית אבי*. So the *LXX (Alexand.)* *Eith*. vii. 9, have *Εν ΤΟΙΣ Αμην* for *Heb. בנות המן*. The Greek writers use the same elliptical expression. See more in *Doddridge*, *Wetstein*, *Bp. Pearce* and *Campbell*.

4. The neuter article singular *ΤΟ* is used in several adverbial phrases, the preposition *κατα*, and the *N*. *πρωμα*, or the like, being understood, as Acts iv. 18, *ΤΟ κατα βαλε*, *At all*, for *κατα το πρωμα* or *χρημα καθολα*. So Luke xi. 3, *ΤΟ καθ' ημεραν* for *κατα το καθ' ημεραν χρημα*, *According to our daily need*. Rom. ix. 5, *ΤΟ κατα σαρκα* for *κατα το κατα σαρκα χρημα*, *In respect of the flesh*.

Ογδοηκοντα, οι, αι, τα, Undeclined, from *ογδοος the eighth*, and *ηκοντα the decimal termination*. See under *Εβδομηκοντα*.

Eighty. occ. Luke ii. 37. xvi. 7.

Ογδοος, η, ον, from *οκτω eight*, the tenues *η* and *τ* being changed into their mediæ *γ* and *δ*. Comp. *Εβδομος*.

The eighth. occ. Luke i. 59. Acts vii. 8.

● Rev. xvii. 11. xxi. 20. 2 Pet. ii. 5, where

where the expression ογδον Νωε—εφυλαξε, be preserved Noah the eighth (person), meaning *with seven others*, is quite agreeable to the manner of using the ordinal numbers in the purest Greek authors, except that these latter generally, though not always, subjoin αὐτος be or himself to the numeral noun. See *Rapbelius*, *Wetstein* and *Kypke* on 2 Pet. ii. 5, and *Hoogeveen's* last Note on *Vigerus*, De Idiotism. cap. iii. sect. 2. An exactly parallel phrase is used in the French language by their best writers; and thus I find the text in St. Peter is rendered in *Martin's* French Translation, *Mais a gardé Noé, lui huitième*. Comp. 1 Pet. iii. 20.

ΟΓΚΟΣ, ε, ὁ. It may be deduced either from the Heb. פָּעַל to encompass, or from פָּעַל to compress.

I. A tumour, swelling.

II. In the N. T. A weight, an incumbering weight. occ. Heb. xii. 1, where this seems the true sense of the word, because the Apostle is there speaking of our Christian course under the similitude of a race. So *Suidas* and others explain ὄγκος by βάρος a weight, in which sense the word is also used in the profane writers. See *Scapula's* Lexicon, and *Suicer's* Thesaur. in ὄγκος, and *Wolffius* on Heb.

Ὁδε, ἡδε, τοδε, from the prepositive article ὁ, and the conjunction δε.

This, this here, he, she, it. See Luke x. 39. xvi. 25. Jam. iv. 13.

Ὁδευω, from ὁδός, a way.

To journey, travel. occ. Luke x. 33.

Ὁδησεν, ω, from ὁδηγός.

I. To lead or guide in a way. occ. Mat. xv. 14. Luke vi. 39. Comp. Rev. vii. 17.

II. To lead, or guide, in a spiritual sense, to instruct. occ. John xvi. 13. Acts viii. 31. Comp. Mat. xv. 14. Luke vi. 39. The LXX frequently use it, both in it's proper sense, as Exod. xiii. 17. xxxii. 34. Num. xxiv. 8. Deut. i. 33; and in it's figurative one, Pl. v. 9. xxiii. 3. xxv. 5. 9. lxxvii. 20, & al.

Ὁδηγός, ε, ὁ, from ὁδός a way, and ἡγεμαί or also to lead.

I. A guide in a way, or to a place. occ. Acts i. 16.

II. A guide, an instructor. occ. Mat. xv. 14. xxiii. 16, 24. Rom. ii. 19.

Ὁδοιπορεω, ω, from ὁδός a way, and περιπατο to pass through.

To pass through a way, to journey, travel. occ. Acts x. 9.

Ὁδοιπορία, ας, ἡ, from ὁδοιπορεω.

A journey, journeying or travelling. occ. John iv. 6. 2 Cor. xi. 26.

ὉΔΟΣ, ε, ἡ, either from the Heb. דֶּרֶךְ or Chald. דֶּרֶא to pass, pass away.

I. A way, properly so called, a road in which one travels. Mat. ii. 12. viii. 28, & al. freq. Comp. Mat. iv. 15. x. 5.

II. A journey. See Mark ii. 23. 1 Theff. iii. 11. Acts i. 12. Luke ii. 44. So *Herodotus*, cited by *Rapbelius*, ΗΜΕΡΗΣ ὉΔΟΝ; and *Lucian*, where he is imitating the style of that author, ὉΔΟΝ ΗΜΕΡΗΣ, De Syr. Dea, tom. ii. p. 880. *Josephus* in like manner has ὉΔΟΝ τριων ΗΜΕΡΩΝ, a journey of three days." Ant. lib. xii. cap. 8, § 3. and lib. xv. cap. 8, § 5. ΜΙΑΣ ὉΔΟΝ ΗΜΕΡΑΣ, One day's journey." And it is well known, that in the eastern countries they still reckon distances by hours and day's journeys.

III. A way, manner of life or acting, custom. See Acts xiv. 16. Rom. iii. 16. Jam. i. 8. 2 Pet. ii. 15. Jude ver. 11.

IV. Particularly with a genitive following, A way leading to, a method or manner of obtaining. Rom. iii. 17. Acts xvi. 17. ii. 28. (comp. Mat. xxi. 32.) 2 Pet. ii. 2, 21. But in these two last texts the Christian religion is called the way of righteousness and truth, not so much because it leads to righteousness and truth, as because it is itself a discipline of righteousness and truth.

V. A way or manner of religion. Acts xxiv. 14. See under O I. Comp. Acts ix. 2, (where see *Wolffius*.) xix. 9, 23. xxiv. 22.

VI. The way of the Lord, or of God, sometimes denotes the revealed will of God, as being shewn by God, and leading to him. See Mat. xxii. 16. Acts xiii. 10. xviii. 25, 26. But Rom. xi. 33, The ways of the Lord signify the directions of his providence (comp. Rev. xv. 3.); and pre-paring the ways of the Lord, imports the removing of the impediments to his reception, Mat. iii. 3. Mark i. 2, 3. Luke i. 76.

VII. Christ calls himself The way, John xiv. 6; because no one cometh to the Father, or can approach the Divine Essence in a

future state of happiness, *but by him.*
Comp. Heb. x. 19, 29, and see Suicer
Thesaur. in Ὀδός II. 1.

Ὀδός, ὄλος, ὁ, q. εἶδός, from εἶδω to eat,
which perhaps from the Chald. ערד to
spoil, prey, and as Ns. ערר and ערר a prey
(see *Castell. Lexic.*); so the Latin dens
a tooth; q. edens eating: Or else the
Greek ὀδός may be derived from the Heb.
רש or רש to beat to pieces, tear, rend*.
A tooth. Mat. v. 38. & al.

Ὀδυάσθαι, ὠπαι, from ὀδυνη, which see.

I. To be grieved, to grieve, sorrow. occ.
Luke ii. 48. Acts xx. 38.

II. To be tormented. occ. Luke xvi. 24, 25,
where observe, that ὀδυάσθαι is the 2 pers.
indic. according to the Doric and Attic
dialect for ὀδυάσθαι or ὀδυάσθαι. Comp. under
Καυχάσθαι.

Ὀδυνη, ἡ, ἡ.

Grief, sorrow. occ. Rom. ix. 2. 1 Tim.
vi. 10. The Greek Etymologists deduce
it from εἶδω to eat, consume, (which see
under Ὀδός.) because it consumes both
body and mind. So in Homer, II. xxiv.
lin. 128, 9, *Thetis* says to *Achilles*, when
overwhelmed with sorrow and concern,

ΤΕΚΝΟΝ ΕΜΟΝ, ΤΕΟ ΜΕΧΕΙΣ; ὀδυρομένοσ τε καὶ ἀχχέουσιν,
Σὺν ΕΔΕΑΙ κραδίην;

How long unhappy shall thy sorrows flow,
And thy heart waste with life-consuming woe?
POPE.

On the latter line *Pope* remarks from *Eustatius*, that “the expression in the original is very particular: Were it to be translated literally, it must be rendered, How long wilt thou eat, or prey upon, thy own heart by these sorrows? And it seems it was a common way of expressing a deep sorrow; and *Pythagoras* uses it in this sense, Μη εσθῆσθαι καρδίαν, that is, Grieve not excessively, let not sorrow make too great an impression upon thy heart.” Comp. Eccclus. xxx. 21—24. In like manner, *Odys.* ix. lin. 75, *Homer* describes persons in great anxiety and distress, as Συμὸν ΕΔΟΝΤΕΣ; and II. vi. lin. 202, of a melancholy man he says, Ὅν Συμὸν ΚΑΤΕΔΩΝ, He preys upon his own mind.” So *Horace*, lib. i. epist. 2. lin. 38, 39, speaking of corroding pas-

* So the Turkish *diseh* a tooth in *Martini Lexic.*
Philol. under *Dens*.

sions, “*Si quid est animum*, literally, If any thing eats (your) mind.”

Ὀδυρμός, ὁ, ὁ, from ὀδυρμαί to lament, bewail, perhaps from ὀδυνη grief, and ψω to speak, utter.

A lamentation, wailing. occ. Mat. ii. 18.
2 Cor. vii. 7.

Ὄζω.

To smell, emit an odour, good or bad; for though in John xi. 39, the only passage of the N. T. wherein it occurs, it is used in the latter sense, yet the V. itself is of an indifferent meaning, and in the profane writers applied to sweet, as well as to disagreeable, odours: So that the most probable derivation of it seems to be from Heb. עץ a tree, on account of the many odoriferous kinds of them (see Cant. iv. 13—16. Eccclus. xxiv. 13—17.), which furnish the generality of perfumes.

Ὄθεν, from the relative pronoun ὅς, and the syllabic adjectionθεν denoting from or at a place.

I. As an Adverb,

1. Whence, from which place. Mat. xii. 44.
Acts xiv. 26. Comp. Mat. xxv. 24, 26,
where it signifies from the place in which.

2. Whence, from which fact or circumstance.
1 John ii. 18.

3. Where. Mat. xxv. 24. *Kypke* observes that *Homer* and *Theocritus* in like manner use ἐπὶθεν with the termination, usually denoting from a place, for near to; for that ὅθεν in Mat. is for ὅθεν, as indeed the *Cambridge* and another MS. cited by *Mill* and *Wetstein* read.

II. As a conjunction, Whence, wherefore; for which reason. Mat. xiv. 7. Acts xxvi. 19. Heb. ii. 17, & al.

Ὄζων, ἡ, ἡ, from Heb. אשון fine linen or fine linen thread, which from שורר to spin. See Heb. and Eng. Lexic. in אשון. A piece of linen, linteum, a sheet, wrapper, or the like. occ. Acts x. 11. xi. 5.

Ὄβριον, ὁ, ὁ, from ὀβρυ.

A linen swathe or roller, such as the Jews used to swathe up their dead in. occ. Luke xxiv. 12. John xix. 40. xx. 5, 6, 7.

Ὄδα, Perf. Mid. of Εἶδω to know, which see.

Οἶκος, ὁ, ὁ, from οἶκος a house, a household.

I. A person of, or belonging to, a certain household. occ. 1 Tim. v. 8.

II.

- II. A Believer, one belonging to the Church,** *which is the household of God.* occ. Gal. vi. 10. Eph. ii. 19.
- Οικητής, s, δ,** from *οικew* to dwell in a house. *Domestic, belonging to a house, also, A domestick or household slave.* occ. Luke xvi. 13. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18, where see Macknight.
- Οικew, w,** from *οικος*.
- I. To dwell, inhabit.** See Rom. vii. 17, 18, 20. viii. 9, 11. 1 Cor. iii. 16. 1 Tim. vi. 16.
- II. Followed by *μετα* with, To dwell with, cohabit,** as man and wife. occ. 1 Cor. vii. 12, 13.
- The above are all the passages in the N. T. wherein the verb occurs.
- III. Οικουμενη.** See below.
- Οικημα, ατος, το,** from *οικew* to dwell.
- I. Properly, A house, a dwelling.**
- II. A prison,** so called from a superstitious practice usual with the Greeks, particularly with the Athenians, of giving to bad things auspicious names. See under *Αρισερος*. The Attic writers often use the word in this sense. occ. Acts xii. 7; where see *Wetstein*, *Bp. Pearce*, and *Kypke*.
- Οικητηριον, s, το,** from *οικew*.
- A habitation, dwelling, house.** occ. 2 Cor. v. 2. Jude ver. 6.
- Οικια, ας, η,** from *οικος*.
- I. A house.** Mat. ii. 11. vii. 24, 26, & al. freq.
- II. A household, family.** John iv. 53. 1 Cor. xvi. 15.
- III. Goods, means, facultates.** Mat. xxiii. 14. Mark xii. 40. Luke xx. 47. Comp. under *Κατεσθιω*.
- IV. St. Paul applies the term to our mortal body,** and to the *glorious state of saints* after death. 2 Cor. v. 1. Comp. John xiv. 2. *Josephus*, De Bel. lib. iii. cap. 7, § 5, says, that "they who depart out of this life according to the law of nature, and repay the boon which they have received of God when he is pleased to demand it, enjoy *κλος μεν αιωνιον*, ΟΙΚΟΙ δε και γενεαι βεβαιαι, eternal glory, houses, and ages of security—."
- Οικιακος, s, δ,** from *οικια*.
- A person belonging to a household, a domestick.** occ. Mat. x. 25, 36.
- Οικοδεσποτω, w,** from *οικοδεσποτης*.
- To govern or manage a household, or the domestick affairs of a family.** occ. 1 Tim. v. 14.
- Οικοδεσποτης, s, δ,** from *οικος* a house, and *δεσποτης* a lord, master.
- The master of a house.** See Mat. x. 25. xx. 1, 11. Mark xiv. 14.
- Οικοδομew, w,** from *οικος* a house, and *δομew* to build, which from *δεδομα* perf. mid. of *δeww* the same.
- I. To build,** as a house, tower, town, sepulchre, &c. See Mat. vii. 24, 26. xxi. 33. Luke iv. 29. xi. 47. On John ii. 20, comp. *Bp. Pearce* and *Campbell*; and on Mat. xxiii. 29, see *Harmer's Observations*, vol. iii. p. 424, &c.
- II. To build,** in a spiritual sense, as the Church. Mat. xvi. 18. Comp. 1 Pet. ii. 5. See also Mat. xxi. 42. Mark xii. 10. Luke xx. 17. Acts iv. 11. 1 Pet. ii. 7. In which latter passages the term *οικοδομavτες* builders is applied to the Priests, Scribes, and Pharisees, among the Jews, because they professed to be Teachers, and ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer.
- III. To profit spiritually, conduce to spiritual advantage, to edify.** 1 Cor. viii. 1. xiv. 4, 17.
- IV. Οικοδομεσθαι, εμαι, Pass,** in a bad sense, *To be built up, emboldened, encouraged,* in an evil notion or practice. 1 Cor. viii. 10. See *Blackwall's Sacred Classics*, vol. ii. p. 104, 5, who remarks, that "*Monf. Le Clerc* has paralleled this passage with Mal. iii. 14, 15, where the Heb. *וּבְנוּ* are built up, is well rendered by the Greek interpreters *αυτοικοδομενται*, namely, *ποισvτες ανομια*, in doing iniquity." So *Plantus* in *Trinum*. I. ii. 95. *Qui edificaret, or exedificaret, suam incoctam ignaviam, Who would build up his beginning avorthlessness.*" See *Wolfius* and *Wetstein*.
- Οικοδομη, ης, η,** from the same as *οικοδομew*.
- I. Properly, The act of building.** It is not, however, used in this sense in the N. T. but see LXX in 1 Chron. xxvi. 27.
- II. A building, edifice.** Mat. xxiv. 1. Mark xiii. 1, 2. Comp. 1 Cor. iii. 9, 2 Cor. v. 1. Eph. ii. 21.
- III. Edification, spiritual profit or advancement.** Rom. xiv. 19. xv. 2. 1 Cor. xiv. 3, 5. 2 Cor. xiii. 10, & al. And so in 1 Tim. i. 4, *Beza's* or the *Cambridge MS* reads *οικοδομην*, which reading is partly

partly adopted by Griesbach. See also Mill and Wetstein.

Οικοδομία, ας, ἡ, from the same as οικοδομεω.

Edification, spiritual advancement. occ. according to some printed editions, 1 Tim. i. 4, where οικοδομιαν, the reading of almost all the MSS, three of which ancient, seems the true one. See Mill, Wolfius, Wetstein and Griesbach. Comp. Οικοδομη III.

Οικονομεω, ω, from οικονομος.

To be a steward. occ. Luke xvi. 2.

Οικονομία, ας, ἡ, from οικονομος.

I. Properly, A dispensation, administration, or management of family affairs, a stewardship. occ. Luke xvi. 2, 3, 4.

II. A spiritual dispensation, management, or economy. occ. 1 Cor. ix. 17. Eph. i. 10. iii. 2. Col. i. 25. 1 Tim. i. 4. Οικονομιαν Θεου, The dispensation of God, i. e. of divine grace or favour to man through Christ. On Eph. iii. 9. see under Κοινωνία II.

Οικονομος, ος, ὁ, from οikos a house, and νεμεω perf. mid. of νεμω to administer.

I. A person who manages the domestic affairs of a family, a steward. occ. Luke xvi. 1, 3, 8. 1 Cor. iv. 2. Comp. Gal. iv. 2, where it denotes those who manage the affairs of a minor.

II. Οικονομος της πολεως, A steward, treasurer, cofferer, or chamberlain, of a city. So Vulg. Arcarius. occ. Rom. xvi. 23. On which passage Elphinstone produces an ancient inscription, where mention is in like manner made of the Οικονομος of the city of Smyrna.

III. It is applied in a spiritual sense, not only to the Apostles and Ministers of the Gospel, occ. 1 Cor. iv. 1. Tit. i. 7, (comp. Luke xii. 42.) but also to private Believers, who had received any miraculous gift of the Spirit. occ. 1 Pet. iv. 10.

ΟΙΚΟΣ, ος, ὁ, perhaps from the Heb. מקום to confine.

I. A house, properly so called. Mat. ix. 6, 7. xi. 8, & al. freq.

II. A household, family dwelling in a house. Luke xix. 9. Acts x. 2. 1 Cor. i. 16, & al. On Tit. i. 11, Kypke cites the phrase ΟΙΚΟΥΣ—ΑΝΑΤΡΕΦΕΣΘΑΙ from Josephus.

III. A family, lineage. Luke i. 27. ii. 4, where Doddridge, after Grotius, justly I

think, refers οikos to the family, and πατρια to the household or descendants of David, according to the division of the Tribes into families and households. Comp. Num. i. 18, &c. Josh. vii. 17, 18, and see Doddridge on Luke ii. 4. In this view it is spoken of a whole nation sprung from a common progenitor. Mat. x. 6. xv. 24, & al.

IV. The house of God denotes either the material temple at Jerusalem, Mat. xxi. 13. Luke xi. 51. John ii. 17. (Comp. Mat. xxiii. 38.) because God dwelt therein, or was peculiarly present in it, as Mat. xxiii. 21 — or the Christian Church, 1 Tim. iii. 15. Heb. iii. 6. x. 21. 1 Pet. ii. 5. iv. 17, which is the Temple or Habitation of God through the Spirit. Comp. Ναος IV.

Οικουμένη, ης, ἡ. Properly the participle pass. pres. fem. contract. from οικεω to inhabit.

I. Γη the earth being understood, The inhabited or habitable earth or world. Mat. xxiv. 14, (where see Doddridge's excellent Note) Rom. x. 18. Comp. Luke xxi. 26. Acts xvii. 6, 31; in which last text it denotes the inhabitants of the world.

II. The Roman Empire. Luke ii. 1. Acts xi. 28. xxiv. 5, Rev. iii. 10, The Roman Empire might well be called by the Evangelists Πασα, or ὅλη, ἡ οικουμένη; since near two hundred years before their time Polybius had observed, lib. vi. c. 48. Ῥωμαῖοι ἐν ὅλῳ χρόνῳ ΠΑΣΑΝ ὑπ' ἑαυτοῖς ἐποίησαν ΤΗΝ ΟΙΚΟΤΜΕΝΗΝ. The Romans in a short time subdued the whole inhabited world; and Plutarch, Pompei. p. 631, F. mentions Ἰσθλα χωρία της ὑπο Ῥωμαίων ΟΙΚΟΥΜΕΝΗΣ, Many countries of the Roman world." See more in Wetstein on Mat. xxiv. 14, and Luke ii. 1; and on this latter text see Dr. Campbell's excellent Note, and on Rev. iii. 10, Vitringa; and observe, that the LXX in like manner use ἡ οικουμένη ὅλη for the Babylonish Empire, Isa. xiii. 11. xiv. 17; and ἡ οικουμένη for the Syrian, Isa. xxiv. 4.

III. Οικουμένη ἡ μέλλουσα, The world to come, Heb. ii. 5, seems to denote the state of the world under the Messiah, or the kingdom of the Messiah, which began at his first advent, and shall be completed

at his second and glorious coming. The Jews in like manner call *the kingdom of the Messiah* עולם הבא *the world to come*, probably from that prophecy of Isaiah, ch. lxxv. 17, where it is represented by *new heavens and a new earth*. It is observable that St. Paul uses this phrase only in this passage of his Epistle to the Hebrews or converted Jews, as being, I suppose, a manner of expression familiar to them, but not so intelligible to the Gentile Converts. See *Whitby* and *Doddridge* on the place; and comp. Heb. vi. 5.

Οἰκουργός, α, ὁ, ἡ, from οἶκος *a house*, and εργός *a keeper*, which see under Κηραρός. *A keeper at home, to look after domestic affairs with prudence and care.* * *Elfner* has shewn in a learned note on this place, that the word οἰκουργός is used by several of the best authors to express both these ideas." *Hesychius* explains οἰκουργός by ὁ φρονιζὼν τὰ τὰ οἶκα καὶ φυλάττων, *one who takes care of the things belonging to the house, and keeps them*. It is a pretty observation of *Leigh*, that our Eng. word *housewife* answers the Greek οἰκουργός. See also *Wetstein*. occ. Tit. ii. 5, where observe from *Wetstein* and *Griesbach*, that six ancient MSS read οἰκουργαί *workers at home*.

Οἰκλειρεω and Οἰκλειρω, from οἰκλός *compassion*, and this perhaps from the Heb. דָּחַץ *compression, oppression, affliction*. Comp. under Ελεός.

To compassionate, have compassion upon, tenderly pity. It is more than ελεεω *to pity*. occ. Rom. ix. 15, which is a citation from the LXX of Exod. xxxiii. 19, in which text, as in many others, this V. answers to the Heb. דָּחַץ, which is likewise a very strong word properly denoting *to have one's bowels yearn*, as with love, pity, &c. Comp. Phil. ii. 1. Col. iii. 12, where σπλαγχνά *bowels*, and οἰκτιρομαι *mercies*, are joined together. See also Jam. v. 11.

Οἰκτιρμός, α, ὁ, from οἰκλειρεω.

Mercy, tender mercy, compassion. occ. Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Col. iii. 12. Heb. x. 28.

This word, when used in the LXX, almost constantly answers to the Heb.

דָּחַץ *bowels of mercy, yearnings of the bowels from compassion.*

Οἰκτιρμα, ονος, ὁ, ἡ, from οἰκλειρεω.

Merciful, tenderly merciful, compassionate. occ. Luke vi. 36. Jam. v. 11.

This word in the LXX most commonly answers to the Heb. דָּחַץ properly *one whose bowels yearn with pity*. Comp. under Οἰκλειρω.

Οἰμαι, by syncope from οἰκαται, which see under Οἶω.

To think, suppose, judge. occ. John xxi. 25.

Οἰνοποτης, α, ὁ, from οἶνος *wine*, and ποτης *a drinker*, which from πῶω *to drink*.

A drinker of wine, a wine-bibber. occ. Mat. xi. 19. Luke vii. 34.

In the LXX of Prov. xxiii. 20, it answers to the Heb. כַּף שֶׁכַּר *a swiller of wine*.

ΟΙΝΟΣ, α, ὁ, from the Heb. יַיִן *wine*, which from יָצַץ *to press, squeeze*, as being the expressed juice of grapes. It may be worth observing, that the name is with little variation retained in many other languages, as in the Latin *vinum*, whence the Italian and Spanish *vino*, and the French *vin*; in the Gothic *wein*, Welsh *gwin*, Cimbric *win*, Old German *uwin*, Danish *viin*, Dutch *wiin*, Saxon *win*, and English *wine* and *vine* †.

I. *Wine.* Mat. ix. 17. 1 Tim. v. 23, & al.

II. From the intoxicating effects of wine, and the idolatrous abuse of it among the Heathen, (see Hof. iii. 1. Amos ii. 8. 1 Cor. x. 7, 21.) wine signifies communion in the intoxicating idolatries of the mystic Babylon. Rev. xiv. 8. Comp. Jer. li. 7.

III. From the Jewish custom of giving to condemned criminals, just before their execution, a cup of medicated wine, to take away their senses (comp. under Κεραω II. and Σμυρνίζω), it denotes figuratively the dreadful judgements of God upon sinners. Rev. xiv. 10. xvi. 19. Comp. Isa. li. 17, 21, 22. Jer. xxv. 15.

Οἰνοφλυγία, ας, ἡ, from οἶνοφλυξ, υῖος, ὁ, *a drunkard, a person habitually or frequently beated with wine*, which from οἶνος *wine*, and φλυω or φλυζω *to be hot, boil*, which perhaps from the Heb. רָבַע *to tremble, have a tremulous motion*. Comp. under Φλυαρός.

* *Doddridge.*

† See *Junius's* Etymol. Anglican. in WINE.

A being beaten, or a debauch, with wine, excess of wine. occ. 1 Pet. iv. 3.

The Greek writers often use this word in the same sense. See *Wetstein*.

ΟΙΟΜΑΙ. See under ΟΙΩ.

ΟΙΟΣ, α, ον, from ὡς *as*.

Such as, qualis. Mat. xxiv. 21. Mark ix. 3. xiii. 9. Οἷον, το, used adverbially, *As if, as though.* occ. Rom. ix. 6; where see *Alberti* and *Wolfius*, and comp. *Bowyer* and *Vigerus* De Idiotism. cap. iii. sect. 8. reg. 11; but observe, that in the passages produced by these two last authors from the Greek writers, οὐχ ὅιον is followed either by infinitives, or not by ἔτι, which is used in Rom.

ΟΙΩ, 1 Fut. οἴσω, perhaps from Heb. יִחַי (Hiph. of יָחַי) *to cause to be*.

I. *To bring, carry.* occ. John xxi. 18. Rev. xxi. 26. I do not find that the verb in this sense is ever used in the Greek writers in any other form than that of the 1st fut. οἴσω, οἴσεις, &c.

II. *To think, q. d. to carry or bear in mind.* It occurs not in the active form in the N. T. but frequently in the profane writers; but hence Οἰομαι, mid. *To think, suppose.* occ. Phil. i. 16. Jam. i. 7.

Οκνεω, ω, from οκνος *sloth, idleness*, which the Greek Grammarians derive from σκινειν, *not moving*; but which may, I think, be much better deduced from the Heb. נָצַח *to stay, tarry*.

To delay, be loth, think much, as we say. occ. Acts ix. 38, where see *Wetstein* and *Kypke*.

Οκνηρός, α, ον, from οκνεω.

I. *Slothful, idle.* occ. Mat. xxv. 26. Rom. xii. 11.

II. *Tedious, troublesome.* occ. Phil. iii. 1.

Οκταήμερος, ς, ὁ, ἡ, from οκτω *eight*, and ἡμέρα *a day*.

Of the eighth day, performed on the eighth day. occ. Phil. iii. 5.

OKTΩ, δι, αι, τα. Undeclined. *Martinus* ingeniously derives it from ωχα δυω *eminently two*, as being the cube of that number.

A noun of number, *Eight.* Luke ii. 21, & al.

Ολεθρός, ς, ὁ, from ολεω.

Destruction. occ. 1 Cor. v. 5. 1 Tim. vi. 9. 1 Theff. v. 3. 2 Theff. i. 9, where see *Macknight*.

ΟΑΕΩ, ω. An obsolete V. which may be

derived from the Heb. נָחַח or נָחַח, *to stay, wound*.

To destroy. This V. is inserted on account of its derivatives.

ΟΛΙΣΠΙΣΤΟΣ, ς, ὁ, from ολις *little*, and πιστις *faith*.

Of little faith, having but little faith. occ. Mat. vi. 30. viii. 26. xiv. 31. xvi. 8. Luke xii. 28.

ΟΛΙΓΟΣ, η, ον, from the Heb. * אֶל, which as a N. denotes the *smallest* measure of capacity for liquids, with the η emphatic prefixed, q. d. אֶלֶּה.

I. *Small or little, in quantity.* 2 Cor. viii. 15. 1 Tim. v. 23. (where see *Wolfius*, *Wetstein*, and *Kypke*.) Jam. iii. 5. Comp. Acts xiv. 28. xix. 24. Ολιγον (χρονον namely) *A little time.* Mark vi. 31. So προς ολιγον *for a little or short time.* Jam. iv. 14. *Josephus*, Ant. lib. xii. cap. 10. § 5, uses the phrase in the same sense. Ολιγον (διαστημα) *A little, i. e. space or distance.* Mark i. 19. Luke v. 3.

II. Εν ολιγω, *Within a little, almost, well nigh, propemodum.* Acts xxvi. 28, 29. So *Chrysostom*, παρα μικρον; though I am well aware that in the Greek writers (see *Wetstein*) εν ολιγω generally signifies *in a little or short time, χρονω* being understood: But it's being opposed, in ver. 29, to εν πολλω, determines it's meaning; and see *Raphelius*, *Wolfius* and *Doddridge* on Acts xxvi. 28, and *Plato* Apol. Soerat. § 7. p. 71. edit. *Forster*, where εν ολιγω may mean *almost, nearly*, as τοις ποτεον τι following seems to shew. See *Forster's* Note. I add, that in ver. 29, the modern Greek version explains εν ολιγω by παρ' ολιγον.

Εν ολιγω, Eph. iii. 3, means the same as δια βραχεων *in few words, briefly.* So *Chrysostom*. See *Raphelius*, *Wolfius* and *Kypke*.

III. *Small, in quality or force.* Acts xii. 18. xv. 2. xxvii. 20.

IV. In plur. *Few, a few.* Mat. vii. 14. xv. 34. Luke xii. 48. Acts xvii. 4. Δι ολιγων, λογων namely, *By, or in, few words.* 1 Pet. v. 12. The Greek writers use δι' ολιγων both with and without λογων, in the same sense. See *Wetstein*.

Ολισφυχος, ς, ὁ, ἡ.

Feeble-minded, weak-hearted.

* Comp. Heb. and Eng. Lexicon in אֶל.

From

From *ολις* *small*, and *ψυχη* *the mind*; or perhaps this word should be deduced from *ολις* *small*, and *ψυχη* *breath*, and so may strictly denote one who fetches his breath short and weakly, as it is well known low-spirited and sorrowful persons do. Thus the LXX, Num. xxi. 4, have *ολιςψυχησεν ὁ λαός* for the Heb. *נַפְשָׁם קְצָרָה*, literally *the breath* of the people *was shortened*. So Jud. xvi. 17; and in the LXX of Exod. vi. 9, the N. *ολιςψυχία* answers to the Heb. *רָצַר קְצָר* *shortness (weakness) of breath*, i. e. low-spiritedness; and in Isa. lvii. 15, the adjective *ολιςψυχός* to *רוּחַ שָׁפַל* *low, depressed in breath*. occ. 1 Theff. v. 14.

Ολισρεω, ω, from *ολις* *little*, and *ωρεω* *to care*, which from *ωρα* *care*, and this from *ὄρω* *to see, inspect*, or from Heb. *נָצַח* *to excite*.

To neglect, despise. occ. Heb. xii. 5.

Ολοθρευτής, ε, δ, from *ολοθρεω*.

A destroyer. occ. 1 Cor. x. 10.

Ολοθρεω, from *ολεθρος* *destruction*.

To destroy. occ. Heb. xi. 28.

Όλοκαυτωμα, ατος, το, from *ὀλοκαυτω* *to burn the whole*, spoken of sacrifices by * *Xenophon* and *Plutarch* (see *Scapula*), and this from *ὅλος* *all, the whole*, and *καυται* *3 perf. perf. pass. of καίω* *to burn*. *A burnt-offering, the whole of which was burnt on the altar*, and no part of it eaten either by priests or people. See Lev. i. 9, 13, 17. occ. Mark xii. 33. Heb. x. 6, 8. This word in the LXX most commonly answers to the Heb. *עֹלָה* *a burnt-offering*, so called from the V. *עָלָה* *to ascend*, because it *ascended* in flame and smoke towards heaven.

Όλοκληρία, ας, ῆ, from *ὀλοκληρος*.

Perfect soundness, as opposed to *lameness* or *bodily weakness*. occ. Acts iii. 16. Comp. ver. 2, and ch. iv. 9.

In the LXX of Isa. i. 6, this word is used in nearly the same sense, for the Heb. *כֻּלָּם*.

Όλοκληρος, ε, δ, ῆ, from *ὅλος* *all, the whole*, and *κληρος* *a part, share*.

Whole, having all it's parts, sound, perfect, integer. Neut. used as a substantive, *Όλοκληρον ὑμῶν*, *Your whole, composition, frame, constitution or person name*.

* *ΌΛΟΚΑΥΤΩΣΑΝ* *τους ταυρους* — *ΌΛΟΚΑΥΤΩΣΑΝ* *τους ιππους*. *Xenophon*, *Cyropæd.* lib. viii. p. 464. edit. *Hutchinson*, 8vo.

ly, consisting of the three several particulars immediately mentioned. 1 Theff. v. 23, where see *Whitby*, *Wetstein*, *Doddridge* and *Macknight*. In the Greek writers it is spoken of the soul, as well as of the body; and in Jam. i. 4, the only other text of the N. T. wherein it occurs, is applied spiritually, but not without allusion to that *bodily soundness and perfection* which was required by the Mosaic law in the typical priests of God.

ΟΛΟΑΥΤΩ, either from the Heb. *לָלַח*, in Hiph. *לָלַח* *to bowl, yell*, to which this word when used in the LXX generally answers; or else it may be, like the Hebrew, formed immediately from the *sound*. *To bowl, yell*. occ. Jam. v. 1, where see *Wolffius* and *Wetstein*.

ΌΛΟΣ, η, ον, from the Heb. *כָּל* *all, every*, the aspirate breathing being substituted for *כ*, which in sound it resembles when pronounced gutturally after the oriental manner.

All, the WHOLE. Mat. iv. 23, 24. ix. 26, & al. freq. On John vii. 23, *Wetstein* very pertinently cites from *Hippocrates*, *ΌΛΟΣ ΑΝΘΡΩΠΟΣ* *εκ γενετης νοσος* *εστι*, *The whole or entire man is a disease* (i. e. a heap of diseases) from his birth; and from *Aretæus*, *Το κακον — ενδοθι τε ΌΛΟΝ ΤΩ ΑΝΘΡΩΠΩ ΕΝΟΙΚΕΙ, και ΌΛΟΝ εξωθεν αμπεχει*. Within the malady resides in the *whole man*, and without *wholly* surrounds him." "Circumcision, says *Jesuf*, is a *painful thing*, and concerns a *part* of the man: I have restored a man to *ease*, and a *whole* man." *Markland* in *Bowyer's* Conject. *Όλην την ήμεραν*, *All the day*. Rom. viii. 36. This seems an *hellenistical* phrase; it is used by the LXX, Pf. xlv. 22, where as in Rom. it answers to the Heb. *כָּל יוֹמִיו*, and denotes *always*.

This word in the LXX generally answers to the Heb. *כָּל*.

Όλοκλης, εος, ες, δ, ῆ, και το — *ες*, from *ὅλος* *all, the whole*, and *τεμνω* *to complete*.

All, or the whole, completely or entirely. occ. 1 Theff. v. 23.

Ολυνθος, ε, δ, from *ὀλυμαι* *to be destroyed, perish*.

An early fig, which in the warmer climates is very apt to fail. occ. Rev. vi. 13, where see *Wetstein*, and comp. Isa. xxxiv. 4.

The word is used in the same sense by the LXX in Cant. ii. 13, for the Heb. פֶּה, which is in like manner derived from פָּחַל to fail. Accordingly the Vulgate hath grossus both in Cant. and Rev. which, says the old Dictionary quoted by Martinus (Lex. Philol. in Grossus), are properly * the first figs, which easily fall off by the wind. Comp. Heb. and Eng. Lexicon in פֶּה III.

Ὀλως, Adv. from ὅλος.

I. At all, omnino. occ. 1 Cor. xv. 29. Mat. v. 34, where "the person who signs himself R in Bowyer's Conjectures [i. e. the late learned Markland, whom see], proposes to reject the colon after ὅλως, for which we might substitute a comma.—According to this arrangement the passage would be, But I command you by no means to swear, either by heaven, &c.—The command of Christ therefore applies particularly to the abuse of oaths among the Pharisees, who on every trivial occasion swore, by the heaven, the earth, the temple, the head, &c. ; but it implies no prohibition to take an oath in the name of the Deity on solemn and important occasions." Michaelis, Introduct. to N. T. by Marsh, vol. ii. p. 516. Comp. Mat. xxiii. 16, 18, and Bp. Pearce on Mat. v. 34.

2. Affirmative, Indeed, by all means, fane. occ. 1 Cor. v. 1. vi. 7. It is sometimes used in this sense by the profane writers. But see Elshner and Wetstein on 1 Cor. v. 1.

Ὀμβρος, ε, ὅ, from ὀμβρῶν flowing together. So the Etymologist, Ὀμβρός, ὁ ὈΜΟΤΡΕΩΝ καὶ καταρχόμενος, ὁ βαρέως φερόμενος. Ὀμβρός, what flows together and comes down, what falls heavily."

A heavy shower, a storm of rain, imber. occ. Luke xii. 54.

Ὀμιλεω, ω, from ὄμιλος a multitude.

I. Properly, To be in a multitude or an assembly of people.

II. To be in company with any one, be conversant with.

III. To converse, talk with, colloquor. occ. Luke xxiv. 14, 15. Acts xx. 11. xxiv. 26.

Ὀμιλία, ας, ἡ, from ὄμιλος.

Communication, conversation, discourse. occ. 1 Cor. xv. 33. Hence Eng. Homily.

Ὀμιλος, ε, ὅ, from ὀμβρῶν together, or ὄμα εἰλεῖσθαι being crowded together, or per-

* "Grossi sunt ficus immaturæ, inhabiles ad comedendum & propriè primitivæ, quæ ad pulsum ventu facile cadunt. Vet. Diæ."

haps from the Heb. מלה or מולה a talking, with ה emphatic prefixed. See Jer. xi. 16. Ezek. i. 24, in Heb.

A multitude, company, κοινὸν. occ. Rev. xviii. 17 ; where for the words ἐπὶ τῶν πλοίων ὁ ὄμιλος, the Alexandrian and another ancient MS, with fourteen later ones, have ὁ ἐπὶ τοῖον πλεων who saileth to the place, and this reading is embraced by Wetstein, and by Griegbach, who receives it into the text.

Ὀμμαι, ατος, το, from ὠμμαι 1 perf. perf. pass. of the V. ὠσθωμαί to see.

An eye. occ. Mark viii. 23.

ΟΜΝΥΩ, "from the Heb. יָמִין † the right hand, used when oaths were taken," says Leigh : But rather, I apprehend, from יָמָא to be firm, stable, true, and in Hiph. to trust, depend upon. See Heb. vi. 16.

To swear. Mat. xxiii. 20, 21, & al. Ὀμνυειν κατὰ τινός, To swear by one. Heb.

vi. 13. This phrase is applied in the same sense by the profane writers, as may be seen in Wetstein ; so ομνυειν or ὀμνειν with

an accusative following, governed by νη understood, as in Jam. v. 12, is used by

Isocrates ad Demon. § 12.—μνηδενά ΘΕΟΝ ΟΜΟΣΗΣ : (comp. Ὀραζώ II.)

But ομνυειν εν τινι, Mat. v. 34, 36, &c. seems an hellenistical expression ; it is used by the LXX, Ps. lxxiii. 11. Jer. v. 7, for the Heb. וְשָׁבַע בּוֹ.

Ὀμοθυμαδον, Adv. from ὁμοθυμός unanimous, which from ὁμος alike, and θυμος mind.

I. With one mind, with unanimous affection, unanimously. Acts i. 14. ii. 1, 46.

II. With one accord. Acts iv. 24. vii. 57. xix. 29.

This word is also used by the purest of the Greek writers. See Wetstein on Rom. i. 6.

Ὀμοιαζω, from ὁμοιος.

To be like. occ. Mark xiv. 70.

Ὀμοιοπαθής, εος, ες, ὅ, ἡ, from ὁμοιος like, and παθός a being affected.

Liable to be affected in a like manner, of like infirmities, subject to like infirmities.

occ. Acts xiv. 15. Jam. v. 17. See Wetstein on Acts, and Campbell's Prelim. Dissertat. p. 131, &c.

Ὀμοιος, α, ον, from ὁμος.

Like, similar, in whatever respect. Mat. xi. 16. Gal. v. 21, & al. freq.

† Comp. under Μάρτυς.

Ὀμοιοπαθής,

Ὁμοιότης, τῆτος, ἡ, from ὁμοιος.

Likeness, resemblance. occ. Heb. iv. 15. vii. 15.

Ὁμοιω, ω, from ὁμοιος.

I. *To make like, assimilate.* Mat. vi. 8. vii. 26. Heb. ii. 17. Acts xiv. 11, where observe, that it was an ancient opinion among the Gentiles (derived, no doubt, from the *real appearances* of *Jehovah* under the Old Testament, see Gen. xviii. 1. xxxii. 24. Josh. v. 13. Jud. xiii. 6, 22.) that their Gods used to visit the earth under a *human form*. See *Alberti* on the place, *Homer*, *Odyss.* xvii. lin. 485, 6, and *Dupont's* *Gnomologia* on that passage, and the authors by him cited.

II. *To liken, compare.* Mat. vii. 24. xi. 16. Mark iv. 30, & al.

Ὁμοιωμα, ατος, τό, from ὁμοιωμαι perf. pass. of ὁμοιω.

A likeness, resemblance. occ. Rom. i. 23. v. 14. vi. 5. viii. 3. Phil. ii. 7. Rev. ix. 7.

Ὁμοιως, Adv. from ὁμοιος.

Likewise, in like manner. Mat. xxii. 26. xxvi. 35, & al.

Ὁμοιωσις, ιος, att. εως, ἡ, from ὁμοιω.

A likeness, resemblance. occ. Jam. iii. 9. Comp. Gen. i. 26, where the LXX have used καθ' ὁμοιωσιν for the Heb. כדמותו according to our likeness.

Ὁμολοσῶ, ω, from ὅς together with, or ὅμος like, and λόγος a word, speech.

I. *To assent, consent.* Thus used in the profane writers.

II. *To promise, q. d. to speak the same with, or consent to the desire of, another.* occ. Mat. xiv. 7. *Plutarch* uses the word in the same manner. See *Wetstein*.

III. *To confess, i. e. to speak agreeably to fact and truth.* See John i. 20. ix. 22. xii. 42. Acts xxiii. 8. Heb. xi. 13. 1 John i. 9.

IV. *To confess, celebrate with public praises.* Heb. xiii. 15.

V. *To confess, profess.* Mat. vii. 23. Tit. i. 16.

VI. Ὁμολοεῖν ἐν τινι, *To confess or publicly acknowledge any one.* Mat. x. 32. Luke xii. 8. It seems an *ellenistical* phrase. The LXX use ἐν τῷ ΟΝΟΜΑΤΙ σε ΕΞΟΜΟΛΟΓΗΣΑΜΕΘΑ, *We will confess to thy name*, Ps. xlv. 8.

Ὁμολογια, ας, ἡ, from the same as ὁμολοσῶ. *A confession, profession.* occ. 1 Tim. vi. 12, 13. Heb. iii. 1. iv. 14. x. 23. 2 Cor.

ix. 13. Ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογιας ὑμῶν εἰς τὸ εὐαγγέλιον, *For the obedience of your confession to the gospel, i. e. for your obedient confession or profession of the gospel.*

Ὁμολογησμενως, Adv. from ὁμολογησμενος particip. pres. pass. contract. of ὁμολοσῶ. *Confessedly, by the confession of all.* occ. 1 Tim. iii. 16. *Xenophon* and *Plutarch* apply the word in the same sense. See *Raphelius* and *Wetstein*.

ὉΜΟΣ, η, ον, from the Heb. מו as, like as. *Like, similar.* This word is used by the profane writers, though not in the N. T. but is inserted on account of it's derivatives.

Ὁμοτεχνος, ος, ὅ, ἡ, from ὁμος like, and τεχνῶ art, trade.

Of the same trade or handicraft. occ. Acts xviii. 3. This word is used in the same sense by *Herodotus*, lib. ii. cap. 89. So *Prometheus* in *Lucian*, tom. i. p. 108, calls *Mercury* ὉΜΟΤΕΧΝΩ, *of the same trade* with himself, as being likewise a thief; and *Demonax*, Id. p. 1007, says to a pretended conjurer, καὶ γὰρ αὐτός ὉΜΟΤΕΧΝΟΣ εἰμι σοί, *for I myself am of the same trade as you.*

Ὁμα, Adv. Either immediately from the Heb. מו with, together with; or the genitive of ὁμος like, q. d. ἐφ' ὅμα τοπῶς or χρόνῳ, *upon or at the like place or time.* Together, whether of place or time. occ. John iv. 36. xx. 4. xxi. 2, where *Kypke* cites *Xenophon*, *Cyropæd.* lib. iii. using ὅμα εἶναι, *in like manner, for being gathered together.*

Ὁμοφρων, ονος, ὅ, ἡ, from ὁμος like, and φρῶν mind.

Of like mind, unanimous. occ. 1 Pet. iii. 8.

ΟΜΩ, ω, from the Heb. מו as to support, sustain, as ομνω from מו as to be firm, true. *To swear.* An obsolete V. whence in the N. T. we have the 1 aor. ὠμοσα, Heb. iii. 11, & al. Subjunct. 2d and 3d perf. ὠμοσης and ὠμοση, Mat. v. 36. xxiii. 16. Infinit. ὠμοσαι, Mat. v. 34. Heb. vi. 13. Particip. ὠμοσας, Mat. xxiii. 20, 21.

Ὁμως, Adv. from ὁμος.

1. *Yet, i. e. in the same circumstances, or at the same time,* which latter English phrase is often applied in an *adversative* sense. occ. John xii. 42.

2. *In like manner, so also, so likewise.* occ. 1 Cor. xiv. 7, where see *Alberti*, *Wolffius*, *Wetstein*.

Wetstein, Var. *Left.* and *Kypke*; and observe, that *Hesychius* explains ὁμῶς by πλὴν, ὁμῶς by ὁμοίως *likewise*, and so the French translation renders it, *de même*. Comp. Gal. iii. 15, and see *Homer*, Il. i. lin. 196. Il. v. lin. 535. Il. ix. lin. 312, and *Dammi Lex.* col. 1702.

3. Ὅμως μὲντοι, *Yet, or though, indeed, nevertheless*, attamen. John xii. 42, where *Wetstein* cites *Herodotus*, lib. i. cap. 129, applying ὁμῶς μὲντοι in the same sense.

ONAP, το, Undeclined, from the Heb. נָעַן either in the sense of *answering, corresponding*, according to that of *Ecclus.* xxxiv. 3, *The vision of dreams is the resemblance of one thing to another (τοῦτο κατὰ τοῦτου one thing answering another) even as the likeness of a face to a face; or in that of affecting*, according to *Ecclef.* v. 2, or 3, *A dream cometh through multitude נָעַן of business or care* *.

A dream. occ. Mat. i. 20. ii. 12, 13, 19, 22. xxvii. 19, in all which texts we have the phrase κατ' οναρ, which, though condemned by *Phrynichus* as unusual, is however used by *Plutarch*, Parallel. tom. ii. p. 305, D. and 307, B. and by *Iamblichus*. See *Wetstein* and *Kypke*.

Οναριον, ε, το. A diminutive of ονος *an afs*. *A young afs, an afs's colt.* occ. John xii. 14.

Ονειδίζω, from ονειδος.

To upbraid, reproach, whether unjustly, as Mat. v. 11. xxvii. 44,—or justly, as Mat. xi. 20. Mark xvi. 14. In Mat. xxvii. 44, almost all the MSS, ancient and later, after ονειδίζον read αυτον, which is accordingly embraced by *Wetstein* and *Griesbach*. *Kypke* remarks, that ονειδίζειν τινα generally signifies *to upbraid or reprove any one*, but ονειδίζειν τιμι *to reproach one with something*. He further explains το δ'αυτο adverbially for κατὰ το αυτο, *in the same or like manner, likewise*, and shews that τ'αυτο, and το δ'αυτο are thus used by *Josephus*.

On Jam. i. 5, see *Wolfius* and *Wetstein*.

Ονειδισμος, ε, ο, from ονειδίζω.

A reproach, either which one casts on another, occ. Rom. xv. 3; or which oneself sustains, occ. 1 Tim. iii. 7. Heb. x. 33. xi. 26. xiii. 13. In these two latter passages the *reproach of Christ* seems to denote *reproach borne on account of*

* See Heb. and Eng. Lexicon in נָעַן III, under נָעַן.

Christ, and in the last ονειδισμον αυτου moreover intimates, that by being *reproached* we are rendered *conformable* to him.

Ονειδος, εος, ες, το, from ονημι or ονεω *to reproach*, which from Heb. נָעַן *to afflict. Reproach, disgrace.* occ. Luke i. 25.

Ονημι, from obf. ονεω the same, and this from Heb. נָעַן *to act upon, affect*, in a good, as well as in a bad, sense.

To help, profit, benefit. Pass. Ονημαι, or οναμαι, *To be helped, profited, benefited, to receive advantage, pleasure, or joy from.* occ. Philem. ver. 20, Εἰω σς οναμην, *May I, or let me have joy of thee.* The phrase οναμην τινος is used in the same view by the best Greek writers. See *Elfner* and *Wetstein*.

Ονικος, η, ον, from ονος *an afs*.

Belonging to an afs, asinarius. occ. Mat. xviii. 6. Luke xvii. 2, where μυλος ονικος means such a *mill-stone* as was turned about by an *afs*, being too large to be managed by the hand. That the Greeks and Romans used *asses* for the same purpose may be seen abundantly proved in *Bochart*, vol. ii. 188. See also *Wetstein*.

ONOMA, ατος, το, q. ονομα, from ονημι *to help*, because the name *helps* us to know the thing; or from νεμω *to attribute*, because a peculiar name is *attributed* or given to every thing. Thus say the Greek Etymologists. But I should rather deduce the noun ονομα from the Heb. נָאָם *to declare*, with the ה emphatic prefixed; so the Gothic and Saxon nama, and Eng. name, are evidently from the same Heb. root. Comp. Ονομαζω.

I. *A name.* See Mat. i. 21, 23. x. 2. Mark xiv. 32. Luke i. 26.

II. *A name, character described by a name.* Mat. x. 41, 42. Comp. Mat. xxiv. 5, (where see *Campbell*.) Mark xiii. 6. Luke xxi. 8.

III. *Name, fame, reputation.* Mark vi. 14. Comp. Rev. iii. 1, and see *Wetstein* on Phil. ii. 9, and *Suicer* Thesaur. in Ονομα III.

IV. *Name, as implying authority, dignity.* Eph. i. 21. Phil. ii. 9. Ονομα is sometimes used in this view by the Greek writers. See *Wolfius*.

V. As a name is the substitute or representative of a person, hence ονομα is used for the *person* himself, whether divine, as Mat.

Mat. vi. 9. Rom. xv. 9. Heb. xiii. 15. John i. 12. ii. 23. iii. 18, & al. freq. comp. 3 John ver. 7.—or human, Acts i. 15. Rev. iii. 4. xi. 13. *Longinus* in like manner uses εν ONOMA for one person, De Sublim. sect. xxiii. p. 138, edit. 3tia Pearce. See *Raphelius*, and comp. Num. i. 2. xxvi. 30. Acts iv. 12, and *Kypke* there.

VI. As יהוה שם, *The name of Jehovah*, and אלהים שם, *The name of the Aleim*, are, in the O. T. used as titles of the *Second Person* of the Ever-blessed Trinity (see Deut. xii. 11. Ps. xx. i. lxxv. 2. Isa. xxx. 27, and *Heb.* and *Eng.* Lexic. under שם IX.), so in the N. T. our Lord applies this title to himself, saying, John xii. 28, *Father, glorify thy Name.* Comp. John xvii. 1, 5. Thus *Chrysostom*, in *Catenâ*, explains Δοξασον ΣΟΤ ΤΟ ΟΝΟΜΑ by Αἰσέ ME λοιπον παρς τον σαυρον. Lead ME at length to the Cross." See *Suicer* Thesaur. under Δοξ-αζω II. 3.

VII. Ονομα imports the *confession of a name*, for the sake of the person so confessed. Mat. x. 22. xix. 29. xxiv. 9, & al. Comp. Mat. xviii. 5. Mark ix. 37. Acts iv. 17. So to be baptized εις το ονομα, επι or εν τω ονοματι, into or in the name, is to be baptized into the faith or confession, or in token of one's faith, and of one's openly confessing. See Mat. xxviii. 19. Acts ii. 38. viii. 16. x. 48.

VIII. Since the name of God, or of some man invested with power, is used in acts of authority, hence it denotes *delegated power and authority*. Mat. vii. 22. Mark xvi. 17. Luke x. 17. Acts iii. 6, (comp. ver. 16.) iv. 7, 10, 12, & al. Comp. Eph. i. 21. Phil. ii. 9, and *Sense* IV. In Mark xi. 10, the words εν ονοματι Κυρις are wanting in three ancient, and three later MSS, are unnoticed in the Syriac, Vulg. and several other ancient versions, and are by *Griesbach* rejected from the text. They may have been taken from the preceding verse.

Ονομαζω, from ονομα.

I. To utter, declare. Thus used by *Demonsthenes*.

II. To name, mention. occ. 1 Cor. v. 1. Eph. i. 21. v. 3. Comp. Acts xix. 13. Rom. xv. 20, (where see *Kypke*.) 2 Tim. ii. 19. in which last text to name the name

of Christ denotes *professing his religion*. Comp. Isa. xxvi. 13, in the LXX, where the phrase το ονομα ονομαζειν is, used in a similar sense for the Heb. הוֹכִיר to make mention of a name.

Observe, that in 1 Cor. v. 1, six ancient and two later MSS, as also the Vulg. and two other old versions, omit ονομα-ζεται, which is accordingly dropped by *Griesbach* in his edition; and to the Critics referred to by *Wetstein*, as rejecting this word, add Bp. *Pearce*.

III. To name, impose a name, denominate. occ. Luke vi. 13, 14. Comp. Eph. iii. 15.

IV. To call. occ. 1 Cor. v. 11.

Ονος, ο, δ, η, An ass, he or she. Mat. xxi. 2. Luke xiii. 15, & al. In Luke xiv. 5, very many MSS, six of which ancient, for ονος of the printed editions, read ονος; so both the Syriac versions; and this reading is approved by *Wetstein*.

Some derive ονος from ονημι to help; so Latin jumentum a beast of burden, properly an ass (*Mintert*), from juvo to help, assist, because it helps or assists man in his labours: Or else ονος may be from the Heb. כֹּחַ strength, for which this animal is so eminently remarkable: and thus perhaps the Eng. name is from the Heb. כֹּחַ strength.

Ονως, Adv. from ον, οντος, being, particip. pres. of εimi to be.

Really, in reality, in truth, truly. Mark xi. 32. Luke xxiii. 47. John viii. 36, & al. In 2 Pet. ii. 18. the *Alexandrian, Vatican*, and three or four later MSS, for οντως read ολιγως a little, which reading is favoured by the Vulg. both the Syriac, and several other ancient versions, and received into the text by *Griesbach*.

Οξος, εος, ες, το, from οξυς sharp.

Vinegar, which Eng. word is in like manner from the French vin aigre sharp wine. Mat. xxvii. 34, 48, & al.

ΟΞΥΣ, εια, υ, perhaps from the Heb. קָץ to contract, compress. Comp. under Ακμη.

I. Sharp, having a piercing point or keen edge. Rev. i. 16. xiv. 14, & al.

II. Swift, nimble. occ. Rom. iii. 15. The word is used in this latter sense also by the profane writers. See *Wetstein*.

Οπη, ης, η, from οπημαι to see.

I. A peep-hole. See *Aristoph.* Plut. lin. 714. So a hole or cavern is called in Hebrew כְּאוֹת, from אור the light which it admits.

II. *A hole or cavern in the earth.* occ. Heb. xi. 38.

III. *A hole or opening whence a spring of water issues.* occ. Jam. iii. 11.

Οπισθεν, Adv. q. *οπισωθεν*, from *οπισω* *behind*, and the syllabic adjection *θεν* denoting *from* or *at* a place.

Behind, after. Mat. ix. 20. Luke xxiii. 26. Rev. iv. 6, & al. On Rev. v. 1, we may observe, that *Lucian*, Vit. Auēt. tom. i. p. 366, in like manner mentions ΟΠΙΣ-ΘΟΓΡΑΦΩΝ βιβλίων, books written on the back or outer side." Comp. Ezek. ii. 10, or 14, and see *Wetstein* and *Vitrina* on Rev. and Heb. and Eng. Lexicon under *חַתָּן* II. 1.

ΟΠΙΣΩ, Adv. perhaps from the Heb. דָּבַח, which denotes the *extremity* or *end* of a thing. It is construed with a genitive.

1. Of place, *Behind.* Rev. i. 10. With the article prefixed it assumes the nature of a N. Thus Τὰ οπισω (μερη namely), *The parts or places which are behind*, Phil. iii. 13. Εἰς τὰ οπισω, *To the parts or places behind*, i. e. *back* or *backwards*, Mark xiii. 16. John xviii. 6. xx. 14.

2. *Back, backwards.* Mat. xxiv. 18. So *Herodotus*, lib. ii. cap. 103. ΕΠΙΣΤΡΕ-ΨΑΣ ΟΠΙΣΩ.

3. *After, of place.* Mat. iii. 11. iv. 19.—*of time*, John i. 15, 27.

Ὅπλιζω, from ὅπλον, which see.

To arm. Ὅπλιζομαι, Mid. *To arm oneself*, in a figurative sense. occ. 1 Pet. iv. 1. So *Sophocles*, Electr. lin. 999, cited by *Wetstein*, Τοῖστον ΘΡΑΣΟΣ αὐτῇ δ' ΟΠΛΙΖΗ—*You both arm yourself with such courage.*" Comp. *Kypke*.

Ὅπλον, s, το. The learned *Damm*, Lexic. Nov. Græc. deduces it from ὅως *together with*, and πέλω *to be*, because it is *with* or *assists* a man in his works.

I. It denotes in general any kind of *instrument*, Ὅπλα, τα, *Instruments.* occ. Rom. vi. 13. Thus *Homer* uses ὅπλα for *Vulcan's tools*, Il. xviii. lin. 409; so lin. 412, 413, Ὅπλα τε πάντα—τοῖς ἐπο-νεῖτο, *all the tools with which he worked*;—ὅπλον and ὅπλα, plur. for *the rope* or *tackling* of a ship, Odyss. xxi. lin. 390, Odyss. ii. lin. 389, 390, Πάντα Ὅπλα—τα νηὲς φορεῖσι, *all the tackling which ships carry*."

II. Ὅπλα, τα, *Arms, armour*, whether offensive, occ. John xviii. 3. 2 Cor. x. 4;—

or defensive, occ. Rom. xiii. 12. 2 Cor. vi. 7. Thus generally used in the profane writers. See *Homer*, Il. xviii. lin. 613. Il. xix. lin. 21. In 2 Cor. vi. 7, it seems to refer to arms both *offensive* and *defensive*, the former being carried in the right hand, the latter in the left. See *Virgil*, Æn. ix. lin. 806, 7, and *Ælian* in *Wetstein*. Comp. also *Wolffius*.

Ὅποιος, α, ον, from ὅπως *how*, and ὅιος *of what sort*; unless the reader should be rather inclined to deduce it from the Heb. הַיָּסָד, which denotes, *of what sort* or *form*? Jud. viii. 18.

I. *Of what sort* or *manner*, qualis. occ. 1 Cor. iii. 13. Gal. ii. 6. 1 Thess. i. 9. Jam. i. 24.

II. Τοῖστος ὅποιος καὶ—*Such as*—Vulgalis qualis et—occ. Acts xxvi. 29. So the profane writers use καὶ for *as* after κατὰ ταῦτα in the same manner, after ἴσως *equally*, and ὁμοίως *like*. See *Vigerus*, Idiōtism. cap. viii. sect. 7, reg. 8.

Ὅποτε, Adv. from ὅπως *how*, and ὅτε *when*. *When.* occ. Luke vi. 3.

Ὅπου, from ὅπως *how*, and ὅ *where*, or from the Heb. הֵנָּה or הֵּנָּה *where*?

1. *Where, in which place.* Mat. vi. 19, 21. Rev. ii. 13.

2. *Whither, to what place.* Mat. viii. 19. John viii. 21, 22.

3. *When, whereabouts.* 1 Cor. iii. 3. 2 Pet. ii. 11, "The best Classics use it in the same sense; Ὅποιος γὰρ ἔξῃς, ἐν ὕστερῳ—*αὐτο-νισσασθαι*—For *when* (or *whereas*) hereafter there might be an opportunity of engaging. *Tbucydides*, lib. viii. 482. l. 18. *Xenophon*, Cyropæd. p. 519." *Blackwall's Sacred Classics*, vol. i. p. 147. It may be worth adding, that the Eng. *where* is used in this sense by our old writers.

4. Ὅπου, with εἰαν or ἂν following, *Where-soever, whither-soever.* See Mat. viii. 19. xxiv. 28. Mark vi. 10, 56.

5. Ὅπου ἐκεῖ, *Where.* An Hebraism, used likewise in the LXX, Jud. xviii. 10. Ruth iii. 4, & al. for the correspondent Heb. phrase הָשָׁם—אֵשׁ, literally, *which there*: Rev. xii. 14. Comp. Mark vi. 55.

Ὅπλανω, from ὅψ *the eye*. See under Ὅπλομαι.

To see, behold. Ὅπλανομαι, Pass. *To be seen.* occ. Acts i. 3.

The LXX have used this V. in the passive for the Heb. הִרְאָה, 1 K. iii. 3.

Ὅπλισια,

Ὀπλᾶσις, ας, ἡ, from ὀπλᾶσις.

A vision. occ. Luke i. 22. xxiv. 23. Acts xxvi. 19. 2 Cor. xii. 1.

Ὀπλομαι, Mid. and Pass. from the obsolete active ὀπλω, and this from ὀψ or ὠψ *the eye*, which from the Heb. עָיַן *to move quickly*, particularly as the *eye*, see Prov. xxiii. 5; whence as a N. masc. plur. עַיְנֵי denotes *the eyelids*. So the Æolic Dialect uses Ὀπρία for Ὀμμα *the eye*.

I. *To see.* Mat. xxviii. 7. Mark xvi. 7. John xvi. 17, & al. freq. Comp. Mat. v. 8. 1 John iii. 2. Heb. xii. 14. Rom. xv. 21. But ὠφθην in the form of a 1st aor. pass. is used in a passive sense, *To be seen, appear.* Mat. xvii. 3. Luke i. 11. Acts ii. 3, & al.

II. *To see to, look to, take care.* Mat. xxvii. 4; 24. Acts xviii. 15. Grotius observes on Mat. xxvii. 4, that the phrase συ ὤψαι is taken from the Latin idiom: For the Romans, when they meant to cast off the care of any thing from themselves upon another, used to say *Tu videris, See thou (to it)*, which the Greeks, says he, expressed by Σοὶ μελετώ: And thus far may be true. But Stockius goes further, and positively * asserts, that the verb ὀπλομαι is never thus used by any prose Greek writer. But what then shall we say to the following passage in Arrian, Epictet. lib. iii. cap. 10, at the end? Οὐκ εἶδει ἔγω μοι προσεγενεχθῆναι τὸν ἀδελφόν. Οὐ, ἀλλὰ τῷ τῷ μὲν ἐκεῖνος ΟΨΕΤΑΙ. My brother ought not to have behaved to me in such a manner. True; but this he himself must *look to*;" and again, lib. iii. cap. 18, at the end: "Such an one blames you, αὐτὸς ΟΨΕΤΑΙ ὥς ποιεῖ τὸ ἴδιον εἶδον, he himself must *see to it* how he does his own business." Comp. also lib. iv. cap. v. p. 395, 7. cap. vii. p. 403, and cap. viii. p. 409, edit. Cantab. 1665.

III. *To see, experience, be made a partaker of.* John iii. 36. Comp. Pl. xxxiv. 13. Εἶδω III. and Θεωρεῶ III.

ΟΠΤΟΣ, η, ον, from the Heb. מֵאֵץ *to bake, dress by fire.*

Roasted, broiled, dressed by fire. occ. Luke xxiv. 42.

ΟΠΩΠΑ, ας, ἡ.

The autumn, or autumnal fruit. It occurs

* "Certè à nullo prosaice orationis scriptore usquam ita (ut Mat. xxvii. 4. scilicet) usurpatum verbum reperitur."

in this latter sense, Rev. xviii. 14. The most probable of the Greek derivations of this word seems to be from ὀπος *juice*, and ὥρα *time, season*; since autumn is the *season* when fruits in general are full of *juice*, and when the *juices of grapes, apples, &c.* are pressed out for the use of man. But may not ὀπωπα be better derived from Heb. פָּרַד *to fructify, be fruitful*, or from עֲבוֹר, which denotes *the produce of land*, Josh. v. 11, 12?

Ὀπως, from ὥς ὅτι.

I. An Adverb, *How, in what manner, by what means.* Mat. xxii. 15. Luke xxiv. 20.

II. A Conjunction,

1. Denoting the *final cause*, and construed with a subjunctive mood, *That, to the end or intent that.* Mat. ii. 8. vi. 2, 5, & al. freq.

2. Denoting the *event.* *So that, and thus.* Mat. viii. 17. xxiii. 35. Rom. iii. 4. (Comp. Pl. li. 4, in LXX.) Luke xvi. 26, & al. Comp. ἵνα 3.

3. Ὀπως αὖ, with a subjunctive, *That, to the end that.* Mat. vi. 5. Luke ii. 35. Acts xv. 17. iii. 19, where see Bowyer.

Ὀραμα, ατος, το, from ὀραμαι perf. pass. of ὀραω *to see.*

A sight, a vision, presented to a person waking, Mat. xvii. 9. Acts vii. 31. x. 3.—to a person in a trance or ecstasy (comp. Εὐστασις II.), Acts x. 17, 19. xi. 5. Comp. Acts ix. 10, 12. xii. 9.—to a person asleep, occ. Acts xvi. 9, 10. xviii. 9.

Ὀρασις, ιος, att. εως, ἡ, from ὀραω.

I. *A vision.* occ. Acts ii. 17. Rev. ix. 17.

II. *Appearance.* occ. Rev. iv. 3, twice.

Ὀρατος, η, ον, from ὀραω.

Visible, to be seen. occ. Col. i. 16.

ὈΡΑΩ, ω, from the Heb. הָאֵר or הָאֵר *the light*, and רָאָה *to see*, or simply from רָאָה.

I. *To see, behold.* Mat. viii. 24. Luke ix. 36. xxiii. 49, & al.

II. *To perceive, see mentally.* Acts viii. 23. Comp. Heb. ii. 8. and Εἶδω II.

III. In the imperat. *See, take heed, beware.* Mat. xvi. 6. xviii. 10. Mark viii. 15.

Acts xxii. 26, & al. freq. Mat. viii. 4.

Ὀρα (ὀπως being understood) μηδὲν εἰπῆς, *See, or Take heed (that) thou tell no man.* So Mat. ix. 30, and Mark i. 44. But Rev. xix. 10. xxii. 9, Ὀρα μὴ (ὡς, namely) *See (thou do it) not.*

ΟΡΓΗ, ης, ἡ, from ὀρῶμαι *to desire eagerly or earnestly.* ὀρῶντας γὰρ (says Theodo-

ret,

ret, who gives this derivation) ὁ ορεῖζο-
μενος αὐνοῦσθαι τὸν ἐχθρὸν, for the an-
gry person *eagerly desires* to be revenged
of his enemy." So Aristotle, Rhet. lib. ii.
says ορεῖς anger is ορεῖς μετὰ λυπῆς, *we-*
bement desire accompanied with grief,"
and in the Stoical definitions it is defined
"a desire of punishing him who seems to
have hurt us in a manner he ought not."

I. Anger, *wrath*, of man, Eph. iv. 31. Col.
iii. 8. Jam. i. 19, 20.—or of God, Heb.
iii. 11. iv. 3. Comp. Mark iii. 5.

II. The effect of anger or *wrath*, that is,
punishment, from man, Rom. xiii. 4, 5 ;
—from God, Rom. ii. 5. iii. 5. Eph.
v. 6. 1 Thess. i. 10. v. 9, & al.

Ορεῖζω, from ορεῖς.

To provoke to anger, irritate. Ορεῖζομαι,
Pass. To be provoked to anger, to be angry.
Mat. v. 22. xviii. 34, & al.

Ορεῖλος, ε, ὅ, ῆ, from ορεῖς.

Prone to anger, passionate. occ. Tit. i. 7,
where see Wetstein.

Ορῖα, ας, ῆ, from ορεῖω to extend (which
see), and γυῖα the limbs, which from Heb.
ו or מן the body.

I. The clasp or grasp of a man, i. e. when
his two arms are stretched out to clasp as
much as possible. So the Etymologist,
Ορῖα σημαίνει τὴν ἐκτασιν τῶν χειρῶν,
συν τῷ πλατεῖ τῷ στήθεϊ. Ορῖα signifies
the extent of the hands, together with the
breadth of the breast." Josephus has used
the word in it's primary and proper sense,
Ant. lib. xv. cap. 11, § 5, where speak-
ing of the pillars belonging to the royal
portico, which Herod built along the
southern front of the temple, he says, Καὶ
παχὺς ἡ ἐκαστὸς κίονος ὥς τρεῖς συναπλόν-
των ἀλλήλοις τὰς ΟΡΓΥΙΑΣ περιλαβεῖν.
And the thickness or circumference of
each pillar was as much as the grasp of
three men laying hold of each other could
encompass."

II A *fatbom*, a measure of length of about
five feet English, being equal to a man's
grasp, or to the distance between the two
hands stretched out, including the breast.
So Gronovius, "Spatium quantum passæ
manus patet;" whence, says he, is de-
rived the Roman passus, a pace. So Xe-
nophon, Memorab. lib. ii. cap. 3, § 19.
Χεῖρες μὲν, — εἰ δεοὶ αὐτὰς τὰ πλεον
ΟΡΓΥΙΑΣ διεχόντα ἅμα ποιῆσαι, ἐκ αὐ-
τῶν αὐτῶν ποδες δ' εἰ ἀνέπε τὰ ΟΡΓΥΙΑΝ

διεχόντα εἰλοῖεν ἅμα. The hands, if you
should want to employ them both toge-
ther at a greater distance than a *fatbom*,
would not answer your purpose; and the
feet would not, at the same time, reach
even so far as a *fatbom*." occ. Acts
xxvii. 28, twice, where see Wetstein.

ΟΡΕΓΩ, from the Heb. גרע to stretch out,
and in a mental sense to desire earnestly,
long after.

I. To stretch out, as the hands. Thus it is
frequently applied in the profane authors,
particularly in Homer.

II. Ορεσομαι, Mid. governing a genitive,
To stretch out oneself, or one's hands, for,
so to desire eagerly, long after. occ. 1 Tim.
iii. 1. vi. 10. Heb. xi. 16. Ορεσομαι in
the same sense is construed with a geni-
tive in the Greek writers. See Wetstein
on 1 Tim.

Ορειος, η, ον, from ορος a mountain.

Mountainous, hilly. Ορεινή (χωρά namely)
A mountainous or hilly country. occ. Luke
i. 39, 65. Raphelius remarks, that in Po-
lybius ορεινή is often thus used by itself
for a mountainous country.

Ορεῖς, ιος, att. εως, ῆ, from ορεσομαι.

Lust, concupiscence. occ. Rom. i. 27.

Ορθοποδεω, ω, from ορθος right, and ποδες,
ποδος, a foot.

To walk uprightly. "Gr. Foot it aright,
or walk with a right foot." Leigh.

In the N. T. it is used in a figurative and
spiritual sense only. occ. Gal. ii. 14.

Ορθος, η, ον, from ορω, to excite, which
from Heb. ער the same.

I. Upright in posture. occ. Acts xiv. 10.

II. Straight. occ. Heb. xii. 13.

Ορθοτομew, ω, from ορθος right, straight,
and τετομα perf. mid. of τεμνω to cut.

To cut aright or straight. occ. 2 Tim.

ii. 15, Ορθοτομεῖν τὸν λόγον τῆς ἀλη-

θείας. No doubt the Vulgate has given in

general the true sense of this expression

by rendering it rectè tractantem verbum

veritatis, rightly handling the word of

truth: But it is not so easy to determine

whence in particular the metaphorical word

ορθοτομεῖν is taken. Some suppose it

alludes to the cutting up and dividing the

sacrifices by the Levitical priests, others

to the dividing and dispensing food at a

table, or to "the distribution made by a

steward in delivering out to each person

under his care such things as his office

and

and their necessities required." (Dodridge.) Comp. Luke xii. 42. *Pricæus* (*Price*) refers it to the *exact* cutting or *polishing* of stone or marble. *Cbryſostom*, *Theophylact*, and *Æcumenius*, explain it of *cutting off* all superfluous and useless matter in preaching God's word, as *curriers* do in skins they are preparing for use, comp. ver. 16: But *Theodoret* thinks it a metaphor taken from husbandmen; *Ἐπαινεµεν και των γεωρῶν της ευθειας της αυλακας ανατεµνονίας*: ἄτω και διδασκαλος αξιεπαινος, ὁ τω κανονι των θειων λογιων ἑποµενος. We commend even those husbandmen who *cut straight furrows*; so that preacher is worthy of praise, who *follows the rule of the divine oracles*." And to this last interpretation I must confess myself most inclined; because our Blessed Lord himself illustrates the duty of a minister of his gospel by a similar allusion, Luke ix. 62, (comp. under *Αποτρον*); because St. Paul had just before called Timothy *Ἐπὶ τὴν ἑσπέρην*, which, though applied to other workmen, properly signifies *an * husbandman*; and also because *ορθοτομεῖν* in the LXX signifies *to cut* or *make straight* in the only two passages of that version where it occurs, namely, Prov. iii. 6. xi. 5. To all which we may add, that though it may be doubted whether the verb *ορθοτομεῖν* be ever in the Greek writers applied to *husbandmen's ploughing*, yet in *Theocritus*, Idyll. x. lin. 2, we have ΟΙΜΟΝ ΑΤΕΙΝ ΟΡΘΟΝ, *to draw or make a straight furrow*.

Ορθρίζω, from *ορθριος*.

To rise early in the morning, to do any thing or to come to or be with any one, early in the morning, diluculare. occ. Luke xxi. 38, where see *Wolffius* and *Wetstein*. In the LXX it is often used for the Heb. *השחר* *to rise in the morning*, and particularly in Gen. xix. 27, where it denotes *to come or go early to a place*.

Ορθρινος, η, ον, from *ορθριος*.

Of or belonging to the morning, matutinus. occ. Rev. xxii. 16. But the true reading is ὁ πρωινος, which see, and comp. Rev. ii. 28. The LXX use *ορθρι-*

νος, Hof. vi. 4. xiii. 3, for the Heb. *מִשְׁכָּח* *forward, early*.

Ορθριος, α, ον, from *ορθρος*.

Early, doing any thing early in the morning. occ. Luke xxiv. 22.

ΟΡΘΟΡΟΣ, α, ὁ. The Greek Lexicographers derive it from *ορθω* *to erect, raise*, because the morning *raises* men to their work. The reader will consider whether it may not be as well deduced from the Heb. *אור* *the light*, and *וּרַח* *to turn*, as denoting *the return of the light*.

The day-break, or dawning of the day, the early morn, diluculum. occ. Luke xxiv. 1. John viii. 2. Acts v. 21.

Ορθως, Adv. from *ορθος*.

I. *Rightly, well*. occ. Luke vii. 43. x. 28. xx. 21. *Ορθως λαλεω*, *to speak rightly or justly*, is a phrase used both by *Herodotus* and *Polybius*. See *Rapbelius* and *Wetstein* on Luke xx. 21.

II. Applied to utterance, *Rightly, properly, plainly*. occ. Mark vii. 35.

Ορίζω, from *ορος*, α, ὁ, a bound, limit.

I. *To bound, limit*. In this sense it occurs not in the N. T. but in the profane writers and in the LXX, Num. xxxiv. 6. Josh. xiii. 27, & al. for the Heb. *גבול* *a bound, limit*.

II. *To determine, decree, appoint, set*, because what is *determined* or *decreed* is, as it were, *limited* and *confined* by certain bounds. In this sense it is applied either to men, occ. Acts xi. 29;—or to God, occ. Luke xxii. 22. Acts ii. 23. x. 42. xvii. 26, 31. Heb. iv. 7; on which last text *Wetstein* shews, that *ἡΜΕΡΑΝ ΟΡΙΖΕΙΝ* is a phrase used likewise by the Greek writers.

III. *To mark out determinately*. occ. Rom. i. 4, where see *Elfner*, and comp. Acts xvii. 31. x. 42.

Ορίστιον, α, τος, from *ορος*, α, ὁ.

A coast, bound of a territory or country. Mat. ii. 16. iv. 13. Mark vii. 31, & al.

Ορκίζω, from *ορκος*.

I. *To adjure, cause to swear, to lay under the obligation of an oath*. Thus it is used by the LXX, for the Heb. *השבע* *to cause to swear*, Gen. xxiv. 37. 1. 5, 25, & al. but not, I think, in the N. T. Comp. *Ἐξορκίζω*.

II. *To beseech in the name of God, to conjure, observe*. occ. Mark v. 7, where observe, that *τοῦ Θεοῦ* is put for *τῇ τοῦ Θεοῦ*, by God,

* See the learned *Duport* on *Theophrastus*, Eth. Char. p. 269.

God, and that the correspondent words in Luke viii. 28, to ὀκνῶ σε τὸν Θεόν are δεῖμαί σε, *I beseech thee*. See Grotius and Campbell on Mark v. 7.

III. To charge solemnly, as in the name of the Lord Jesus. occ. Acts xix. 13. 1 Thess. v. 27; in which texts Ἰησὺν and Κυρίου are governed by ἡ understood, as under Sense II.

Ὄρκος, ὁ, from ἑρκος *a fence*, which from ἔπλω to *inclose, include*, and this from the Heb. חָרַךְ to *inclose, as in net- or lattice-work*, or else ὄρκος (according to Ainsworth and others) may be deduced immediately from the Heb. חֵיק *the thigh*, in allusion to that ancient patriarchal custom of putting the hand under the thigh in swearing. See Gen. xxiv. 2, 9. xlvii. 29.

I. An oath, i. e. says Stockius, *a religious assertion of a man, imprecating the divine vengeance on himself, if he speaks not the truth.* occ. Mat. xiv. 7, 9. xxvi. 72. Mark vi. 26. Heb. vi. 16. Jam. v. 12.

II. A thing promised with an oath. occ. Mat. v. 33. Comp. Deut. xxiii. 21, 23. Num. xxx. 2.

III. It is applied to God, who, in condescension to our capacities, and to confirm our hopes (see Heb. vi. 18, 19.), is frequently in the O. T. represented as *swearing*, and who, because he could swear by no greater, *swore by himself*, Heb. vi. 13. occ. Luke i. 73, (where see Elfsner and Wolfius.) Acts ii. 30. Heb. vi. 17.

Ὀρκωμοσία, ἡ, q. ὅρκος ὁμοίως (from οἶσιν) *the swearing of an oath*. See Acts ii. 30.

An oath. occ. Heb. vii. 20, 21, twice, 28.

Ὀρῶω, ὠ, from ὀρῶ.

To rush violently or impetuously. occ. Mat. viii. 32. Mark v. 13. Luke viii. 33. Acts vii. 57. xix. 29.

Ὀρῶω, ῶ, from ὠρῶαι perf. pass. of ὀρῶ to excite, which from Heb. עָרַץ the same.

I. An impetus, or impetuous motion. Thus used by the profane writers.

II. A violent attempt or assault. occ. Acts xiv. 5, where see Wetstein, and comp. Ὀρῶσαν, Acts vii. 57.

III. Inclination, will. occ. Jam. iii. 4.

Ὀρῶμα, ἄτος, τό, from ὀρῶω.

A violent or impetuous motion. occ. Rev. xviii. 21.

Ὀρνῶν, ὄ, τό, from ὀρνῖς.

A bird, fowl. occ. Rev. xviii. 2. xix. 17, 21.

Ὀρνῖς, ὄθος, ὄ και ῖ, from ὀρνυμι to excite, which from ὀρῶ or Heb. עָרַץ the same (see under Ὀρῶ), or perhaps from Heb. עָרַץ compounded with רָץ to move swiftly to and fro.

I. A bird, in general, so called from it's rapid motion, as in Heb. עֹרֶב *a bird*, from עָרַץ to fly, Athenæus and Galen, cited by Wetstein on Mat. xxiii. 37, observe, that ὀρνῖς is in the ancient Greek writers applied to any kind of bird, and that whether male or female.

II. Ὀρνῖς, ῖ, A hen, i. e. the female of the *boule-cock*, gallina. occ. Mat. xxiii. 37. Luke xiii. 34. In this appropriated sense only the word is used in the latter Greek writers. See Wetstein on Mat. who quotes a Greek epigram beautifully descriptive of the hen's persevering affection for her brood, even to death:

Χειμερίαις νηθεῖσσι παλιννομένα τιβάς ΟΡΝΙΣ
ΤΕΚΝΟΙΣ εὐναίας ἀμφεχέει ΠΤΕΡΥΤΑΣ·
Μίσθρα μιν θρανίος κρυφὸς ὠλεσεν· ἢ γὰρ ἐμείνεν
Λιθεὸς θρανίων ἀντικαλὸς νηθεόν.

Behold the Hen; that, white with falling snows,
Around her brood her fostering pinions throws,
And combats in their aid the wintry skies,
'Till, pierc'd by cold, she droops the head, and
dies.—
MERRICK.

Ὀροθεσία, ἡ, q. d. ὅρα θεσις, a setting of a boundary or limit.

A setting of a boundary, a bound set. occ. Acts xvii. 26.

ΟΡΟΣ, ὅς, ὅς, τό, from the Heb. הָר the same.

A mountain, a bill. Mat. v. 1, 14, & al. On Mat. iv. 8. see Maundrell's Journey, at March 29, and Hasselquist's Voyages, p. 128, and Note under Δεικνυμι I.

ὈΡΟΣ, ὄ, ὅ, either from ὀρος or Heb. הָר *a mountain*, with which countries are often bounded, or from Heb. עָרַץ to raise, q. d. *a raised boundary*.

A bound, boundary, limit. This word occurs not in the N. T. but frequently in the profane writers, and is here inserted on account of it's derivatives.

ΟΡΥΣΣΩ, or ΟΡΥΨΙΩ. Of these two verbs (which in Greek are supposed to coincide) the former may be derived from the Heb. חָרַץ to plough, the latter from חָרַץ to engrave, or rather by transposition from חָרַץ to dig through, which the LXX render by ορυττω and it's compounds διορυττω and κατορυττω.

To dig. occ. Mat. xxi. 33. xxv. 18. Mark xii. 1.

ΟΡΦΑΝΟΣ, ο, ὁ. The Greek Lexicographers derive it from *ορφνος* *obscure, dark*, (which, like *Εγεξος*, &c. is from Heb. ערב *the evening*), “Because, says Minert, the orphan is often little esteemed, and neglected; whence he is, as it were, forced to wander in *obscurity* and *darkness*.” Did I embrace this derivation I should rather say, because he is *destitute of joy and comfort*, and often oppressed with * *grief and mourning*; a state which is both in the sacred and profane writers denoted by words expressive of † *darkness*. But it seems better to deduce *ορφνος* from the Heb. חרף *to strip, despoil*; whence also the old Greek word *ορφος*, and the Latin *orbus, bereaved*, particularly of *parents or children*.

I. An orphan, a child bereaved of one or both parents, a fatherless child. occ. Jam. i. 27.

II. Desolate, destitute, like a helpless orphan. occ. John xiv. 18, where Campbell, whom see, “Orphans.” Comp. 1 Theff. ii. 17, in the Greek. Lucian, in his account of the death of Peregrinus, tom. ii. p. 760, applies to him the expression ΟΡΦΑΝΟΤΕ ΗΜΑΣ ΚΑΤΑΛΙΠΟΝ, *Leaving us orphans*,” in which he seems to be sneering the very text in St. John.

ΟΡΧΕΟΜΑΙ, ορχομαι. Eustathius derives it from *ορσσω* *to stretch forth*, namely, the hands and feet; others of the Greek Grammarians, from *ορχομαι* *to go*, because *dancing* is a certain orderly manner of *going*.

I. *Athenaeus* informs us (lib. i.), that *ορχεω* and *ορχομαι* were used by the ancient Greeks for *moving*, or *being moved*. See Scapula.

II. To dance. occ. Mat. xi. 17. xiv. 6. Mark vi. 22. Luke vii. 32.

‘ΟΣ, Η, Ο. ‘ΟΣ seems plainly derived from the Heb. אשר, or its abridgement *w* with ה emphatic prefixed; Η from הוה, and Ο from הוה, or both from the Heb. ה, which is often used instead of the † relative pronoun, *who, which*.

* See Homer’s exquisitely moving description of an orphan’s condition, II. xxii. lin. 484, &c. of the original; and lin. 620, &c. of Pope’s, and lin. 562, &c. of Cowper’s excellent translations.

† Comp. Heb. and Eng. Lexicon in חרף II. and ערב II.

‡ See Nollus’s particles under ח 3, p. 214; edit. Jena, and Heb. and Eng. Lex. under ה 5.

I. A relative pronoun, *Who, which*. freq. occ.

II. Repeated, ‘ΟΣ μὲν—ὅς δέ, *one—and another*. 1 Cor. vii. 7. xi. 21. ‘Ον μὲν—ὃν δέ—ὃν δέ—*One—and another—and another*. Mat. xxi. 35. Comp. Mat. xxv. 15. ‘Οσαυτῶν, An Adv. from ὅσος *how great*, ὅσων *many*, and —αις the numeral termination, which see.

As often as. occ. 1 Cor. xi. 25, 26. Rev. xi. 6.

‘ΟΣΙΟΣ, ἰα, ἰον. It may be derived either from the Heb. חסיד *kind, bountiful* (dropping the ה), to which Heb. word ὁσιος generally answers in the LXX; or ἐλός from the Syriac חסיד *kind, good*, which in like manner drops the ה of Heb. חסיד.

Like the Heb. חסיד it seems to denote, *Abundantly kind or bountiful*, though in the six first cited of the following texts it is in our Translation rendered *holy*. occ. Acts ii. 27. xiii. 35. 1 Tim. ii. 8. Tit. i. 8. Heb. vii. 26. Rev. xv. 4. xvi. 5. Acts xiii. 34, where, as in the LXX of Isa. lv. 3, τα ὅσια answers to the Heb. חסד *mercies, kindnesses*. On 1 Tim. ii. 8, Wolfius cites from Demosthenes in *Midiam*, the similar expression, Θεοῖς οὐκ ἔστις πάντεςσι καὶ πάσαις ΟΣΙΑΣ ΔΕΞΙΑΣ ΚΑΙ ΑΡΙΣΤΕΡΑΣ ΑΝΙΣΧΟΝΤΕΣ.

‘Οσιότης, τηρος, ῆ, from ὁσιος.

Piety towards God; for as this N. occurs not in the LXX, the Evangelist and Apostle seem to use it in the like sense as the Greek writers. See Wetstein on both the following texts. occ. Luke i. 75. Eph. iv. 24.

‘Οσιως, Adv. from ὁσιος.

Kindly. occ. 1 Theff. ii. 10.

ὀσμη, ης, ῆ, from ὀσμαι perf. pass. of ὀσσω *to smell*.

I. *Smell, odour*. occ. John xii. 3. Eph. v. 2. Phil. iv. 18. On these two latter texts comp. Ερωδία.

II. *Odour*, in a figurative sense, as of knowledge. occ. 2 Cor. ii. 14. comp. ver. 16. *Elfner* and others think, that the Apostle in this passage alludes to the *perfumes* which used to be censed during the triumphal processions of the Romans; *Plutarch*, on an occasion of this kind, describes the streets and temples as being θυμιαμάτων πληρεῖς, *full of incense*, which might, as *Elfner* has remarked, be not

I i

improperly

improperly called an *odour of death* to the vanquished, and an *odour of life* to the victors: It is certain, however, that the expressions *odour of death* and *odour of life* are agreeable to the Jewish phraseology (see *Whitby*): The latter they call סם חיים, which they use for a *wholesome perfume* (see *Wetstein* on 2 Cor. ii. 16.), the former they style סם מות, which denotes a *deadly poison*, Targ. *Jonathan* on Jer. xi. 19, and Targ. *Ben Uzziel* on Gen. xl. 1. Considering St. Paul's rapid *transitions*, it may seem, that at the 14th verse he had in his view the *incense fumed in the Roman triumphs*; and that having there mentioned οσμη, he was reminded of the *Jewish* phrases οσμη θανάτου and οσμη ζωης, which he applies at verse 16. But comp. *Macknight*.

‘*Όσος*, η, ον, from *ός* doubled.

- I. *As much as*. John vi. 11. Of time, *As long as*, Mark ii. 19. Rom. vii. 1. 1 Cor. vii. 39. Gal. iv. 1. ‘*Όσως*, Dative, used adverbially, *By how much*. Heb. i. 4. viii. 6. x. 25. Εφ’ *όσον*, *Inasmuch as*. Mat. xxv. 40, 45. Rom. xi. 13. Εφ’ *όσον*, *χρονον* being understood, *For as long (time) as, as long as*, Mat. ix. 15. (comp. Mark ii. 19.) 2 Pet. i. 13, Καθ’ *όσον*, *By how much*. Heb. iii. 3. Also used for *Καθως*, *As*. Heb. ix. 27, where *Kypke* confirms this sense by remarking that it answers to *εως* so, ver. 28.
- II. In plur. ‘*Όσοι*, *όσαι*, *όσα*, *As many as, who- or what-soever*. Mat. xiv. 36. 2 Cor. i. 20. Mat. vii. 12, & al. freq.
- III. *How great, or how many*. Mark v. 19, 20. Luke viii. 39. Acts ix. 13, 16. xiv. 27, & al.
- IV. *Μικρον όσον*, *A little or small quantity*, is a phrase frequently met with in the Greek writers. Thus in *Lucian's Hermotimus*, tom. i. p. 591, we have ΜΙΚΡΟΝ ‘*ΌΣΟΝ*; and p. 590 and 593, ΟΛΙΓΟΝ ‘*ΌΣΟΝ*. So in *Theocritus*, Idyll. i. lin. 45, ΤΥΤΘΟΝ δ’ ‘*ΌΣΣΟΝ απωθεν*—*A small distance from hence*.” But in Heb. x. 37, *όσον* is doubled; and we have *μικρον όσον όσον* for a *very little quantity*, namely, of time, a *very little while*. The LXX use the same expression, Isa. xxvi. 20, for the Heb. במעט רגע, literally, *as it were the little space of an instant*; and the repetition of *όσον* in this

phrase has been by some supposed *belle-nisical*, and to be taken from the Hebrew manner of doubling words in *emphatical* expressions. But *Aristophanes*, cited by *Wolffius* and *Wetstein*, repeats *όσον* in like manner, Vesp. lin. 213.

Τι οκ απεκοιμηθημεν ‘*ΌΣΟΝ ‘ΌΣΟΝ ειλιν*;

Why should we not sleep a *very little while*?

Where the Scholiast explains *όσον όσον* ειλιν by ελαχιστον a *very little*.

ΟΣΤΕΟΝ, *ον*, *εσ*, *ε*, *το*. This word, like the Latin *os* a *bone*, may be deduced from the Heb. עצ *strength*, or עצ *firmness*, or perhaps from עצ a *bone*, to which last it most commonly answers in the LXX.

A *bone*. occ. Mat. xxiii. 27. Luke xxiv. 39. John xix. 36. Eph. v. 30. Heb. xi. 22.

‘*Όστις*, *ήτις*, *όστις*. (The neut. is thus written with an inserted comma to distinguish it from the conjunction *ότι*.) It is a compound of *ός* the pron. relative, and *τις* *who*.

I. Relative, *who, which, what*. Mat. ii. 6. vii. 15, 24. Acts v. 16, & al. freq.

II. Universal, *Whosoever*. Mat. v. 39, 41. xiii. 12, & al. freq.

Οσρακιως, η, ον, from *οσρακιον* a *fish's shell*, a *pot made of earthen ware*, (as *Eccclus.* xxii. 7.) which from *οσρεον* a *shell-fish*, an *oyster*, and this may be from the Heb. עצר *to confine*, namely, the fish.

Of *earthen ware, earthen*. occ. 2 Cor. iv. 7. 2 Tim. ii. 20. Comp. Jer. xxxii. 14. Lam. iv. 2, in LXX. In 2 Cor. it implies the *frailty* of our mortal nature, particularly of our *earthly* mortal bodies. See *Wolffius*, and comp. *Macknight* on both texts.

Οσφρησις, *ισ*, att. *εως*, *ή*, from 2 perf. perf. pass. of *οσφραμαι* *to smell*, which may not improbably be deduced from Heb. קח *to collect, draw in*, and נח *the breath*, as in *smelling* or *sniffing*. *The smelling, the sense of smelling*. occ. 1 Cor. xii. 17.

ΟΣΦΥΣ, *υς*, *η*, perhaps from Heb. עצ *labour*.

I. *The loins* of the human body, comprehending the five lower vertebrae of the back, so called perhaps from the *labour* they can and do sustain when a man exerts

exerts his strength. Comp. Heb. and Eng. Lexicon in כח. occ. Mat. iii. 4. Mark i. 6.

II. The scriptures represent children as being in, and proceeding from, the *loins* of their father or progenitor, Heb. vii. 5, 10. (comp. Gen. xxxv. 11. 1 K. viii. 19.) and this with physical propriety; since in the *loins* are situated the *spermatic arteries*, which convey the blood from the *aorta* to the *testicles* to be secreted, and prepared into *seed*: And hence καρπὸς τῆς οσφύος, *the fruit of the loins*, is used for *offspring*. occ. Acts ii. 30. Comp. under Καρπὸς II.

III. The garments of the ancients being loose, and flowing, it was necessary to gird them about their loins when they wanted to exert their strength and activity; hence being girded about, or girding up, the loins, are expressions denoting readiness for motion or action, and are applied spiritually, Luke xii. 35. 1 Pet. i. 13. Comp. Αναζωοψυμι. And because being thus girded was eminently the military habit, hence it is applied to the soldiers of Christ. Eph. vi. 14. Comp. Περιζωοψυμι II.

The above cited are all the texts of the N. T. wherein οσφύς occurs.

*Οταν, A Conjunction, from ὅτε *when*, and the indefinite αν.

1. *Whenever, when*. Mat. v. 11. vi. 2, 5, & al. freq.

2. *Whilst, as long as*. So Vulg. quamdiu. John ix. 5. Comp. 1 Cor. iii. 4.

*Οτε, An Adv. of time, from the Heb. עת denoting *time, season*, or from עתה *now*.

When. Mat. vii. 28. ix. 25, & al. freq.

*Οτε, ἵτε, τοτε. The prepositive article compounded with τε *and, also, both*. See Luke xxiii. 12. Acts xxvi. 30. Rom. i. 20. Acts xxi. 25. *Οτε and τοτε are thus written with an intervening comma, to distinguish them from the adverbs ὅτε *when* and τότε *then*.

*Οτι, The neut. of ὅτις *who, which, what*, used

I. As a Conjunction,

1. Causal, *For, because*. Mat. v. 3, 4, 5, & al. freq. But in Luke vii. 47, it is not strictly causal, but denotes an inference of the antecedent from the consequence: *Wherefore, since she has shewn so great a*

regard to me, *I say unto thee*; it is plain that *her many sins are forgiven*, ὅτι *for* or *because she hath loved much*: Her great love to me is the *sign* (not the meritorious cause) of her many sins being forgiven. I am aware, that some learned men render ὅτι in this passage by *therefore*, and produce other texts of the N. T. to confirm this interpretation; but it does not appear to me, that ὅτι ever signifies *therefore*, either in the inspired, or any other Greek writer; and the learned reader may see the explanation of the text here given abundantly vindicated in *Obeninitius's Harmonia Evangelica*, cap. 57. See also *Wetstein*.

On Mat. vi. 13, observe, that several learned critics, among whom *Wetstein* and *Griesbach*, have not only doubted the genuineness of the doxology, ὅτι σε εὐχαριζομεν, &c. but have even rejected it as spurious. But though omitted in the *Cambridge*, and two other Greek MSS, and in the *Vulg.* version, and in the *Complutensian* edition (except the concluding word *Αμήν*), it is found in all the other Greek MSS, and in the ancient Syriac version. And as for the opinion advanced in the *Complutensian* Note, that the doxology was received from the Greek liturgies into the text, it is well remarked by *Wolffius*, that it is more probable that it should have been taken from the text of *Matthew* into the liturgies, than vice versâ. Else how came it not to be likewise inserted into the text of *Luke* xi. 4? In Mat. vii. 14, no fewer than eighty-seven MSS, six of which ancient, for ὅτι have τι *how*? So, besides several other old versions, the first Syriac has ܐܡܝܢ, and *Vulg.* quàm? Τι is also the reading of several ancient editions, and is approved by *Wetstein*, and received into the text by *Griesbach*. Mill however, *Proleg.* p. 41. prefers ὅτι.

2. *Because, seeing that, since*. Luke xxiii. 40. Acts i. 17.

II. As an Adverb,

1. Declarative, *That*. Mat. ii. 16, 22, & al. freq. It is often used pleonastically in reciting another's words, as Mat. ix. 18. Luke xix. 42. Acts v. 23. Comp. Mat. xxvi. 72. xxvii. 47. This is a pure Greek expression. For *Raphelius* on Mat. ix. 18, shews, that *Herodotus*, *Xenophon*

and *Arrian* apply *ὅτι* in the like pleonastic manner. Comp. also *Hutchinson's* Note (1) on *Xenophon*, *Cyropæd.* lib. v. p. 256, 8vo. and *Kypke* on Mark ii. 11.

ὅτι is used thus pleonastically even before an infin. with an accusative case, Acts xxvii. 10, *Θεωρῶ, ὅτι—ΜΕΛΑΕΙΝ* εἶσεσθαι τὸν πλυν. And the Greek writers use this construction also, as may be seen in *Raphelius* and *Wolfius* on Acts. The expression *ὡς εἰπω—ὅτι*, Rom. xiv. 11, is elliptical for “as surely as I live, so certain it is *that*—”

2. Interrogative, *Wherefore, why?* Mark ix. 11, 28, where it is evidently used for *διότι*: In which sense *Raphelius* shews it is frequently applied by *Herodotus*.

ὅτε. It is used in the Attic dialect for *ὅστις* the genitive of *ὅστις* *whoso*, *whicb*; hence *ἕως ὅτε* for *ἕως χρόνου ἐν ᾧτινι* (the relative *ὅτε* being put in the same case with the antecedent by an Atticism) *until or during the time in whicb*. It either *excludes* the time following, as Mat. v. 25. Luke xiii. 8. xv. 8. John ix. 18; or *not*, Luke xxii. 16, 18. Comp. *ἕως δ'*, under *ἕως* 1.

1. *Until*. occ. Luke xiii. 8. xv. 8. xxii. 16, 18. John ix. 18.
2. *Whilſt*. occ. Mat. v. 25.

The above cited are all the passages of the N. T. wherein the phrase *ἕως ὅτε* occurs.

OT, An Adv. perhaps corrupted from the Heb. *וְאֵין* *not, no*. Before a consonant *s* is used, before a vowel with a smooth breathing *ex*, before a vowel with a rough breathing *ex*.

1. Negative, *Not*. Mat. i. 25. ii. 18. v. 14. xii. 43. With *μη* following the negation is made more intense, *Οὐ μη*, *In no wise, by no means*. Mat. v. 18, 20. Heb. xiii. 5, & al.
2. *No*. John i. 21. *Οὐ γὰρ*, *Nay verily, no truly, non fanè, minimè verò*. Acts xvi. 37, where *Kypke* cites *Lucian* and *Athenæus* using these two particles in the same sense.
3. Prohibitive, *Not, ne*. Mat. v. 21, 27. xix. 18.
4. Interrogative, *Not?* *annon, nonne?* Mat. vi. 26, 30. vii. 3.
5. Pleonastic, after verbs of *denying*. 1 John ii. 22. Comp. under *Μη* 2.
6. *Οὐ—ἄλλα*—used elliptically for *οὐ μόνον—ἄλλα*—*Not only—but*—See John

xii. 44. Acts v. 4. Rom. ii. 28, 29. Eph. vi. 12. 1 Theſſ. iv. 8. 1 Pet. iii. 21. Comp. Exod. xvi. 8. 1 Sam. viii. 7. Jer. vii. 22. in LXX, and see Bp. *Pearce's* Note on John xii. 44. Or, *Not so much—as*—1 Cor. i. 17, where also see Bp. *Pearce*.

OT, An Adv. of place, from *ὅθι* the same, which from the pron. relative *ὅς*, and the syllabic adjection *τι* denoting *in* or *at* a place; or rather *δ* is elliptical for *ἐφ' ὃ τόπος*, *in what place*. See Bos Ellips.

1. *Where, in what place*. Mat. xviii. 20. Luke iv. 16, 17. Comp. Rom. iv. 15. v. 20. Heb. iii. 9, where see *Wolfius*, and *Macknight*. *Ἐπάνω, δ*, *Above* (the place) *where*, Mat. ii. 9.

2. *Whither*. Luke x. 1. xxii. 10. xxiv. 28.
3. *Οὐ εἰς*, *Whithersoever*. 1 Cor. xvi. 6.

OYA, An Interjection, or natural exclamation of *derision* or *insult*.

Ab, aba! occ. Mark xv. 29. In *Arrian* and *Dio* it denotes *admiration* or *applause*. See *Raphelius* and *Weiststein*.

OYAI. An Interjection of grief or concern. It is joined with a dative,

1. In denouncing misery or evil, *Woe, alas!* See Mat. xi. 21. xviii. 7. xxiv. 19. 1 Cor. ix. 16. Luke vi. 24, 25, 26, and *Campbell* on this last passage.

2. Used as a Noun, *Αἰνός*. Rev. ix. 12. xi. 14, as it is also in the LXX of Ezek. ii. 10, for the Heb. particle of grief *וְאֵין*. In the LXX it generally answers either to *וְאֵין* a particle of *grief*, or to *וְאֵין* a particle of *grieving* or *threatening*, from either of which *εἰς* may be derived.

Οὐδαμῶς, An Adv. from *εἰς* *not even one*, which from *εἰς* *not even*, and the Ionic or Doric *αμὸς* *one*. See under *Μηδαμῶς*.

By no means. occ. Mat. ii. 6.

Οὐδέ, A Conjunction, from *οὐ* *not*, and *δέ* a conjunction copulative.

1. *Neither, nor*, Mat. v. 15. vi. 15, 20, 26, & al.

2. *Not even*. Mat. vi. 29. viii. 10. Gal. ii. 3, 5.

3. Interrogative, *Not so much as?* Mark xii. 10. Luke vi. 3.

Οὐδεὶς, *αὐδεμία, αὐδεν*, from *εἰς* *not even*, and *εἰς*, *μία, ἐν*, *one*.

1. *Not one, no one, none, nothing*. See Mat. v. 13. vi. 24. xvii. 8. Mark vi. 5, & al. freq. Acts xxi. 24, *ὧν κατηχῶνται* *περὶ*

οὕτως εἰπὺν, "So I point it: the construction I take to be this: 'Οὕτως εἰπὺν [τῶν] ὧν [for αἱ] κατηγορεῖται περὶ σε, εἰπὺν: For what reason can be given why ὧν is the genitive case, but that it is drawn into that case by the preceding word τῶν understood? *That none of those things which they have heard concerning thee, is, or exists, i. e. real or true.* The version is good sense, but the construction only can shew the reason of it. It may be so, or otherwise, Acts xxv. 11, because κατηγορεῖται governs a genitive, which κατηγορεῖσθαι does not." Markland in Boswyer's Conjectures.

II. Οὐδεν, Neut. *Nothing, i. e. ineffectual, insignificant, of no worth.* Mat. xxiii. 16, 18. John viii. 54. 1 Cor. vii. 19. viii. 4. Comp. Εἰδωλον III. and 1 Cor. xiii. 2. Οὐδεν εἰμι is used in a like view by Arrian, Epiet. lib. iv. cap. 8. See Rabbelius, Wolfius and Wetstein.

Οὐδεποτε, An Adv. from οὐδ not even, and ποτε ever.

Never. Mat. vii. 23. xxi. 16, & al. freq.

Οὐδεπω, An Adv. from οὐδ not, and πω yet, which from Heb. הנה or הנה here.

Not yet, never yet. occ. Luke xxiii. 53. John vii. 39. xix. 41. xx. 9. 1 Cor. viii. 2.

Οὐθεις, αθεμια, οὐθεν, from οὐ not, not even, and εἰς, μια, ἓν, one.

I. Not one, no one, nothing.

II. Οὐθεν, Neut. *Nothing, of no value or worth.* Comp. Οὐδεις II. occ. 1 Cor. xiii. 2, according to many MSS and some printed editions. See Wetstein's Var. Lect.

Οὐκ. See under Ου.

Οὐκети, An Adv. from οὐ not, and ετι any more.

No longer, no more. Mat. xxii. 46. Mark ix. 8. x. 8. xv. 5, (where see Campbell.) Luke xv. 19, & al.

Οὐκεν, from οὐ not, and εν therefore.

Interrogatively, *Not therefore, therefore, then?* occ. John xviii. 37.

ΟΤΝ, A Conjunction denoting the answering or correspondency of one thing to another, from the Heb. ענה to answer, correspond; whence also the particles ען because, and לכן therefore.

x. Illative or argumentative, *Therefore, then.* Mat. iii. 8, 10. vii. 11. x. 16, & al. freq.

2. *Now, but.* Mat. xii. 12.

3. It is used in continuing a subject, or passing from one part of it to another, *Then*, as Luke xxii. 36. John xviii. 16, 17. 1 Cor. xiv. 23. Comp. John xx. 30.

4. In resuming an argument or subject which has been interrupted, it may be rendered *Then, therefore.* Thus Eph. iv. 1, the Apostle resumes the exhortation which he had begun at the 1st verse of the preceding chapter; comp. also ver. 17. So Heb. iv. 6, comp. ver. 1; John xviii. 19, comp. ver. 15; Mark iii. 31, comp. ver. 21; 1 Cor. viii. 4, comp. ver. 1.

Ουπω, An Adv. from ο not, and πω yet, which from Heb. שם, הנה, or הנה here.

I. *Not yet.* Mat. xv. 17. xxiv. 6, & al. freq.

II. Of time past, *Not then, not yet.* John iii. 24. vii. 30. 1 Cor. iii. 2.

Ουρα, ας, η. The Greek Lexicographers derive it from ορος, ο, δ, a bound, extremity. So the Eng. * a tail, may be related to the Greek τέλος end, extremity. A, or the, tail of an animal. occ. Rev. ix. 10, 19. xii. 4.

Ουρανος, ο, δ, η, from ορανος.

Heavenly, of or belonging to heaven. occ. Mat. vi. 14, 26, 32. xv. 13. Luke ii. 13. Acts xxvi. 19. Comp. Ουρανος.

Ουρανοθεν, An Adv. of place, from ορανος heaven, and θεν denoting from a place.

From heaven. occ. Acts xiv. 17. xxvi. 13.

ΟΥΡΑΝΟΣ, ο, δ. Aristotle, De Mund. says, Ουρανον οριμωσ καλεμεν απο τα ΟΥΡΟΝ ειναι των ΑΝΩ, Ουρανος is so called from being the boundary of things above." But the word may, I think, be much better deduced from the Heb. אור the light, or אור to flow, since the matter of the heavens is in a constant flux; or rather ορανος may be taken as a compound of אור to flow, a flux, or אור the light, and ון to vibrate briskly, as does the heavenly fluid. Comp. Heb. and Eng. Lexicon, under שמה III.

I. *The heaven, † that immense aerial fluid* which, in it's several conditions of fire, light, and gross air, is diffused through-

* See Junius Etymol. Anglican. in TAIL.

† So Suicer Thesaur. "Ουρανος propriè notat Totum illud fluidum corpus à terrâ usque ad extrema mundi extensum."

out the created universe, and actually * fills every part of it which is not possessed by other matter. In this not only the birds fly (whence they are called *πετεῖνα τὰ ἄρανα*, the fowls of the air, Eng. Transl. Mat. vi. 26. viii. 20. xiii. 32. comp. Gen. i. 20, & al.); the clouds are supported, see Mat. xxiv. 30. xxvi. 64. Luke xii. 56; and the rain formed, Jam. v. 18; but also the sun, moon and stars are placed in the same celestial expanse, Mark xiii. 25. Heb. xi. 12. Comp. Gen. i. 16, 17.

Ἐως τὰ ἄρανα ὑψώθηται, To be exalted to heaven, Mat. xi. 23, is a figurative description of great eminence and superiour advantages. The Prophets use the like expressions, Isa. xiv. 13. Jer. li. 53. Lam. ii. 1.

The fins of Babylon are said, Rev. xviii. 5, to reach to heaven, to intimate their number and greatness. Comp. Jer. li. 9.

- II. It is used for that heaven where is the peculiar residence of God, called by the Psalmist the holy heavens, or heavens of holiness, i. e. of separation, Ps. xx. 6; and by Solomon, 1 K. viii. 30, 39, 43, 49, God's dwelling or resting place—מקום שבת, or—מכון שבת. Mat. v. 16, 45, 48; where the blessed Angels are, Mark xiii. 32; whence Christ descended, John iii. 13, 31. vi. 32, 33, 38, 50, 51. (comp. 1 Cor. xv. 47.); where after his resurrection and ascension he sitteth at the right hand of the Majesty on high, Heb. viii. 1, and appeareth in the presence of God for us, Heb. ix. 24; and where a reward is reserved for the righteous, Mat. v. 12. 1 Pet. i. 4.

- III. As the material heavens are eminently what declare the glory of God, Ps. xix. 1, and as each of the three divine Persons and their economical acts are described to us in scripture by the three conditions of the heavens and their operations, so not only the Heb. שמים and Chald. שמיא the heavens are used as a name of God in the Old Testament, 2 Chron. xxxii. 20.

* That the ancient Greeks were well acquainted with this physical truth appears from the Orphic verses cited from Stobæus, edit. Eschenbach, p. 246,

Οὐκ ἐστὶ τόπος

οὐ μὴ ᾗσιν ΑΗΡ.

There is no place where AIR is not."

(comp. 2 K. xix. 14, 15. Isa. xxxviii. 14, 15.) Dan. iv. 23 or 26, but *ἄρανος* is applied to the same sense in the New, as Mat. xxi. 25. Mark xi. 30, 31. Luke xv. 18, 21. xx. 4, 5. John iii. 27. So βασιλεία τῶν ἁρᾶνων, the kingdom of heaven, or of the heavens, is synonymous with βασιλεία τῆς Θεοῦ, the kingdom of God. See under ΒΑΣΙΛΕΙΑ III. The Thalmudists in like manner frequently use Heaven for God, and oppose Heaven in this view to men, as may be seen in Wetstein on Mat. xxi. 25. Comp. 1 Mac. iii. 18, (Alexandr.) 19, 60. iv. 10.

- IV. It may be further remarked, that the writers of the N. T. frequently use *ἄρανοι* the heavens, plur. in conformity, no doubt, to the Heb. where the name שמים is in like manner plural. So in the LXX the plur. *ἄρανοι* often answers to שמים.

OTΣ, ὠτος, το, immediately from the old word οὖας, εἰσος, which from the Heb. *אזן* the ear, (to which οὖς most commonly answers in the LXX) by dropping the final *ς*, as in *ἡδω* to please, from *עדי* delight.

- I. The ear, properly so called, the organ of bearing. Mark vii. 33. Luke xxii. 50, & al.

- II. It denotes the ear of the mind, i. e. the faculty of understanding, and attentively considering. Mat. xi. 15. xiii. 9, 15, 43. Luke ix. 44, & al. See Wetstein on Mat. xi. 15.

- III. Ears are in condescension to our capacities ascribed to God, and denote his attention both to the cries of the poor oppressed, Jam. v. 4, and to the prayers of the righteous, 1 Pet. iii. 12.

ΟΥΣΑ. The particip. pres. fem. of the V. *εἶμι* to be, which see.

ΟΥΣΙΑ, ας, ῆ, from the preceding *εσα*. Substance, wealth, goods. occ. Luke xv. 12, 13.

Aristotle and Demosthenes use the word in the same sense. See Wetstein.

ΟΥΤΕ, A Conjunction, from *ου* not, and *τε* and.

Neither, nor. Mat. vi. 20. xii. 32, & al. freq.

ΟΥΤΟΣ, αὐτῆς, τούτο, from the prepositive article ὁ the, and αὐτός he.

- I. A Demonstrative Pronoun, This, the same, he. Mat. iii. 3. xiii. 19. xxvii. 47. Acts x. 32, 36, & al. freq.

Αὐτῆς

Ἀυτῇ fem. in Mat. xxi. 42. Mark xii. 11, is, I apprehend, a mere *Hebraism* for the neut. τὸτο, used, as likewise by the LXX, for Heb. pron. fem. הִנֵּנִי, Pl. cxviii. 23.

In Mark iv. 18, the latter εἶσι εἰσι are words so plainly superfluous, and wanting in such a great number of MSS, that they are rejected by *Mill*, *Wetstein* and *Griesbach*, and, no doubt, ought to be omitted. Διὰ τὸτο in John vii. 22, are by *Theophylact* joined with the preceding Ὁ ἀναζητεῖτε, *Ye all wonder* because, or on account, of it: This construction is evidently preferable to the common one, and is accordingly embraced by *Beza*, *Doddridge*, *Worsley*, *Kypke*, *Griesbach*, *Campbell*, and other modern critics and translators. So *Martin's* French translation, *Et vous vous en êtes tous étonnés*. Comp. Mark vi. 6.

II. Τὸτο, Neut. used adverbially, κοῖτα being understood. Thus τὸτο μὲν — and τὸτο δὲ answer one another in *distribution*, and may be rendered *partly* — and *partly*, Heb. x. 33. This use of τὸτο is very common in the best Greek writers. See *Raphelius*, *Wetstein*, and *Kypke*.

III. Καὶ τὸτο, *And this*, and especially; so *Theodore* on Rom. Καὶ μάλιστα. See Rom. xiii. 11. 1 Cor. vi. 6. Eph. ii. 8. Phil. i. 28.

IV. Καὶ ταῦτα — *And that too*, and *that likewise*, or *even*. 1 Cor. vi. 8. Heb. xi. 2. "It is an elegant Atticism that adds *emphasis* to the discourse," says *Blackwall*, and then produces instances of it's use from *Demosthenes* and *Aristophanes*. Sacred Classics, vol. ii. p. 56. See *Wetstein* on 1 Cor. vi. 8, and *Hoogveen's* Note on *Vigerus* De Idiotism. cap. iv. reg. 16.

Οὕτω before a consonant, εἰως before a vowel, an Adv. from εἶως.

1. Declarative, *Thus*, in *this manner*, so. Mat. i. 18. ii. 5. iii. 15. v. 12, & al. freq.
2. Comparative, *So*, in *the same* or *like manner*. See 1 Thess. ii. 8. Rom. v. 15, 18. John iii. 14. Comp. Mat. vii. 17. xii. 45. Jam. iii. 6, where εἰως is omitted in the *Alexandrian* and another Greek MS, and in the *Vulg.* version; and the author of the ancient Syriac seems to have considered it as belonging to the preceding clause, ὁ κόσμος τῆς ἀδικίας, and either read the Greek differently from the printed

editions, or has added explanatory words, for thus runs that version of the beginning of ver. 6, *And the tongue is a fire, and the world of iniquity is as a wood. And the tongue, &c.* It must be confessed that this supplement (comp. ver. 5.) greatly clears this otherwise perplexed and difficult text.

3. *So*, to *such a degree*. Mark iv. 40. Gal. iii. 3. Comp. Mat. xxvi. 40. 1 Cor. vi. 5.
4. *So*, in *this* or *the present state*. 1 Cor. vii. 26, 40.
5. *So*, *so then*, *therefore*. Rev. iii. 16.
6. *So*, *thus*, *accordingly*. Phil. iv. 1. John iv. 6, "Accordingly, like a person so wearied." *Harmer's* Observations, vol. iii. p. 252, where see more. But *Kypke* observes, that it is usual with the Greek writers to use εἰως after a participle, as in John, *pleonastically*, of which he produces instances from *Josephus*, *Pausanias*, and *Plutarch*.
7. *Then*, *then at length*, and *so*, *ita demum*, *tum demum*. See Acts xx. 11. xxvii. 17, & al. *Raphelius* on Acts xx. 11, shews, that *Herodotus*, *Xenophon*, and *Polybius* use εἰως in the same sense.
8. Καὶ εἰως, *And so*, and *then*. Acts xxviii. 14. 1 Cor. xi. 28. *Epiſtetus* applies these two particles in the same manner, *Enchirid.* cap. 35. "Consider what must go before, and what may follow, καὶ εἰως, and *so*, or *and then*, attempt the business." So in cap. 34. In 1 Cor. xiv. 25, Καὶ εἰω at the beginning of the verse are omitted in ten MSS, four of which ancient, in the *Vulg.* and several other old versions, and is accordingly ejected from the text by *Griesbach*.

Οὐχ. See above in Ου.

Οὐχι, An Attic. Adv. for οχ.

1. *Not*, generally with an interrogation, as Mat. v. 46, 47, & al. freq. but sometimes without, as John xiii. 10, 11.
 2. *No*, *nay*, *not so*. Luke i. 60. xii. 51. xiii. 3. Rom. iii. 27.
- Οφειλετης (for Οφειλητης), ε, ὁ, from ωφειλεται 3 perf. perf. pass. of οφειλω, or obſol. οφειλεω to owe.
- I. *A debtor*, one who is indebted to another. occ. Mat. xviii. 24.
 - II. *A debtor*, one who is obliged to d. something, or &c. occ. Rom. i. 14. viii. 12. Gal. v. 3. Comp. Rom. xv. 27.

III. *An offender, a trespasser, one who is a debtor, or obliged either to reparation or punishment.* occ. Mat. vi. 12. (comp. ver. 14, 15. Luke xi. 4.) Luke xiii. 4. (comp. ver. 2.) So in Dan. i. 10, דִּיב, which properly signifies *to make a debtor*, is used for *making guilty, liable or obnoxious to punishment.* And in Mat. vi. 12, the ancient Syriac version for οφειληματα and οφειλεταις uses דִּיב and דִּיבִי, the former of which signifies both *debts* and *trespasses*, and the latter both *debtors* and *trespassers.* See *Castell*, and comp. *Heb. and Eng. Lexicon* in דִּיב.

Οφειλη, ης, ὅ, from οφειλω.

I. *A debt.* occ. Mat. xviii. 32.

II. *A due.* occ. Rom. xiii. 7.

Οφειλημα, ατος, το, from οφειλημαι 1 perf. perf. pass. of οφειλω or obsol. οφειλεω το ουε.

I. *A debt, somewhat strictly due.* occ. Rom. iv. 4. On which text *Wetstein* cites *Thucydides* opposing in like manner χαριν το οφειλημα.

II. *An offense, a trespass which obliges to reparation.* occ. Mat. vi. 12. Comp. Οφειλετης III.

ΟΦΕΙΛΩ. It may be derived from the Heb. בָּחַל a pledge, פָּאוֹן.

I. *To owe money, goods, or &c. to be indebted.* Mat. xviii. 28, 30. Luke vii. 41. xvi. 5, 7. Rom. xiii. 8.

II. *To be obliged to do or suffer anything, so that one ought, on some account or other, to do or suffer it.* See Luke xvii. 10. John xiii. 14. xix. 7. Acts xvii. 29. Rom. xv. 1, 27. Heb. ii. 17. Comp. Mat. xxiii. 16, 18.

III. *To be indebted, i. e. bound to make reparation to another whom one has injured.* occ. Luke xi. 4. Comp. Οφειλετης III.

Οφελον.

I wish. It is properly the 2d aorist, according to the Ionic dialect, which drops the augment, of the V. οφειλω το ουε; hence being declined οφελον, ες, ε, &c. and agreeing with a noun or pronoun in number and person, it is often used by *Homer* in *wishing*, either with the particles ὥς or αἰθε prefixed, or not, as Il. iv. lin. 315, Ὡς ΟΦΕΛΕΝ-τις ανδρων αλλος εχειν, literally, "How ought some other man to have it (your great age)!" i. e. *I wish* some other man had it." Il. iii. lin. 40, Αἰθ' ΟΦΕΛΕΣ αλονος τ'

εμεναι—Oh! thou oughtest to be unborn! or *I wish* thou wert so." Il. xix. lin. 59, Την ΟΦΕΛ' εν νηεσσι κατακταμεν Αρτεμις ιψ, Whom *Diana* should have killed, or whom *I wish* she had killed with an arrow at the ships." Many other instances of the like kind the reader may find in the learned *Damm's* Lexicon, col. 643, 644; and in this manner οφελον or ωφελον is in *Homer*, I believe constantly, declined by persons, singular or plural, (see Il. xxiv. lin. 253, 4.) and joined with a V. infinitive. But the latter Greek writers *, probably in conformity with the vulgar language, frequently apply οφελον in the first person singular, or as it were adverbially, for *I wish*, and make the following V. agree with the noun or pronoun spoken of in number and person. So LXX in Job xiv: 13. Pf. cxix. 5. And thus St. Paul, 1 Cor. iv. 8, Και οφελον γε εβασιλευσατε, And truly I wish ye did reign, which in *Homer's* style would be expressed, Και (ὥς or αἰθ') οφελετε, or ωφελετε, γε βασιλευσαι. Comp. 2 Cor. xi. 1. Rev. iii. 15. As to Gal. v. 12, the only remaining passage of the N. T. where οφελον occurs, we may perhaps with the learned *Elfner* explain οφελον και αποκοψουσαι, I wish they were or may be even cut off (præciderentur) or deprived of all further opportunity or capacity of disturbing you; for the word αφορμην or the like may be understood (see 2 Cor. xi. 12.); and this accusative N. be construed, according to a very common idiom, with the V. of a passive signification, αποκοψουσαι. Comp. 1 Cor. ix. 17, and see more in *Elfner*.

But, after all, it may be doubted whether the Greek language will admit of οφελον being construed with a V. future. *Lucian* in his *Solæcista* †, and the ancient Grammarians cited by *Wetstein* on 1 Cor. iv. 8, give us reason to think that it will not; nor do I know that any one instance of such a construction has been yet produced from any approved Greek writer. And the uncouthness of the phraseology in Gal. v. 12, is further increased by the

* See *Vigerus* De Idiotism. cap. v. sect. ix. reg. 4, 5, 6.

† Tom. ii. p. 978. D. he produces this as a *Solæcism*, επι ΟΦΕΛΟΝ ΚΑΙ νυν ἀποκοψουσαι ΔΥΤΗΝΗΝ; where he is perhaps sneering the very text in Gal.

insertion of the particle *και* before *αποκοφονται*. Some therefore have proposed the placing of a point after *οφελον* to separate it from *και αποκοφονται*. *I wish—and they shall be cut off*. “Paul, says *Schwarzarius* in *Wolffius*, had begun to *wish*, but dropping his wish he declares that destruction hung over those who disturbed the Galatians.” But *Bengelius* in *Gnomon*, “*Is then the scandal of the Cross taken away? I wish it was. And they shall be cut off that trouble you.*” Let the reader consider, and judge for himself.

Οφελος, *εος*, *ες*, *το*, from *οφελω* to *hear up; increase, profit*, and this from the Heb. *הָרָא* to be elevated, exalted.

Profit, advantage. occ. 1 Cor. xv. 32. Jam. ii. 14, 16. *Wetstein* on 1 Cor. xv. 32. shews, that the phrase, *Τι μοι το οφελος*; is agreeable to the style of the best Greek writers.

Οφθαλμοδουλεια, *ας*, *η*, from *οφθαλμος* the eye, and *δουλεια*, service.

Eye-service. “It implieth a mere outward service only, to satisfy the eye of man.” *Leigh*. occ. Eph. vi. 6. Col. iii. 22.

ΟΦΘΑΛΜΟΣ, *ς*, *ο*. The Greek Lexicon-writers derive it from *οφθαλμω* to see: But this derivation seems defective. Perhaps as the Latin *oculus* the eye is derived from *occulo* to hide, because bidden by the * eye-lids, so the Greek *οφθαλμος* may be from the Heb. *הָרָא* to move swiftly (whence *הָרָא* the eye-lids), and *כָּלַח* to hide.

I. The eye, the organ of seeing. Mat. v. 38. ix. 29. 30, & al. freq.

On Mat. xxi. 42, *Elfsner* shews that the Greek prose-writers apply *εν οφθαλμοις* in the same manner. To the instances produced by him, I add from *Herodotus*, lib. ix. cap. 119. *Τον δε παιδα ΕΝ ΟΦΘΑΛΜΟΙΣΙ ΤΗ ΑΡΤΑΥΚΤΩ ΚΑΤΕΛΕΥΣΑΝ*. And they stoned Artayctes' son before his eyes.”

II. The eye of the mind, i. e. the intellectual faculty or understanding. Mat. vii. 3, 4, 5. xiii. 15. Eph. i. 18. So *Lucian*, Vit. Auct. tom. i. p. 373. *Τυφλος γαρ ει της ΨΥΧΗΣ ΤΟΝ ΟΦΘΑΛΜΟΝ*, For you are

blind in the eye of your soul;” and *Clement*, 1 Cor. § 19, has *ΟΜΜΑΣΙ ΤΗΣ ΨΥΧΗΣ*, The eyes of the soul.”

III. *Πονηρος οφθαλμος*, An evil eye. This is an hebraical or hellenistical expression. Thus in LXX of Deut. xv. 9, *ΠΟΝΗΡΕΥΣΗΤΑΙ Ο ΟΦΘΑΛΜΟΣ ΣΟΥ* answers to Heb. *עַיִן רָעָה*. Comp. Tobit iv. 16. Eccus. xiv. 8, 10. xxxi. 12, in which two last passages we have the very phrase *ΟΦΘΑΛΜΟΣ ΠΟΝΗΡΟΣ*. See also Prov. xxiii. 6. xxviii. 22. It denotes an envious grudging eye, or that † malignant look, that “jealous leer malign,” as *Milton* calls it, which usually accompanies envy or grudging; and so it is applied Mat. xx. 15. Mark vii. 22; but in Mat. vi. 23. Luke xi. 34, I think with *Doddridge*, that it means a bad dis-tempered eye, i. e. an eye overgrown with a film or speck. So *Theophylact* explains *οφθαλμος πονηρος* in Mat. vi. by *οφθαλμος νοσωδης*, a dis-tempered eye. Comp. *Απλος* II. and *Wolffius* and *Kypke* in Mat. vi. 23.

IV. The eyes of God denote his exact and intimate knowledge in general, Heb. iv. 13; and particularly his knowing and attending to the concerns of the righteous, 1 Pet. iii. 12.

Οφis, *ιος*, att. *εως*, *ο*, from *οφθαλμω* to see; so the Greek *δρακων* a species of serpent, from *δεσχω* to behold, and Heb. *שָׂרָף* a serpent, from the V. *שרף* to eye, view acutely. Serpents in general are so remarkable for their acutely eyeing of objects, that a † serpent's eye became a proverb among the Greeks and Romans, who applied it to those who viewed things sharply and acutely §.

I. A natural serpent. Mat. vii. 10. Mark xvi. 18. 1 Cor. x. 9.

II. An artificial serpent. John iii. 14.

III. The devil, who deceived our first parents in the form of a serpent; hence called that old serpent, Rev. xii. 9. xx. 2. Comp. 2 Cor. xi. 3. And on Luke x. 19, comp. Pf. xc. 13, and see *Doddridge*. *Οφεις και Σκορπιοι, οι των Δαι-*

† See *Spectator*, No. 19.

‡ “*Serpentis oculus*, *Οφis ομμα*.”

De his dici consuevit qui acris & intentis intuerentur oculus. Ab animante sumpta metaphorā.”

ERASMI Adag.

§ Comp. Heb. and Eng. Lexicon in *שרף* IV.

μονων

* What an admirable fence these are to the eyes, and how gloriously the wisdom of the Creator is displayed in their form and texture, was observed long ago by *Cicero* in the person of *Balbus* the Stoic, *De Nat. Deor.* lib. ii. § 57; and is further illustrated by *Dr. Derham*, *Physico-Theol.* book iv. ch. 2.

μονων θαλασγες—the armies of Demons,” says Theophylact.

- IV. Our Saviour calls the Scribes and Pharisees *serpents*, on account of their *cunning*, *insidious*, *malicious*, and even *diabolical* dispositions. Mat. xxiii. 33. Comp. Εχιδνα II. Αλωπηξ II. and Λυκος II.

ΟΦΤΥΣ, vos, η.

- I. Properly, *The brow* of the human forehead, “*the arch of hair over the eye.*” Johnson. Thus sometimes used in the profane writers. It may be derived either from οψ *the eye*, and βρω *to preserve*; or perhaps from Heb. פרע *hair growing freely*; whence also Eng. *brow*.

- II. *A brow* or *projection* of a hill. occ. Luke iv. 29, where Wetstein and Kypke shew, that the Greek writers apply it in this sense also.—“We went out to see the hill from which the inhabitants of Nazareth were for throwing down Christ when he preached to them. This is a high stony mountain, situated some gunshots from Nazareth, consisting of the lime-stone common here, and full of fine plants. On it's top, towards the south, is a *steep rock*, which is said to be the spot for which the hill is famous; it is terrible to behold, and proper enough to take away the life of a person thrown from it.” Hasselquist's Voyages, p. 159. Comp. Maundrell's Journey at April 18. 19.

Οχλeuw, ω, from οχλος.

To disturb, trouble, vex, harass, infect. occ. Luke vi. 18. Acts v. 16. See Wetstein on Luke.

Οχλοποιeuw, ω, from οχλος *a multitude*, and ποιeuw *to make*.

To make or raise a mob. occ. Acts xvii. 5.

ΟΧΛΟΣ, ε, ο, from the Heb. חֵקֶף *an assembly, congregation*, with the η emphatic prefixed.

A multitude, a company or throng of people. Mat. iv. 25. Luke viii. 45. Acts i. 15, & al. freq.

Οχυρωμα, ατος, το, from οχυρωμαι perf. pass. of οχυρω *to fortify*, which from οχυρος *strong, fortified*, and this from εχυρος *the same*, which from εχω *to hold fast*.

A strong hold, a fortification. In the LXX it is frequently used in it's proper sense for the Heb. מוצר *the same*. (See especially Prov. xxi. 22, and 1 Mac. v. 65.) But in 2 Cor. x. 4, the only passage of

the N. T. wherein it occurs, it denotes *spiritual strong holds*, such as inveterate superstition, obstinate prejudices, perverse reasoning, habitual vices, and the like, which are opposed to the reception of Christ's gospel.

Οψαριον, ε, το. A diminutive from οψον, which signifies in general *whatever is eaten with bread*, and was anciently so used, but afterwards, as *Plutarch, Athenæus, and Eustatius remark, came to be applied particularly to *fish*. So the LXX use οψον (al. οψος) Num. xi. 22, for the Heb. דג. The word may be derived either from οψω *to roast*, or broil, or from έψω *to boil*, both which Greek verbs may very probably be deduced from the Heb. דפח *to dress with fire*. Comp. Οπλος.

A little fish. occ. John vi. 9, 11. xxi. 9, 10, 13. That οψαρια in these passages means *fishes* is evident, because what St. John expresses by this word, ch. vi. 9, 11, St. Matthew calls ιχθυας, ch. xiv. 17, 19. So St. Mark, ch. vi. 38, 41, and St. Luke, ch. ix. 13, 16; and what St. John styles οψαριων, ch. xxi. 10, are in the next versé called ιχθυων μεσαλων, *great fishes*, which latter passage especially proves, that οψαριον is not always to be confined to a *diminutive* sense. See under Βιςλιον I.

Athenæus, lib. ix. cap. 8, shews that Plato, Pherecrates, Philemon, and Menander, use οψαριον for a *fish*; and in Athenæus it is particularly spoken of a *great fish*, ιχθυος μεσαλε. See Suicer Thesaur. in Οψαριον, and Wetstein on John vi. 9.

Οψε, An Adv. from έπω, 1 fut. έψω, *to follow*, which see under Συνοπομαι.

I. In Homer it signifies *After some time, late, at length*. See Dammi Lexicon.

II. In the N. T. absolutely, *In the evening*. occ. Mark xiii. 35. With a genitive following. occ. Mat. xxviii. 1, Οψε δε Σαββατων, *In the evening of the Sabbath*. Comp. Επιφωσκω II.

III. It is used as a noun. occ. Mark xi. 19, Ότε οψε εγενετο, *When the evening was come, when it was evening*.

Οψιμος, ε, ο, η, from οψε *late*.

Late, latter. occ. Jam. v. 7, where it is spoken of the latter rain, which falls in Judea, and the neighbouring countries,

* See Wetstein on John vi. 9, and Xenophon Memor. Socrat. lib. iii. cap. 14.

sometimes.

Sometimes in the middle, sometimes towards the end, of *April* *. The LXX apply the word in the same sense for the Heb. מִטְרָא the rain which prepares the fruits for gathering, from מָצַב to gather, Deut. xi. 14, & al.

Οψιος, α, ου, from οψε.

Of or belonging to the evening. Mark xi. 11; where οψιας is joined with ωρας time; so ωρας being understood, οψιας by itself is often used for the evening, as Mat. viii. 16. Mark i. 32. John xx. 19, & al. freq.

Οψις, ιος, att. εως, η, from ωψαι 2 perf. perf. of οπτομαι to see.

I. An appearance. occ. John vii. 24:

II. A countenance, face. occ. John xi. 44. Rev. i. 16.

Οψωνιον, ε, το, from οψον, which see under Οψαριον.

* Shaw's Travels, p. 335, 2d edit.

I. Properly, *Any thing that is eaten with bread*, especially *fish*.

II. Because the Roman soldiers were paid not only in money, but in *vituals*, and particularly *corn*, hence it is used for the military pay or wages by the Greek writers, as by *Josephus*, Ant. lib. xii. cap. 2, § 3, and by *Polybius* (lib. vi. cap. 6: p. 484. A. edit. Paris, 1616.), who gives a particular account of the pay and *corn* distributed to the Roman soldiery. occ. Luke iii. 14, (where see *Wetstein*.) Comp. 1 Cor. ix. 7. Whence

III. *Wages*, or *reward*, in general. occ. Rom. vi. 23. 2 Cor. xi. 8. Observe, that in the former text τα οψωνια της ἀμαρτίας are the wages paid by Sin, considered as a person, and so are opposed to το χάρισμα το Θεο, what is given by God. See *Locke* on the place.

Π.

Π Α Γ

Π Γ, π, ω, *Pi*. The sixteenth of the more modern Greek letters, but the seventeenth of the ancient, among which it plainly answered to the oriental *Pe* in name, order, and power; but it's forms may be better referred to the Hebrew than to the Phenician character. Thus the ancient form Π has a manifest resemblance to the Hebrew ה final, or rather is that very letter turned to the right hand. The forms Π and π seem variations from Π, as ω is from π.

Πασιδευω, from πασις, ιδος, η.
To *infnare*, applied figuratively. occ. Mat. xxii. 15.

Πασις, ιδος, η, either from επαλον, 2 aor. of πηλυμι, or of the old V. πησω to fix, or from the Heb. פֶּה a net, or snare, to which πασις in the LXX most frequently answers.

Π Α Γ

I. Properly, *A net*, or *snare*, in which birds or wild beasts are taken. occ. Luke xxi. 35. It is thus applied by the LXX, Prov. vii. 23. Eccles. ix. 12. So *Ecclus.* xxvii. 20.

II. *A snare*, in a figurative sense, what *in-fnare*s or *intangles* one to destruction. occ. Rom. xi. 9. 1 Tim. iii. 7. vi. 9. 2 Tim. ii. 26.

Παλος, ε, δ, from επαλον 2 aor. of πηλυμι, or of the obfol. πησω to fix, *compinge*.

I. *A bill*, which is usually composed of very fixed or solid materials.

II. Αρειος Παλος, *Arcopagus**, or *Mars' bill*.

* It may not be amiss, especially for the sake of public readers, to observe with Dr. *Clarke* on *Homer*, Il. iv. lin. 185, that the syllable πα in επαλον whence παλος a bill is derived, is *short*, and consequently that the last syllable but one in *Arcopagus* is *short* likewise.

This

This hill was situated in the midst of the city of Athens, opposite the citadel. So *Herodotus*, lib. viii. cap. 52, speaking of the time of *Xerxes*' invasion, mentions

Τὸν καταλῖον τῆς Ἀκροπόλεως ὄχθον, τὸν

Ἀθηναῖοι καλεοῦσι ΑΡΗΪΟΝ ΠΑΓΟΝ.

Here the famous Senate, or court of the *Areopagites*, instituted by *Cecrops*, the founder of that city, used * anciently to assemble. Both the place and tribunal were † probably called by this name from a famous judgement there passed on ΑΡΗΣ, a *Thessalian* prince, whom these Judges acquitted from punishment, though he had killed *Hallirothius*, son of *Neptune*, a neighbouring prince; because he did this in revenge for the latter's having violated his daughter *Alcipa*. The learned reader will not be surprized to find a prince of the *Thessalians*, a very warlike nation, called by the name of his God. Several ancient instances of the like kind may be easily recollected. It will suffice just to mention *Belus* from *Bel*, *Adrammelech*, the appellation both of an *Idol* and a *Prince* (comp. 2 K. xvii. 31. xix. 37.) and the *Titan* princes so famous under the names of *Saturn*, *Jupiter*, *Neptune*, *Pluto*, &c. Though this tribunal did indeed take cognisance of religious matters, yet, as *Doddridge* well observes, it does not appear that St. Paul was carried to the place of their assembling in order to undergo a formal trial, but only to satisfy the curiosity of those who wanted to inquire what was that strange doctrine he taught. occ. Acts xvii. 19, 22. For a more particular account of this famous Court, see *Wetstein's* Note on Acts xvii. 19, Archbp. *Potter's* Antiquities of Greece, book i. ch. 19, and *Goguet's* Origin of Laws, pt. ii. book i. ch. 4, art. 1, vol. ii. p. 21, edit. Edinburgh.

Παθημα, ατος, το, from the old V. παθεω

to suffer, which from παθω, which see.

I. A suffering, affliction. Heb. ii. 9. Rom. viii. 18. Col. i. 24. 2 Cor. i. 5; in which

* According to *Monf. Goguet* and the French Academicians the tribunal of the *Areopagus* was afterwards removed to a part of Athens called the *King's Portico*. Origin of Laws, &c. vol. ii. p. 22, edit. Edinburgh.

† So *Pausanias* in Atticis, cap. xxviii. p. 68, cited by *Wolffius*, Εἰς δὲ ΑΡΕΙΟΣ Πάρος καλεόμενος, ὅτι αἱρετὴς ΑΡΗΣ ἐστὶν αὐτῶν ἐκρίθη.

last text the sufferings of Saints are called the sufferings of Christ, because they are endured for the sake of Christ, and in conformity to his suffering. Comp. Phil. iii. 10. 1 Pet. iv. 13. 2 Cor. iv. 10.

II. A passion, an affection. Rom. vii. 5. Gal. v. 24; in which latter text παθηματα denotes the irascible and malignant passions, επιθυμια, the concupiscible.

Παθητος, ε, ο, from παθεω. See Παθω.

I. Passible, that can suffer.

II. That should suffer, or having suffered. occ. Acts xxvi. 23. Comp. Luke xxiv. 26, 27.

Παθος, εος, ες, το, from παθω, 2 aor. of παθω.

A passion, affection, lust. occ. Rom. i. 26. Col. iii. 5. 1 Thess. iv. 5.

Παιδαγωγος, ε, ο, from παω, παιδος, a child, and αγωγος a leader, which from αγω to lead.

Rendered in our Translation, *Instructor*, *school-master*, but among the Greeks properly signified a servant, whose business it was constantly to attend on his young master, to watch over his behaviour, and particularly to lead (αγω) him to and from school and the place of exercise. These Παιδαγωγοι were generally slaves, imperious and severe †, and so better corresponded to the Jewish teachers and Jewish law, to which the term is applied by St. Paul. occ. 1 Cor. iv. 15. Gal. iii. 24, 25, where see *Elser* and *Wolffius*; and observe, that *Xenophon* (cited by *Wetstein* on 1 Cor.) and *Plutarch* De Lib. Educ. tom. ii. p. 4. A. B. expressly distinguish between Παιδαγωγος and Διδασκαλος Teachers.

Παιδαριον, ε, το. A diminutive from παω, παιδος, a boy.

A little boy, a child. occ. Mat. xi. 16.

John vi. 9. But in Mat. *Wetstein* and *Griesbach*, on the authority of very many MSS, fix of which ancient, read παιδιος.

Παιδεια, ας, η, from παιδεω.

I. Institution, discipline, instruction, particularly of children. occ. Eph. vi. 4. 2 Tim. iii. 16.

II. Discipline, correction, chastisement. occ. Heb. xii. 5, 7, 8, 11.

Παιδευτης, ε, ο, from παιδεω.

I. An instructor. occ. Rom. ii. 20.

II. A corrector, chastiser. occ. Heb. xii. 9.

Παιδεων, from παω, παιδος, a child.

† Comp. *Sueton*, in Claud, cap. 2.

I. To

- I. *To instruct*, particularly a *child* or *youth*. Acts vii. 22. xxii. 3. 2 Tim. ii. 25, Comp. Tit. ii. 12. Thus it is used in the purest Greek writers. See *Wetstein* on Acts vii. 22. On Acts xxii. 3, *Kypke* remarks, after *Alberti*, that ἀνατεθραμμενος relates to the *bringing up*, strictly so called, and πεπαιδευμενος to the *instruction*. This he confirms by a very similar passage from *Appian*, Bel. Civ. lib. iv. p. 1008, where *Cassius*, who had been bred up at Rhodes, complains of the Rhodians that “assistance was denied to him ὑπο τῶν ΠΑΙΔΕΥΣΑΝΤΩΝ καὶ ΘΡΕΨΑΝΤΩΝ, by those who had *instructed* and *brought him up*; and that to him they preferred *Dolabella*, “ὃν ἐκ ΕΠΑΙΔΕΥΣΑΝ ἃδε ΑΝΕΘΡΕΨΑΝ, whom they had neither *instructed* nor *brought up*.”
- II. *To instruct by chastisement*. occ. 1 Tim. i. 20.
- III. *To correct, chastise*. See Luke xxiii. 16, 22. 1 Cor. xi. 32. 2 Cor. vi. 9.
- Παιδιοθεν, An Adv. from παιδιον a little child, and the syllabic adjection θεν denoting from a place or time.
From a little child or infant, from infancy. occ. Mark ix. 21. So *Lucian*, *Philopat.* tom. ii. p. 1005, ΠΑΙΔΟΘΕΝ.
- Παιδιον, s, το. A diminutive of παῖς, παῖδος.
- I. A little child, an infant. Mat. ii. 8, 9, 11. Luke i. 59, 66, 76, & al.
- II. A child of more * advanced age. Mark v. 39, 40, 41. ix. 24. Comp. 1 Cor. xiv. 20. Heb. xi. 23.
- III. Παιδια, Vocat. plur. is a term of familiarity, affection or kindness in calling or speaking to, as the sing. child is often used in English, John xxi. 5. 1 John ii. 18.
- Παιδισκη, ης, ῆ, from παῖς, παῖδος, a boy.
- I. A damsel, a young woman. Thus used by the ancient Greeks, according to *Pbrynichus* (see *Wetstein* on Mat. xxvi. 69.), and by the LXX, Gen. xxxiv. 4. Ruth iv. 12, and perhaps in Acts xii. 13.
- II. A maid-servant, a female slave. Mark xiv. 66. Gal. iv. 22, & al. freq. *Kypke*, on Mat. xxvi. 69, shews that *Lyfias*, *Isæus*, *Polybius*, *Lucian*, and *Athenæus* have used Παιδισκη in this latter sense.
- Παῖζω, from παῖς a child.
To play. occ. 1 Cor. x. 7, which is a cita-

tion of the LXX version of Exod. xxxii. 6, where the correspondent Heb. word to παῖζειν is ΠΥΞ, which, it is evident from ver. 18, 19, includes the shouting, singing, and dancing, in honour of their Idol. *Homer* uses this verb for *dancing*, Odyss. viii. lin. 251,

Ἄλλ' αἰε Φαινακὸν βηταγμαίνους ὁσσοὶ ἀγίζεις

ΠΑΙΞΑΤΕ

Ye choicest dancers of Phæacia's isle,
Come forth and play.

So Odyss. xliiii. lin. 147,

Ἀνδρῶν ΠΑΙΖΟΝΤΩΝ

Elsner on 1 Cor. x. 7, shews, that *Hesiod*, *Herodotus* and *Aristophanes* apply παῖζειν in the same sense. But *Kypke* (whom see) remarks, that in 1 Cor. x. 7, it is not to be confined to *dancing*, but comprises also *singing* and *music*.

ΠΑΙΣ, παιδός, ὁ, ῆ. It may be derived from the Heb. שׁט to diminish, be small.

I. A child, whether a young child, an infant, as Mat. ii. 16; or a child more advanced, a boy or girl, Mat. xxi. 15. Luke ii. 43.

viii. 51, 54. Acts xx. 12. Comp. ver. 9.

II. A child, in respect to his father, without regard to age, a son. Acts iii. 13, 26. iv. 27, 30. Comp. Luke i. 54.

III. A servant, attendant. Mat. viii. 6. (comp. Luke vii. 7.) Mat. xiv. 2. Luke xii. 45. *Elsner* on Luke vii. 7, and *Kypke* on Mat. viii. 6, have shewn that the Greek writers use it also in this sense.

ΠΑΙΩ, from the Heb. פגע to strike, the final פ being dropped, as in Δρω (which see) from פגע: The μ, however, occurs in παίωμα, which verb in the middle form signifies actively to strike.

To strike, or smite, as with fists or sticks. occ. Mat. xxvi. 68. Luke xxii. 64.—with a sword, Mark xiv. 47. John xviii. 10.—with a sting, occ. Rev. ix. 5.

ΠΑΛΑΙ, An Adv. of time, from the Heb. בלח to be old, to which word the derivative N. παλαιός sometimes, and the V. παλαιῶω often answers in the LXX.

I. Of old, formerly, long ago, long since. occ. Mat. xi. 21. Luke x. 13. Heb. i. 1. Jude ver. 4. 2 Pet. i. 9, where being joined with the article, it assumes the nature of a noun, and may be rendered old, former.

II. A considerable, or some, time past. occ. Mark

* Comp. under Βέλων I.

Mark xv. 44. So *Xenophon* applies *παλαι* to time *not long past*. Cyri Exped. lib. iv. p. 291. edit. *Hutchinson*, 8vo, where see Note 4.

Παλαιος, αἰα, αἰον, from *παλαι*.

I. *Old, ancient*. See 1 John ii. 7. Luke v. 39. So *Lucian*, De Merc. Cond. tom. i. p. 485, ΠΑΛΑΙΟΤΑΤΟΝ ΟΙΝΟΝ *πινόντων*, Drinking the *oldest* wine." See more in *Wetstein*.

The Old Man, as opposed to the *New*, Eph. iv. 22. Col. iii. 9. (comp. Rom. vi. 6.) means that *corrupt nature* which every man by natural birth derives from *fallen Adam*. Comp. under *Καινος* I. *Νεος* III. For *παλαια ζυμη*, 1 Cor. v. 7, 8, see under *Ζυμη* III. For *παλαια διαθηκη* see under *Διαθηκη* I. 4.

II. *Old, worn by age*. Mat. ix. 16, 17, & al. *Παλαιότης*, *τητος*, ἡ, from *παλαιος*.

Oldness. occ. Rom. vii. 6.

Παλαιω, ω, from *παλαιος*.

I. *To make old*. occ. Heb. viii. 13.

II. *Παλαιομαι*, εμαι, Pass. *To grow old*. occ. Luke xii. 33. Heb. i. 11. Comp. *Παλαιος* II.

Παλη, ης, ἡ, from *παλλω* to *shake*, which from the Heb. *רָדַד* to *tremble, shake*.

A wrestling, contending. occ. Eph. vi. 12, where it is applied spiritually. See *MacKnight*.

Παλιγενεσια, ας, ἡ, from *παλι* again, and *γενεσις* a *being born, a birth*.

A being born again, a new birth, regeneration, renovation. occ. Tit. iii. 5, where see *Λετρον*. Mat. xix. 28; on which latter text observe, that if the words *εν τη παλιγενεσια* be construed as in our Translation with the preceding *ακολουθησαντες*, they will denote that *great spiritual renovation* which began to take place on the preaching of John the Baptist (See Mat. xi. 12—14. Luke xvi. 16.) and was carried on till the end of our Lord's personal ministry on earth; but if those words be connected, as the following context seems to require, with the subsequent ones *οταν καθιση*, &c. they may then be most easily and naturally referred to that *greater and more signal renovation*, which commenced after the resurrection and ascension of the Redeemer to the throne of his glory at the right hand of God, and which was demonstratively exhibited by the unparalleled effu-

sion of the Holy Spirit on his disciples; when God had exalted that Jesus, whom the Jews had crucified, to be a Prince and a Saviour, making him both Lord and Christ, (see Acts v. 30, 32. ii. 32—36.) and seating his Apostles on twelve thrones to judge, i. e. rule under him the twelve tribes of Israel, namely the whole Christian Church. Comp. under *Κεινω* II.

Παλι, An Adv. from *παλλω* to *move*, which from Heb. *רָדַד* to *move, shake*.

1. *Back again*. Mark v. 21. vii. 31. John xiv. 3. Acts xviii. 21. Gal. iv. 9, & al. This seems it's genuine and ancient sense, in which it is generally used by *Homer*. So *παλι* ελθειν is to *return* to a place, John iv. 46, where *Kypke* shews that *Thucydides*, *Xenophon*, and *Dionysius Halicarn.* apply the phrase in the same sense.

2. *Again*. Mat. iv. 7, & al. freq. Comp. 2 Cor. xiii. 2. On Acts x. 15, *Alberti* observes that *Homer* and *Aristophanes* use a like pleonasm, ΠΑΛΙΝ αὐδης; and that *Plutarch* in *Philopem.* has the very expression ΠΑΛΙΝ ΕΚ ΔΕΥΤΕΡΟΥ.

3. *Also, likewise*. Mat. iv. 7. v. 33. 2 Cor. x. 7.

4. *Then, afterwards, in consequence*. John xii. 22.

Παμπληθει, An Adv. from *παν* all, and *πληθος* a *multitude*.

With all their multitude, all at once, all together. occ. Luke xxiii. 18.

Παμπολου, — πολλη, — πολυ, from *παν* all, and *πολυς* many.

Very many, very great in number, very numerous. occ. Mark viii. 1.

This word is often used by the Greek writers. See *Wetstein*.

Πανοδοχειον, ο, το, from *παν* all, and *δεχομαι* to *receive*.

A public inn, which *receives* all comers, occ. Luke x. 34. The Vulg. renders it *Stabulum, the stable*; and *Campbell* on Luke ii. 7, takes it to denote the *worst kind of Eastern inn*, which *Busbequius* also, Lit. Turc. i. p. 38, calls *Stabulum*, at one end of which, he says, there was a fire and a chimney, but the other end served for the cattle; so that men and beasts lodged under the same roof. But *Harmer*, *Observations*, vol. iii. p. 248, thinks the *Πανοδοχειον* in Luke x. 34, to have been a *better furnished resting-place*, since our Lord supposes that the good Samaritan

Samaritan committed the poor wounded man to the care of the keeper of it, and promised at his return to pay him for whatever things the man's state required, and he should furnish him with, ver. 35.

Πανδοχέυς, εὖς, ὅ, from παν all, and δεχομαι to receive.

The master of a public inn, who receives all comers, an host. Comp. Πανδοχείον. occ. Luke x. 35.

Πανηγυρίς, ιὸς, att. εὖς, ἡ, from παν all, and ἀσπὶς an assembly, which from ἀσπίζω to assemble, and this from the Heb. נָאָח to gather together.

A general assembly, particularly on some festal or joyful occasion (see Rabbelius, Alberti, Wolfius, Wetstein, and Kypke); whence it is obvious to remark the beautiful propriety with which it is applied in the only passage of the N. T. in which it occurs, namely, Heb. xii. 23, where see Doddridge. It is also used, according to Hesychius, for πανηγυρικός λόγος, an eulogy pronounced on any one in a public assembly; hence the Eng. panegyrick, &c.

Πανοικί, An Adv. from παν all, and οἶκος a house, q. d. συν πανὶ οἰκῷ.

With all one's house or family. occ. Acts xvi. 34. Josephus (as Wetstein has remarked) uses this word, Ant. lib. iv. cap. 4. § 4. Ὡς αὐτὲς ΠΑΝΟΙΚΙ σίεσθαι ἐν τῇ ἱερᾷ πόλει. So that they with all their families might eat it in the holy city."

Πανοπλία, ας, ἡ, from παν all, and ὅπλον armour.

Complete armour, a complete suit of armour, properly, such as was used by the heavy armed infantry, both offensive and defensive. The Roman Πανοπλία, as including both kinds of armour, is particularly described by Polybius, lib. vi. cap. 21, which passage is cited by Rabbelius on Eph. vi. 11. occ. Luke xi. 22. Eph. vi. 11, 13. In the two latter texts it is applied spiritually. Josephus uses the phrase ΠΑΝΟΠΛΙΑΝ ΑΝΑΛΑΒΟΝΤΑΣ, Ant. lib. xx. cap. 5. § 3. Comp. lib. iv. cap. 5. § 2.

Πανεστία, ας, ἡ, from πανέρως.

Craft, craftiness, cunning, subtilty. In the N. T. it is always used in a bad sense. occ. Luke xx. 23. 1 Cor. iii. 19. 2 Cor. iv. 2. xi. 3. Eph. iv. 14.

Πανέρως, ε, ὅ, ἡ, q. πανέρως (dropping

the τ, and ε being contracted into α) from παν, παντός all, any, and εἶπον work.

Crafty, cunning, subtle, clever, q. d. qualified to do any thing, or for any work. In the N. T. it is used only in a bad sense. Comp. under Δολός. occ. 2 Cor. xii. 16.

Πανταχοθεν, An Adv. of place, from πανταχθ every where (which see), andθεν denoting from a place.

From every place or quarter, from all parts. occ. Mark i. 45.

Πανταχθ, An Adv. of place, from πας, παντός all, and χθ a syllabic adjection denoting in a place, which perhaps from ηκω to come.

I. Every where. Acts xvii. 30. xxviii. 22, where see Doddridge's Note.

II. Every where, in a qualified sense, i. e. in many places. Mark xvi. 20, & al.

Παντελής, εὖς, ες, ὅ, ἡ, και το—ες, from παν all, and τέλος end, perfection.

Perfect, complete; whence εἰς τὸ παντελής, (χρημα being understood) To perfection, perfectly, completely. occ. Heb. vii. 25. Also, At all, in any wise, occ. Luke xiii. 11. So Aristides, cited by Elphner, Παραδείγμα Εἰς τὸ ΠΑΝΤΕΛΕΣ ἐκ ἐχέι, has no example at all." See also Wetstein on Luke.

Πανῆ, An Adv. from πας, παντός.

By all means, or always; so Vulg. semper. occ. Acts xxiv. 3.

Παντοθεν, An Adv. of place, from πας, παντός, all, andθεν denoting from or at a place.

I. From every place, from all parts. It occurs, according to many printed editions, John xviii. 20; but eight MSS, three of which ancient, the Vulg. former Syriac, and several other old versions, with some printed editions, there read παντες; and many other MSS, of which two ancient, the Complutensian; and several other editions, read παντοτε; the former of which two readings is preferred by Wetstein, the latter by Griesbach.

II. On all sides, on every side, round about. occ. Luke xix. 43. Heb. ix. 4.

Παντοκρατωρ, ορος, ὅ, from παν all, and κρατος strength.

Almighty, omnipotent. 2 Cor. vi. 18. Rev. i. 8, & al.

Παντοτε, An Adv. of time, from παν all, and τε then.

I. Always,

I. Always,

- I. *Always, ever.* Heb. vi. 25. 1 Theff. v. 17.
- II. *Always, in a qualified sense, very often, very frequently, continually.* John xviii. 20. 1 Cor. i. 4. Col. i. 3, & al. On Luke xviii. 1, Kypke well observes, that πάντοτε is opposed not to intervals, by which prayers must certainly be interrupted, but to ἐκκακεῖν; and he produces some instances of a like qualified use of πάντοτε from the Greek writers.
- Παύως, Adv. from πας, παύλος.
- I. By all means. occ. Acts xviii. 21. 1 Cor. ix. 22, where observe, that for παύως τις four ancient Greek MSS have πάντας all; and this reading is confirmed by the Syriac and Vulg. versions, and embraced by Mill, Bengelius, and Bp. Pearce, whom see.
- II. Surely, certainly. occ. Luke iv. 23. Acts xxi. 22. xxviii. 4.
- III. Entirely, altogether. occ. 1 Cor. v. 10. So Rom. iii. 9, Τί ἐν προερχομεθα; Οὐ πάντως—What then? have we (Jews) the advantage? Not entirely, not in every respect. We have it "as to the benefit mentioned ver. 2, but not as to justification." Whitby.
- IV. Principally, on the whole. occ. 1 Cor. ix. 10.
- ΠΑΡΑ. A Preposition. Mintert deduces it from περῶν to pass, which from πείρω the same.
- I. With a genitive,
1. Of, from. Mat. ii. 4, 7. Luke ii. 1.
2. By. Mat. xxi. 42.
3. Οἱ παρ' αὐτοῦ, His friends or kinsmen, those who belonged to him. Mark iii. 21. Rabbelius observes, that the phrase denotes those who are in any manner connected with or related to another, and shews that Polybius applies it in this sense. See also Wetstein, Campbell, and Kypke.
- II. With a dative,
1. With, apud. Mat. vi. 1. xix. 26. 1 Cor. iii. 19. Gal. iii. 11, & al.
2. Nigh unto. Mat. xv. 29.
3. Among. Mat. xxi. 25. xxii. 25, & al.
- III. With an accusative,
1. At. Luke x. 37.
2. Near, hard by. Mat. iv. 18. xiii. 1, 4, 19, & al.
3. On account of, for. Thus 1 Cor. xii. 15, 16, Παρά τούτο, On account of this, for this reason. So Polybius in Rabbelius and Wolfius.
4. Beside, except, save. 1 Cor. iii. 11. 2 Cor. xii. 24, where see Kypke.
5. Beside, i. e. in deviation from or transgression of. Acts xviii. 13. Rom. iv. 18. xvi. 17.
6. In comparison of. Heb. ii. 7, 9.
7. Above, in preference to, præ. Rom. xiv. 5. Heb. i. 9. iii. 3. ix. 23. Comp. Rom. i. 25.
8. Above, more. Rom. xii. 3. Comp. Luke xiii. 2. Heb. xii. 24.
9. Beyond, than. Luke iii. 13. Heb. i. 4.
10. Contrary to, against. Rom. i. 26. iv. 28. Gal. i. 8, 9.
- IV. In composition it denotes,
1. To, at, as in παραλιννομαι to come to, παραλαβεῖν to take unto.
2. Near, by, as in παραλεῖν, which see.
3. Beside, trans, as in παραβαῖν, to go beside, transgress. Comp. Sense III. 5.
4. Transition, as in παρὰ to pass from one place to another.
5. Neglect or carelessness, (comp. above III. 5.) as in παρακῆν to neglect to hear, παραβέβηναι to disregard.
6. It adds an ill sense to the simple word, as in παραδιαιρέη, which see.
7. It inverts the meaning of the simple word, as in παραπεῶ to deprecate, excuse. Comp. I. i.
8. It signifies intenseness (comp. III. 9.), as in παρακαλυπῶ to hide entirely.
- Παραβαῖν, from παρὰ besides, and βαῖν to go.
- I. To go beside, or deviate from, a particular course. prevaricor. Hesychius explains παραβαινοντάς by ΜΗ ΕΥΘΕΩΣ ΒΑΙΝΟΝΤΑΣ, Not going rightly; and in Ælian, Μη ΠΑΡΑΒΑΙΝΕΙΝ ΤΑΣ ΑΡΜΑΤΡΟΧΙΑΣ is spoken of a charioteer who drove so exactly as not to deviate from the tracks before made by his chariot-wheels. See more in Alberti on Mat. xv. 3. But in this sense it is not used in the N. T.
- II. To deviate from, transgress, in a moral or spiritual sense. occ. 2 John ver. 9. Mat. xv. 2, 3, where Wetstein cites from Demosthenes and Herodotus ΝΟΜΟΝ ΠΑΡΑΒΑΙΝΕΙΝ; and from Arrian, ΠΑΡΑΒΑΙΝΕΙΝ ΘΕΟΤ ΤΑΣ ΕΝΤΟΛΑΣ.
- III. To fall from or lose one's station or office by transgression. occ. Acts i. 25, where it is followed by the preposition ἐξ. So Exod. xxxii. 8, in LXX, ΠΑΡΕΒΗΣΑΝ—

ΣΑΝ—ΕΚ της ἰδῆ. "Exorbitavit, ē rectā viā deflexit." *Wetstein*.

Παραβαλλω, from παρά near, and βαλλω to cast, put.

I. To cast or put near, objicere, ut aliquid edendum bestiis. Thus sometimes used in the profane writers. See *Scapula*.

II. As a term of navigation, To arrive or touch at, properly, To bring the ship or ships near or close, ναυν or ναυς being understood, which is expressed by *Thucydides*, lib. iii. § 32, though more usually omitted in the Greek writers, as by *St. Luke*. See *Wetstein*. occ. Acts xx. 15.

III. To compare, confer. occ. Mark iv. 30.

Παραβασις, ἰος, att. εως, ἡ, from παρα-βαινω.

A deviation, transgression. In the N. T. used only in a moral or spiritual sense. Rom. iv. 15. v. 14, & al.

Παραβατης, ε, δ, from παραβαινω.

A transgressor. occ. Rom. ii. 25, 27. Gal. ii. 18. Jam. ii. 9, 11.

Παραβιαζομαι, from παρα intens. and βιαζω to force, use force.

To press, or compel: But in the N. T. it refers to no other force but that of friendly and urgent importunity. occ. Luke xxiv. 29. Acts xvi. 15. Comp. Αναβιαζω II.

The LXX use the word in the same sense, 1 Sam. xxviii. 23. 2 K. v. 16.

Παραβολη, ης, ἡ, from παραβεβηλα perf. mid. of παραβαλλω. See *Campbell* on Mat. xiii. 3.

I. A comparison, similitude, or simile, in which one thing is compared with another (see Mark iv. 10.); and particularly spiritual things with natural; by which means such spiritual things are better understood, and make the deeper impression on the honest and attentive hearer, at the same time that they are concealed from the gross, carnal, and inattentive. See Mat. xiii. 3. (comp. ver. 9, 11, 15.) xxiv. 32. Mark iv. 30, 33, 34.

II. Because these comparisons have in their very nature somewhat of obscurity, Παραβολη is used to denote a speech or maxim which is obscure to the person who hears it, even though it contain no comparison. Thus it is used, Mat. xv. 15. Mark vii. 17.

III. Since short parables or comparisons often grow into proverbs, or proverbs often imply a simile or comparison, hence Πα-

ραβολη denotes a proverb or by-word.

Luke iv. 23. Comp. Luke vi. 39.

IV. It is by some interpreted to mean merely a special doctrine, or a weighty, memorable speech, Luke xiv. 7. But I think it there means a comparison or similitude; and that our Lord in that passage intended not only to regulate men's outward behaviour, but principally to inculcate humility as to their spiritual concerns. Comp. Mat. xxii. 1, and Luke xiv. 11, with ch. xviii. 14.

V. A visible type or emblem, representing somewhat different from and beyond itself. Thus Heb. ix. 9. the *Mosaic Tabernacle* with it's services was Παραβολη α type, emblem, or figurative representation of the good things of Christianity. Comp. Heb. viii. 5, and Ὑποδειγμα. So *Abraham* received *Isaac* from the dead, Heb. xi. 19, και εν παραβολη, even in, or for, a figure, or as a type of *Christ's* resurrection; where see *Wolsius*, and *Macknight*, and comp. John viii. 56, with Gen. xxii. 14.

Παραβεβηνυμαι, from παρα denoting neglect, (as in παροραω, παραφρονεω) and βαλενυμαι to consult.

With a dative, To disregard, overlook, neglect, minus alicui rei consulere. occ. Phil. ii. 30; where however observe, that six ancient Greek MSS read παραβολουσαμενος, which word *Hesychius* explains by εις θανατον εαυτον εκδασ, expressing himself to death; and this reading is confirmed by some of the ancient versions and commentators, and embraced as the genuine one by *Grotius*, *Mill*, *Wetstein*, and other learned men among the moderns, and particularly by *Griesbach*, who admits it into the text. The eloquent *Chrysostom* (as cited by *Wetstein*, whom see) has used both the Verb παραβολουσαμεθα and the Participle παραβολουσαμενος.

Παραγγελια, ας, ἡ, from παραγγελλω.

I. A commandment, command. occ. Acts v. 28. xvi. 24. 1 Thess. iv. 2. 1 Tim. i. 18.

II. A special command, charge. 1 Tim. i. 5, where it denotes the charge to be delivered by Timothy to the Ephesian Teachers. Comp. ver. 3, and see *Macknight*.

Παραγγελλω, from παρα intens. and αγγελλω to tell.

To command, charge, give in charge. See Mat. x. 5. Acts i. 4. iv. 18. v. 28. i Cor. xi. 17. 2 Thess. iii. 13. i Tim. i. 3. iv. 11.

Παρασινεμαι, from παρα to, at, and γινομαι to be, come.

To come to, arrive, come. Mat. ii. i. iii. 1, 13. Luke xiv. 21, & al. freq. Comp. Luke xii. 51. Heb. ix. 11.

Παρασω, from παρα denoting transition, or nearness, and σω to go, go away. Comp. σω VI.

I. To pass, pass forth, away, or along from one place to another. occ. Mat. ix. 9, 27. John viii. 59. Comp. Mark ii. 14. John ix. i.

II. To pass by. occ. Mat. xx. 30. Mark xv. 21.

III. To pass, vanish away. occ. i Cor. vii. 31, where see Macknight. So Παρασινεμαι, Mid. occ. i John ii. 17. But Παρασινεμαι, Pass. To be passed, or passed away. occ. i John ii. 8.

Παραδειγματιζω, from παραδειγμα an example, a public example, (thus used in the profane writers, and by the LXX, Nah. iii. 6. Jer. viii. 2, & al.) which from παραδεδεισμαι perf. pass. of the V. παραδεικνυμι, or obfol. παραδεικω, to shew near, shew, a compound of παρα near, and δεικνυμι to shew.

To make a public example of, or expose to public infamy. occ. Mat. i. 19. Heb. vi. 6. Raphaelius has clearly shewn, that in Polybius, who is almost the only profane Greek writer that has used this V. it frequently signifies to expose to public infamy, or punishment, as an example to others; and thus likewise it is applied in the LXX, Num. xxv. 4. Jer. xiii. 22. Ezek. xxviii. 17, and in the Apocryphal Esth. ch. xiv. 17. But in Mat. i. 19, παραδειγματισαι is opposed not simply to απολυσαι, but to απολυσαι ΛΑΘΡΑ, and therefore can mean no more than exposing his wife by declaring openly to the witnesses of his intended divorce, the reasons he had for it; namely, her supposed adultery. So the Vulg. renders παραδειγματισαι by traducere, to expose to public shame. See more in Whitby, Wetstein, and Campbell.

ΠΑΡΑΔΕΙΞΟΣ, σ, ὁ. This is without controversy an oriental word. The * Greeks

* So Ful. Pollux Onomast. lib. ix. cap. 13, ὁ ΠΑΡΑΔΕΙΞΟΙ, βασιλικὸν εἶναι δοκουν τούτομα, κκει

borrowed it from the Persians, among whom it signified a garden, park, or inclosure full of all the valuable products of the earth. Both these particulars are evident from a passage in Xenophon's Œconomics, where Socrates says, that "the King of Persia, wherever he is, takes particular care, ὥπως κηποι τε εἰσονται, οἱ ΠΑΡΑΔΕΙΞΟΙ καλεσμενοι, παντων καλων τε και αβανων μεσοι, ὅποσα ἡ γη φουσιν εἰλελει, to have gardens or inclosures, which are called Paradises, full of every thing beautiful and good that the earth can produce." And in this sense the word is applied by Herodotus, Xenophon, and Diodorus Siculus. The original word פָּרְדֵּס Parde occurs Neh. ii. 8. Ecclef. ii. 5. Cant. iv. 13, and may be derived from the Heb. פָּרַד to separate, and (Arab.) رَك to bide, as denoting a secret inclosure, or separate covert †.

I. The LXX have rendered the Heb. פָּרְדֵּס by Παραδεισος in all the three passages of the O. T. just cited.

II. The LXX almost constantly render גֶּן, when it relates to the Garden of Eden, by Παραδεισος. Hence

III. Παραδεισος is in the N. T. applied to The state of faithful souls between death and the resurrection, where, like Adam in Eden, they are admitted to immediate communion with God in Christ, or to a participation of the true Tree of Life, which is in the midst of the Paradise of God. Luke xxiii. 43. Rev. ii. 7 ‡. Of this blessed state St. Paul had a foretaste, 2 Cor. xii. 4.

The three texts just cited are all wherein the word occurs in the N. T. And it may perhaps be worth observing, that the Jews likewise use פָּרְדֵּס or פָּרְדֵּסָא Paradise; and גֶּן Eden the Garden of Eden, for the intermediate state of holy departed souls. See Grotius and Wetstein on Luke xxiii. 43, and Campbell's Prelim. Dissertat. p. 233.

Παραδεχομαι, from παρα at, or to, and δεχομαι to receive.

και κατὰ συνθεσιν εἰς Χριστὸν Ἑλληνικη, εἰς και πολλὰ αλλα των Περσικων. Paradises seems to be a barbaric name; but, like many other Persic words, came by use to be admitted into the Greek language."

† Comp. Heb. and Eng. Lexicon in פָּרַד.

‡ See Leland's Advantage and Necessity of the Christian Revelation, part iii. ch. ix. p. 402, 8vo.

I. To

I. To receive, admit. occ. Acts xvi. 21. 1 Tim. v. 19.

II. To receive, embrace with assent and obedience. occ. Mark iv. 20. Acts xxii. 18.

III. To receive or embrace with peculiar favour. occ. Heb. xii. 6, which is a citation from the LXX version of Prov. iii. 12, where *παρὰδεχεται* answers to the Heb. *לִוְטֵב*, *lovetb*, *delighteth in*. Comp. Isa. xlii. 1, in the LXX.

Παραδιατριβή, ης, ἡ, from *παρά* implying *ill*, and *διατριβή* a *spending time* (from *διατριβω*, which see), also a being employed in any business; and especially the meetings, discourses, and disputations of the Philosophers, were called *διατριβαι*, to which sense of the word St. Paul plainly alludes in his application of *παράδιατριβαι*. A perverse, evil, or unprofitable dispute, disputation, or debate. occ. 1 Tim. vi. 5; where observe, that very many MSS, four of which ancient, read *Διαπαράτριβαι*, a word of nearly the same import; and this reading is embraced by *Wetstein* and *Griesbach*, and by the latter received into the text; see also *Wolfius*.

Παραδιδωμι, from *παρά* denoting transition, and *διδωμι* to give.

I. Properly, To deliver from hand to hand, or from one to another, tradere per manus. See Mat. xi. 27. Luke iv. 6. x. 22.

II. To deliver, yield, or give up, as the spirit or ghost. John xix. 30.

III. To deliver, or give up to prison, judgement, or punishment. Mat. iv. 12. v. 25. x. 4, (where see *Campbell*). xvii. 22. xx. 18. xxvii. 26. 2 Cor. iv. 11. Thus used likewise by the purest Greek writers. On Acts viii. 3, see *Kypke*.

IV. *Παραδεναι τῷ Σατανᾷ*, To deliver to Satan, was by an act of extraordinary and apostolic authority to give a person up to be afflicted with bodily disease by the devil. 1 Cor. v. 5. 1 Tim. i. 20. See *Macknight*.

V. To deliver or commit in trust, to intrust. Mat. xxv. 10, 14, 20, 22.

VI. To commit, commend to. See Acts xiv. 26. xv. 40. 1 Pet. ii. 23, where see *Kypke*.

VII. To give up, give over, abandon, to some wickedness. Acts vii. 42. Rom. i. 24, 26, 28. Comp. Eph. iv. 19. See *Suicer* Thesaur. in *Παραδιδωμι*.

VIII. To expose, hazard. Acts xv. 26.

IX. To deliver by information, teaching, or enjoining. Luke i. 2. Mark vii. 13. Acts vi. 14. xvi. 4. 1 Cor. xi. 2. xv. 3, & al. On 1 Cor. xi. 23, *Kypke* shews that *Euripides*, *Polybius*, and *Dionysius Halicarn.* apply the V. in like manner, particularly to historical facts.

X. To be ripe, q. d. to yield itself (*ἑαυτον* being understood) as the fruit of corn. occ. Mark iv. 29. *Wolfius* says the phrase is pure Greek, but I know not that such an use of *παράδιδοναι*, as a V. neuter, has ever been produced from any Greek writer.

Παραδόξος, ος, ὁ, ἡ, και τὸ—ον, from *παρά* beyond, and *δόξα* opinion, expectation.

Exceeding one's opinion or expectation, wonderful, strange. occ. Luke v. 26.

Hence the Eng. *paradox*, *paradoxical*.

Παραδοσις, ιος, att. *εως*, ἡ, from *παράδωμι* to deliver in teaching.

A tradition, a doctrine, or injunction delivered or communicated from one to another, whether divine, 1 Cor. xi. 2. 2 Thess. ii. 15, (where it is applied to written as well as oral instructions, see *Macknight*), iii. 6;—or human, Mat. xv. 2, 3, 6. Gal. i. 14. Col. ii. 8. *Josephus*, Ant. lib. xiii. cap. x. § 6, observes, Νομιμα ΠΟΛΛΑ τινα ΠΑΡΕΔΟΞΑΝ τῷ δήμῳ οἱ Φαρισαῖοι ἐκ ΠΑΤΕΡΩΝ διαδοχῆς, ἀπὲρ ἐκ ἀναστραταίαν ἐν τοῖς Μωϋσεως νομοῖς, καὶ διὰ τὰς πάντα τοὺς Σαδδουκαίων γενοὺς ἐκβάλλει, λέγον ἐκεῖνα δεῖν ἡγεῖσθαι νομιμα τὰ γεγραμμένα, τὰ δ' ἐκ ΠΑΡΑΔΟΞΕΩΣ ΤΩΝ ΠΑΤΕΡΩΝ μὴ τηρεῖν. The Pharisees have delivered to the people by tradition from the Fathers many injunctions which are not written in the laws of Moses; for which reason the sect of the Sadducees rejects them, saying, that what are written should be esteemed obligatory, but that they ought not to observe those which come by such tradition." These words of *Josephus* perfectly agree with what is said of the Pharisees in the N. T. particularly in Mark vii. 3, 4, &c. *Stockius*, to illustrate Mat. xv. 2, cites two passages from the *Jerusalem Talmud*, in which the apostate Jews expressly prefer the sayings of their Scribes and Elders to the word of God. *Berachot*, fol. 3, 2, הנהגים דברי סופרים מדברי תורה. The words of the Scribes are

are more amiable than the words of the Law; for the words of the Law, add they, are weighty and light, but the words of the Scribes are all weighty." *חמורים דברי וקנים מרורי נביאים*. The words of the Elders are more desirable than the words of the Prophets." See more in *Prideaux Connect.* vol. i. p. 323. 1st edit. 8vo. anno 446, and in *Whitby's Parallel* at the end of 2 Thess. under *Infallibility*, 2dly.

Παραζηλω, ω, from *παρα* to, and *ζηλος* jealousy, emulation, anger, which see.

I. To provoke to jealousy. occ. Rom. x. 19.

II. To provoke or excite to emulation. occ. Rom. xi. 11, 14.

III. To provoke to jealous anger. occ. 1 Cor. x. 22*.

Παραθαλασσιος, α, ον, from *παρα* near, and *θαλασσα* the sea.

Situated near the sea, by the sea-side, on the sea-coast. occ. Mat. iv. 13.

Παραθεωρεω, ω, from *παρα* near, and *θεωρεω* to behold, contemplate.

I. To behold or contemplate one thing near another; so to compare in beholding or contemplating. Thus the V. is used in *Xenophon's Memor. Socrat.* lib. iv. cap. viii. § 7. *Προς τας αλλας ΠΑΡΑΘΕΩΡΩΝ ἑμαυτον*, Attentively comparing myself, or contemplating myself in comparison, with others."

II. To compare so as to make a difference on comparison, comparatively to overlook or neglect. occ. Acts vi. 1. See *Raphelius*, *Weststein*, and *Kypke*.

Παραθήκη, ης, η, from *παρατίθημι*.

A deposit, somewhat committed or intrusted to another. occ. 2 Tim. i. 12, where I think it refers to St. Paul's own soul. See *Whitby*, and 1 Pet. iv. 19.

Comp. under *Παρακαταθήκη*.

Παρανείω, ω, from *παρα* intensive, and *αἶνος* a speech, narration, properly of the enigmatical kind, or such an one as relates to somewhat beyond itself; thus used by *Homer*, *Odyss.* xiv. lin. 508, where it denotes the preceding story from lin. 468, to lin. 504; in which *Ulysses* had enigmatically, and under covert of a well told tale, desired some clothes. In this view then *αἶνος* may not improbably

be deduced from Heb. *דבר* to speak in reference to somewhat else.

To admonish, exhort. occ. Acts xxvii. 9, 22.

Παρανείω, ω, from *παρα* intensive, and *αἶνω* to ask, beg.

I. Παρανείωμαι, εμαι, Mid. To deprecate, to beg or entreat against a thing. occ. Heb. xii. 19; on which text *Weststein* shews it is in like manner followed by a negative word in the Greek writers. Comp. Acts xxv. 11, where as St. Paul says, *Ου παραιτημαι το αποθανειν*, so *Josephus* in his *Life*, § 29. ΘΑΝΕΙΝ ΜΕΝ—ΟΥ ΠΑΡΑΙΤΟΥΜΑΙ. See also *Weststein*.

II. Mid. To excuse oneself, make excuses. occ. Luke xiv. 18. Pass. To be excused. occ. Luke xiv. 19.

III. To reject, refuse. occ. 1 Tim. iv. 7. v. 11. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

Παρακαθίζω, from *παρα* at, and *καθίζω* to sit down, which see.

To sit or sit down at. occ. Luke x. 39.

Παρακαλεω, ω, from *παρα* to, or intensf. and *καλεω* to call.

I. To send for, q. d. to call to oneself. occ. Acts xxviii. 20. Comp. ver. 17.

II. To beg, entreat, beseech. Mat. viii. 5, 31, 34, & al. freq. Comp. Rom. xv. 30. 1 Pet. ii. 11.

III. To exhort, admonish. Luke iii. 18. Acts ii. 40. xi. 23, & al. freq.

IV. To console, comfort, properly in words, as Acts xvi. 39, 40. 1 Cor. xiv. 31. Hence

V. To comfort, in whatever manner. Mat. v. 4. Luke xvi. 25. Acts xx. 12. 2 Cor. i. 4. ii. 7, & al. freq.

Παρακαλυπτω, from *παρα* near, and *καλυπτω* to hide.

I. To hide, as by putting somewhat near or upon, to veil, cover with a veil. Thus used in the profane writers.

II. To veil, hide, conceal, in a moral or spiritual sense. occ. Luke ix. 45.

Παρακαταθήκη, ης, η, from *παρα* with, apud, and *καταθηκη* a deposit (which from *κατατιθημι* to lay down), or immediately from the V. *παρακατατιθημι*, which is used by *Xenophon*, *Memor. Socrat.* lib. iv. cap. iv. § 17, for committing in trust.

A deposit left with or intrusted to one. occ. 1 Tim. vi. 20. 2 Tim. i. 14. But in both these texts very many MSS (of which

* See Dr. Bell, On Lord's Supper, p. 80 of the 1st, and p. 84 of the 2d edit.

which in the former five, in the latter six, ancient ones) have *παραθηκην*, which reading is accordingly embraced by *Weststein*, and received by *Griesbach* into the text. The word refers to the Gospel *deposited with, or intrusted to*, Timothy.

Παρακειμαι, from *παρα* near, *with*, and *κειμαι* to lie.

With a dative, *To lie near, be at hand, be present with*. occ. Rom. vii. 18, 21. See *Wolfius* and *Kypke*.

Παρακλησις, 105, att. *εως, η*, from *παρακαλεω*, which see.

I. *Entreaty, importunity*. 2 Cor. viii. 4.

II. *Admonition, exhortation*. Acts xiii. 15. 2 Cor. viii. 17. 1 Theff. ii. 3. Comp. Acts ix. 31. So Acts iv. 36, *υιος παρακλησεως*, *בר, בן*, a son of exhortation, i. e. an eminent exhorter or speaker. Comp. *Boanepses*.

III. *Consolation, comfort*. Luke vi. 24. Rom. xv. 4, & al.

Παρακλητος, *ε, ο*, from *παρακαλεω* to call to oneself, implore the assistance of, also to admonish.

I. One who is called, or sent for, to assist another in a judicial proceeding.

II. An advocate, a patron, one who pleads the cause of another. In this view the word is applied to Christ, our intercessor, who pleads the cause of sinners with his Father. occ. 1 John ii. 1.

III. It is applied to the Holy Spirit, and denotes, according to *Campbell*, a monitor, instructor, guide. See his excellent Note on John xiv. 16. occ. John xiv. 16. xv. 26. xvi. 7.

Παρακοη, *ης, η*, from *παρηκοον* 2 aor. of *παραγω*.

Disobedience. occ. Rom. v. 19. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθεω, *ω*, from *παρα* with, and *ακολουθεω* to follow.

I. To follow any one, or follow close, as an attendant or companion, *è vestigio sequi*. So *Rapheilius* cites from *Plutarch*, *Pericles*, *Απρηι κοσμιως οικαδε, ΠΑΡΑΚΟΛΟΥΘΟΥΝΤΟΣ τινι ανθρωπω*. He went modestly home, the man following or accompanying him." To which I add from *Josephus*, Ant. lib. xiv. cap. xv. § 8, *ΠΑΡΑΚΟΛΟΥΘΩΝ δ' ο Μαχαίρας εδεδίτο μενειν*. But *Machæras* following (him) besought him to stay."

II. In the N. T. To follow, accompany, as miraculous works did the Apostles and first believers. occ. Mark xvi. 17. In the profane writers also it is applied to things as well as to persons. See *Rapheilius* and *Kypke* on Mark. Thus also in 2 Mac. viii. 11, we have *μελλεσαν ΠΑΡΑΚΟΛΟΥΘΗΣΕΙΝ επ' αυτω ΔΙΚΗΝ*, the vengeance that was about to follow upon him.

III. To trace or search out, investigate, so as to attain the knowledge of, or, as *Rapheilius* on Luke i. 3, whom see, *Mente atque intelligentiâ consequi, intelligere, cognoscere, to attain in mind and understanding, to understand, know*; of it's being used in which sense he produces examples from *Æschines*, *Galen*, *Josephus*, and *Polybius*. occ. Luke i. 3. 1 Tim. iv. 6. 2 Tim. iii. 10, on which two last texts see *Macknight*; also *Weststein* and *Kypke* on Luke i. 3, where comp. *Campbell's* Note.

Παρανω, from *παρα* denoting neglect, and *ανω* to bear.

With a genitive, *To neglect to bear, bearken to, or obey, to disregard*. occ. Mat. xviii. 17, twice. It is used in the same sense with a genitive in *Epictet*. *Enchirid. cap. 39, ΤΙΝΩΝ ΠΑΡΑΚΟΥΣΗΣ, whom you will disregard*;" and in *Lucian*, *Prometh. tom. i. p. 105, ΠΑΡΑΚΟΥΣΑΝΤΑΣ ΤΟΥ ΕΠΙΤΑΓΜΑΤΟΣ, disregarding the command*."

Παρακνίσω, from *παρα* to, and *κνίσω* to bend, stoop.

I. To stoop down, or forward, in order to look at something. occ. Luke xxiv. 12, (where see *Kypke*.) John xx. 5, 11. Comp. *Ecclus. xxi. 23*.

II. To look into or at. occ. Jam. i. 25. 1 Pet. i. 12. Comp. *Ecclus. xiv. 23*. It is used in both senses by the profane writers, particularly *Lucian*. See the passages in *Weststein* and *Kypke* on Luke xxiv. 12.

In the LXX it answers to Heb. *הנהיג* to view attentively, Cant. ii. 9, and to *הנהיג* to look, look towards, Gen. xxvi. 8, & al.

Παραλαμβάνω, from *παρα* to, with, and *λαμβάνω* to take, receive.

I. To take, receive to oneself. See Mat. i. 20, (where see *Weststein* and *Kypke*.) 24. John xiv. 3. Acts xvi. 33.

II. *To take with one.* Mat. ii. 13, 14, 20. iv. 5, 8. xii. 45. xviii. 16. Luke ix. 10, & al. On Mat. iv. 5, see *Elfner, Alberti, and Wolfius*, who shew that the LXX and the profane writers use it in like manner for *taking as a companion with one to some place.*

III. *To receive, obtain.* Heb. xii. 28. The phrase ΒΑΣΙΛΕΙΑΝ ΠΑΡΑΛΑΒΕΙΝ is not only used 2 Mac. x. 11, but is common in the profane writers. Comp. Dan. vii. 18.

IV. *To receive by tradition or communication, as a doctrine.* Mark vii. 4. 1 Cor. xi. 23. xv. 1, 3. Gal. i. 9, 12, & al. Thus *Herodotus*, lib. v. cap. 58, speaks of the Ionian Greeks, ὅι ΠΑΡΑΛΑΒΟΝΤΕΣ διδασχὴν παρὰ τῶν Φοινικίων τὰ γραμματα, who received letters by instruction, or learnt letters, from the Phenicians. So lib. ii. cap. 19, twice. On 1 Cor. xi. 23, *Kypke* shews that *Polybius* and *Dionysius Hal.* use the V. for receiving, or being informed of, historical facts.

V. *To receive, acknowledge, with faith.* John i. 11. Col. ii. 6.

VI. *To seize, take, as a captive in war.* occ. Luke xvii. 34. (where see *Elfner.*) 36; —as a criminal to be punished, John xix. 16.

Παραλῆσθαι, from παρὰ near, and λῆσθω to collect, which from the Heb. לָקַח to take. As a term of navigation, *To sail near a place or shore, but properly to collect or shorten the ropes that hold the sails in order to pass safely.* So *Servius* on *Virgil*, *Æn.* iii. lin. 127,

—crebris legimus freta consita terris,

We pass'd the seas with islands interspers'd,

explains legimus by præterimus, and says, *tractus autem sermo à nautis, quòd funem legendo, id est, colligendo, aspera loca prætereunt*, the expression is borrowed from sailors, who pass through dangerous places by gathering up their ropes." Comp. lin. 292, 532. *Diodorus Siculus*, cited by *Elfner* and *Wolfius*, uses the Greek V. in the same manner, ΠΑΡΕΛΕΓΟΝΤΟ τὴν γῆν. occ. Acts xxvii. 8, 13.

Παραλῆζω, from παρὰ to, with, and λῆζω to take.

To take, receive. An obsolete V. whence in the N. T. we have 2 aor. παρελαβόν,

infin. παραλαβεῖν, particip. παραλαβών, 1 fut. pass. 3 perf. παραληφθήσεται, 1 fut. mid. παραληψομαι. See under Παραλαμβάνω.

Παραλιος, ε, ὁ, ἡ, q. παρὰ τὴν ἅλι, near the sea. It is properly an adjective signifying *Near the sea, maritime*; but Παραλιος, ἡ, is used as a substantive for the sea-coast (χωρὰ country or γῆ land namely being understood) not only by St. Luke, but also by the best Greek writers, as by *Thucydides, Aristotle, Plutarch, Josephus, Isocrates* and *Strabo*, whom see in *Wetstein. Josephus*, Cont. Apion, lib. i. cap. 12, has ΠΑΡΑΛΙΟΝ ΧΩΡΑΝ, and *Thucydides*, lib. ii. ΠΑΡΑΛΙΑΝ ΓῆΝ. occ. Luke vi. 17.

Παραλλάσῃ, ης, ἡ, from παρῃλλάσσει perf. mid. of παραλλάττω to change alternately, q. d. to pass from one change to another, which from παρὰ denoting transition, and ἀλλάττω to change.

Change, variableness. occ. Jam. i. 17; Comp. Mal. iii. 6.

Παραλογίζομαι, from παρὰ giving an ill sense, and λογίζομαι to reason.

I. *To reason falsely or erroneously.*

II. *To deceive or impose upon by false reasoning.* occ. Col. ii. 4. Jam. i. 22. This word is common in the Greek writers, particularly in *Galen*, and especially the phrase παραλογίζεσθαι σφας αὐτας, to deceive themselves by false reasoning. See *Wetstein*.

Παραλυτικός, ε, ὁ, from παραλῶ.

A paralytic, a person sick of the palsy.

Mat. iv. 24. viii. 6, & al. Comp. Παραλῶ II.

Παραλῶ, from παρὰ intens. and λῶ to loose.

I. *To unloose, relax.* Παραλῶμαι pass. *To be relaxed, enfeebled, weakened.* So *Josephus*, De Bel. lib. iii. cap. vii. § 6, speaking of the Jews who were going to kill him in the cave, but relented, τῶν δὲ καὶ παρὰ τὰς ἐσχατάς συμφορας ἐπὶ τὸν στρατὸν αἰδουμένων, ΠΑΡΕΛΑΤΟΝΤΟ αἱ δεξιαι. But of those who yet revered their General in this extreme distress, the hands failed." occ. Heb. xii. 12, which is an allusion to Isa. xxxv. 3, where γονατὰ παραλελυμένα answers in the LXX to the Heb. כַּנְשִׁים כְּנָשִׁים, stumbling or tottering knees. Feeble or bending knees are often mentioned in the O. T.

as marks of a *weak habit of body*; see Job iv. 4. Pl. cix. 24. Ezek. vii. 17; with what physical propriety, is but too well known by experience. On the other hand, the *vigorous constitution* of youth or manhood is in the profane writers described by the *strength of the knees*: Thus in *Theocritus's* Idyll. xiv. lin. last,

—ΠΟΙΕΙΝ ΤΙ ΔΕΙ ΟΙΣ ΓΟΝΥ ΧΑΛΩΡΟΝ.

The time for action's when the knees are *strong*.

And in *Horace's* Epod. xiii. lin. 6,

—————*Dumque virent genua.*

And whilst the knees are *vig'rous*.

See *Wetstein* on Heb.

II. Παραλελυμένος, Part. pass. perf. "resoluted" *Cels.* One who is afflicted with the παραλυσίς or palsy, a disease in which the muscles are relaxed, and incapable of action. See *Solomon's Portrait of Old Age* by Dr. Smith, p. 187, 3d edit. occ. Luke v. 18, 24. Acts viii. 7. ix. 33.

Παραμένω, from παρα with, and μένω to remain.

I. To remain, stay, abide. occ. 1 Cor. xvi. 6. Jam. i. 25.

II. To remain alive. occ. Heb. vii. 23. *Rapheilius* remarks, that *Herodotus* uses the same V. for being left alive, superstitum esse. See also *Wetstein*, and comp. Μένω V.

Παραμυθεσθαι, εμαι, from παρα to, and μυθεσθαι to speak, which from μυθος a word, a speech.

I. To speak to, exhort, advise. Thus used in the profane writers. Comp. 1 Theff. ii. 11.

II. To comfort in words, speak comfortably to. occ. John xi. 19, 31. 1 Theff. ii. 11. v. 14. So *Æschines* in Ctesiph. has γυναικα — πενθεσαν ΠΑΡΑΜΥΘΕΙΣΘΑΙ, to comfort a weeping woman. In *Thucydides*, also the V. signifies to comfort. See *Wetstein* on John.

Παραμυθία, ας, η, from παρα and μυθος. See under Παραμυθεσθαι.

Comfort, consolation given by words. occ. 1 Cor. xiv. 3.

Παραμυθιον, ε, το, from the same as παραμυθία.

Comfort or consolation afforded by words. occ. Phil. ii. 1.

Παρανομω, ω, from παρα beside, and νομος a law.

To transgress the law. occ. Acts xliii. 3. *Xenophon* uses the V. in the same sense, Memor. Socrat. lib. iv. cap. iv. § 21. Και γαρ αλλα πολλα, εφη, ΠΑΡΑΝΟΜΟΥΣΙΝ. But, says he, they transgress the laws in many other instances."

Παρανομία, ας, η. See Παρανομω.

A transgression, offence. occ. 2 Pet. ii. 16.

Παραπικραίνω, from παρα intens. and πικραίνω to make bitter, imbitter.

To provoke to bitter anger, to exasperate, exacerbo. occ. Heb. iii. 16. So in the LXX it generally answers to the Heb. 70 to imbitter, i. e. provoke to bitter anger.

Παραπικρασμος, ε, ο, from παραπικρασμαι perf. pass. Attic of παραπικραίνω.

A bitter provocation, exasperation. occ. Heb. iii. 8, 15.

Παραπιπλώ, from παρα intens. and πιπλώ to fall.

To fall off or away. occ. Heb. vi. 6.

In the LXX it is used for the Heb. 70 to fall or fail, Esth. vi. 10; for 70 was to be guilty, Ezek. xxii. 4; and with παραπιπλώμα or παραπιπλωματι added, for the Heb. 70 70 to trespass a trespass, i. e. to trespass grievously, Ezek. xiv. 13. xv. 8. xviii. 24. xx. 27; in the two last, if not in all, of which passages, it plainly denotes apostasy from the true God.

Παραπλεύω, ω, from παρα denoting transition, and πλεύω to sail.

To sail by, to pass by in sailing. occ. Acts xx. 16.

Παραπλησιος, ε, ο, η, και το—ον, from παρα to, or intens. and πλησιος near.

Near to, very near to, like. Παραπλησιον, Neut. used adverbially. occ. Phil. ii. 27.

Παραπλησιως, Adv. from παραπλησιος.

Likewise, in the same manner. occ. Heb. ii. 14, where *Chrysostom*, cited by *Rapheilius*, urges this word against the Heretics in the sense of εφαντασις, εδε ειπονι, αλλ' αληθεια, not in shew, nor in appearance, but in truth." And so in the Greek writers it signifies not in like, or nearly the same, manner, but in absolutely the same manner, as may be seen in *Rapheilius*, *Wolfius*, and *Wetstein* on the place.

Παραπορευομαι, from παρα near, by, or denoting transition, and πορευομαι to go, pass.

I. *To pass or go by.* occ. Mat. xxvii. 39.
Mark xi. 20. xv. 29.

II. *To pass through.* occ. Mark ii. 23.
ix. 30.

Παραπλωμα, ατος, το. from παραπλωμαι perf. pass. of παραπλω (which see), or rather of the obsolete V. παραπλω the same.

I. Properly, *A fall*; but in the N. T. it is used only in a moral or spiritual sense.

II. *A fall* from a state of favour with God. Rom xi. 11, 12.

III. *An offense, trespass*, whether against God, Mat. vi. 15. Mark xi. 25, 26. 2 Cor. v. 19. Eph. ii. 1, where see *Macknight*, in which view it is particularly spoken of *Adam's transgression or fall*, Rom. v. 15, 17, 18. (comp. Wicl. x. 1.)—or against man, Mat. vi. 14, 15. xviii. 35. Comp. Jam. v. 16.

Παραρρω, or Παραρρυν, from παρα denoting *ill*, and ρω to *flow*, which from ρω the same, or immediately from Heb. חרר to be wet, *soak*.

To fall off, fall away, namely, from the true religion and saving grace. occ. Heb.

ii. 1. This interpretation, which is that of *Chrysostom*, *Schoetgenius*, *Elsner*, and *Wolfius*, appears to me after attentive consideration, the best. It is observed, that *Plutarch* applies this V. in a like view to a ring, ως μη ΠΑΡΑΡΡΗ, δεδιως, fearing, lest it should *fall*." See more in *Elsner*, *Wolfius*, and *Wetstein*. In the LXX this V. answers to the Heb. יל to decline, depart, Prov. iii. 21, where the Heb. בני אל יליו מעיני, *My son, let them not depart from thine eyes*, is in that version rendered, 'Τιε, μη ΠΑΡΑΡΡΗΣ, *My son, decline not, or fall not off, from them*; those Translators applying that to the person, which the original does to the thing. But in Prov. iv. 21, *Symmachus* renders almost the same Heb. words by Μη ΠΑΡΡΗΘΕΑΤΩΣΑΝ εξ οφθαλμων σου. *Let them not depart, or slip away, from thine eyes*. But comp. Eng. Translat. and Marg. in Heb. ii. 1.

Παρασημον, ο, το, from παρα το, at, and σημα a sign.

A sign or ensign of a ship, by which it was distinguished from others. occ. Acts xxviii. 11. It was the custom of the ancients, says *Doddridge*, to have images on their ships, both at the head and stern;

the first of which was called παρασημον, the sign, from which the ship was * named; and the other was that of the tutelar deity to whose care the ship was committed:—There is no doubt but they had sometimes deities at the head, and then it is most likely if they had any figure at the stern it was the same, as it is hardly probable the ship should be called by the name of one deity, and be committed to the care of another." Archbishop *Potter* further informs us, that the παρασημον was sometimes carved, and sometimes painted; and it is well known, that our modern ships have usually some carved figure at the head, as a lion, a sea-horse, an unicorn, or &c. from which the ship is named. *Herodotus*, lib. iii. cap. 37, mentions the Παταικοι or graven Idols (from the Heb. חפץ to engrave), τες οι Φοινικες εν τησι πρωρησι των τριηρων περαγυσσι, which the Phenicians carry in the fore-part of their galleys," and which he there says were of a human form, but of a Pygmean size. See *Bochart*, vol. i. 712, *Selden De Diis Syris*, Syntag. ii. cap. 16, *Suicer Thesaur. Παρασσημον*, and *Alberti, Wolfius*, and *Wetstein* on Acts xxviii. 11.

Παρασκευαζω, from παρα intens. and σκευαζω to prepare, which from σκευος an instrument, furniture of whatever kind.

To prepare, make ready. 2 Cor. ix. 2, 3, particularly for food, Acts x. 10; thus applied likewise by the profane writers, as may be seen in *Elsner* and *Kypke*;—for battle, 1 Cor. xiv. 8; so also the Greek authors cited in *Wetstein*. It occurs only in these three texts.

Παρασκευη, ης, η, from παρα intens. and σκευη furniture.

I. *A preparation.* John xix. 14, Παρασκευη το Πασχα, The preparation of the paschal feast, i. e. of the paschal peace-offerings. Comp. under Εξτος and Πασχα III. In

* "The Tutela (or Tutelar Deity) and Παρασκευη are frequently distinguished in express words, that being always signified by the image of a God, this usually of some creature or feigned representation: Hence *Ovid*, (*Trist.* lib. i. El. ix. lin. 1, 2.)

*Est mihi, sitque, precor, flavæ Tutela Minervæ,
Navis & à pictâ casside nomen habet.*

Where the Tutelar Deity was *Minerva*, the παρασκευη a helmet." *Potter's Antiquities of Greece*, book iii. chap. 75. which the reader may consult for further satisfaction.

2 Mac. xv. 21, it is applied to the preparation of arms.

II. The preparation-day before the Sabbath.

Παρασκευή, ὁ ἐστὶ προαΐξαστον, *The preparation-day, which is the day before the Sabbath*, says St. Mark expressly, ch. xv. 42. occ. Mat. xxvii. 62. Mark xv. 42. Luke xxiii. 54. John xix. 31, 42. So in a decree of *Augustus Cæsar* cited by *Josephus*, Ant. lib. xvi. cap. 6. § 2, *The day before the Sabbath* is called τῇ προ τῆς σαββάτος (ἡμέρας τῆς σαββάτος namely). ΠΑΡΑΣΚΕΥΗ.

Παρατείνω, from παρα intens. and τείνω to stretch out.

To stretch out, prolong. occ. Acts xx. 7, where *Wetstein* shews, that the Greek writers in like manner apply ἀποτείνω and ἐκτείνω to discourses, but I cannot produce an instance of their using παρατείνω in this sense.

Παρατηρεῖν, ω, from παρα intens. or denoting ill, and τηρεῖν to keep, observe.

I. To observe or watch narrowly, as the gates of a city. occ. Acts ix. 24.

II. To observe or watch a person insidiously. Thus it is often used in the Greek writers. See *Rapheilius* and *Wetstein* on Mark iii. 2, and *Elfner* on Luke vi. 7. occ. Mark iii. 2. Luke vi. 7. xiv. i. xx. 20.

III. To observe, or keep, as days or times, scrupulously and superstitiously. occ. Gal. iv. 10.

Παρατηρησις, ιος, att. εως, ἡ, from παρατηρεῖν.

Observation. occ. Luke xvii. 20, Μετὰ παρατηρησεως, *With observation*, i. e.

In such a manner that it needs to be accurately watched or observed. Comp. ver. 21, 23, 24, 26, 30, and see *Elfner* and *Kypke*, who shew, that Παρατηρησις is thus used by the Greek writers.

Παρατίθημι, from παρα near, and τίθημι to put.

I. To put or set somewhat near, or before persons to eat. Mark vi. 41. viii. 6, 7. Luke xi. 6, & al. Comp. Acts xvi. 34. It is thus used likewise by the profane writers, See *Wetstein* on Mark vi. 41.

II. To lay before, propose, offer to consideration. Mat. xiii. 24, 31.

III. To allege, prove by allegations or citations. The Greek writers, particularly *Athenæus* and *Themistius*, produced by

Wetstein, use it for citing or quoting the expressions of an author. occ. Acts xvii. 3, where it refers to St. Paul's alleging or citing the words of the O. T. Comp. Exod. xix. 7, in LXX.

IV. To commit, commend, intrust to any one's care and fidelity. Luke xii. 48. i Tim. i. 18, 2 Tim. ii. 2. Luke xxiii. 46. (comp. Pf. xxxi. 6.) Acts xiv. 23. xx. 32. i Pet. iv. 19.

Παρατυγχάνω, from παρα near, and τυγχάνω to be.

To be or come near, i. e. in the way, to meet. occ. Acts xvii. 17.

Παραυτίκα, Adv. from παρα at, and αὐτίκα immediately, or at this present time, which from αὐτός this (time namely), and ἵνα to come.

Immediately, or at this present time. With the neut. article, Παραυτίκα, το, applied as a N. Present, instant. occ. 2 Cor. iv. 17. *Rapheilius* shews, that *Xenophon* in like manner uses το ΑΥΤΙΚΑ ἡδὺν and τὰς ΠΑΡΑΥΤΙΚΑ ἡδονὰς for present pleasures. See other instances of the same kind in *Wetstein*.

Παραφέρω, from παρα denoting ill, and φέρω to carry. Comp. Παρανεύχω.

I. Pass. Παραφερομαι, To be carried or buried violently away, as by winds or waters, abripi. Thus used in the Greek writers, as may be seen in *Wetstein* and *Kypke* on Heb. xiii. 9. occ. Jude ver. 12, where very many MSS, two of which ancient, have παραφερομεναι, a reading embraced by *Mill* (Prolegom. p. cxxxi.) and *Wetstein*, and received into the text by *Griesbach*.

II. Figuratively, To be carried away, as by various and strange doctrines. occ. Heb. xiii. 9, where likewise very many MSS read παραφερεσθε; and this reading also is approved by *Mill* (Prolegom. p. cxxxi.) and *Wetstein*, and received into the text by *Griesbach*. And *Kypke* cites *Plutarch* in *Timoleon*, p. 238, using the V. in a like figurative sense. "The resolutions of men, unless they assume firmness and strength from reason and philosophy, with regard to the conduct of affairs, Σειόνται και ΠΑΡΑΦΕΡΟΝΤΑΙ ραδίως ὑπο των τυχόντων επαινων και ψωλων, are easily shaken and carried away by the praises or censures they meet with." The ancient Syriac version (which does not contain the

the epistle of Jude) renders the V. in Heb. xiii. 9, by דחורר, which from דבר "duxit, abduxit," (*Castell*) rather favours the reading παραφρασεως, than περιφρασεως. So Vulg. nolite abduci.

Παραφρονεω, ω, from παρα inverfive, or denoting ill, and φρονεω to be wife.

To be unwife, foolifh, or a fool. occ. 2 Cor. xi. 23. This word is ufed both by Ariftophanes and Ifocrates. See *Elyfer*, *Wolfius*, and *Wetstein*.

Παραφρονια, ας, η, from παραφρων mad, out of his fenfes or mind, q. d. παρα την φρενα befide his mind.

Madnefs, want of wifdom. occ. 2 Pet. ii. 16.

Παραχειμαζω, from παρα at, and χειμαζω to winter.

To winter, fpend the winter at a place. occ. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6. Tit. iii. 12.

Παραχειμασια, ας, η, from παραχειμαζω.

A wintering, fpending the winter at a place. occ. Acts xxvii. 12.

Παραχρημα, Adv. from παρα at, and χρημα a thing, q. d. in ipsa re, dum ipsa res agitur.

Immediately, infantly. Mat. xxi. 19, 20. Luke i. 64.

Παρδαλις, ιως, att. αως, η.

A leopard, from the mafc. παρδος, which may be derived either from the Heb. פדר to divide, feparate, difpart, on account of the animal's diftinct fpoats, or from the Greek περδω to deftroy, a derivative from the fame Heb. פדר, or from פרץ to break, break through, or burft forth with violence. occ. Rev. xiii. 2.

In the LXX παρδαλις answers to the Heb. נמר, an animal in which the Prophets remark it's spotted fkin, Jer. xiii. 23; it's cruelty and infidiousnefs, Ifa. xi. 6, Jer. v. 6. Hof. xiii. 7; it's fwiftness or activity, Hab. i. 8. All which properties feem to be alluded to in the emblematic beaft mentioned Rev. xiii. 1. For a more particular account of this animal, and an illuftration of the paffages of the O. T. where it is mentioned, I with pleafure refer to the learned *Bockart's Hierozoic*. lib. iii. cap. 7.

Παρεμι, from παρα near, with, and εμι to be.

I. To be prefent. Luke xiii. 1. Acts x. 33. xxiv. 19, & al. Comp. 2 Pet. i. 9.

Προς το παρον, For, or at, the prefent, πρσμα affair or matter feems to be understood. occ. Heb. xii. 11. This elliptical phrafe is likewise ufed by *Thucydides* and *Herodian*. See *Wetstein*.

II. Παροντα, τα, are fuch good things as a perfon has in prefent, however mean and fmall they may be; and they are diftinguifhed both from what belongs to another, and alfo from what is grand or fumptuous. *Rappelus* fhews that *Xenophon* has applied the word in both thefe views. occ. Heb. xiii. 5; on which text we may further remark, that the whole phrafe ΑΡΚΕΙΣΘΑΙ ΤΟΙΣ ΠΑΡΟΥΣΙΝ is ufed likewise by the profane writers. See *Wetstein*.

III. To be come. Mat. xxvi. 50, (where fee *Wetstein*.) John vii. 6. Acts x. 21. Col. i. 6, & al.

Παρεισαλω, from παρα denoting ill, and εισαλω to bring in, introduce.

To bring in craftily or privily, to introduce by ftealth, as it were. occ. 2 Pet. ii. 1; on which text *Rappelus* produces a paffage from *Polybius* where the V. is plainly ufed in this fenfe, though he obferves, that it does not always import privily, or fubtly. See alfo *Wetstein*.

Παρεισχιλος, ε, δ, η, from παρεισαλω.

Brought in privily, introduced by ftealth, that had crept in. occ. Gal. ii. 4.

Παρεισδω, from παρα denoting ill, and εισδω to enter in, which from εις in, into, and δω to enter.

To enter in craftily or privily, to creep in. occ. Jude ver. 4; where *Wetstein* has given many instances of this ufe of the verb in the Greek writers. Comp. alfo *Kypke*.

Παρεισδευθω. An obfolete V. (whence in the N. T. we have, by fyncope, 2 aor. παρεισηλθον for παρεισηλυθον) derived from παρα giving fomewhat of an ill fenfe, and εισδευθω to enter.

I. To enter in by craft or ftealth. occ. Gal. ii. 4. *Rappelus* very happily confirms and illuftrates this fenfe of the word by instances from *Polybius*. Comp. alfo *Wolfius*.

II. To enter in by the by, as it were. occ. Rom. v. 20, where fee *Wetstein*; and comp. Gal. iii. 15, 17, 19.

Παρεισενεβικω. An obfolete V. (whence in the N. T. we have 1 aor. particip. plur. mafc.

μασε. παρεισεναίαντες) derived from *παρά το*, or *besides*, and *εισεναίω* to bring in. To contribute to, confer besides, "conjunctim in vel ad aliquid conféro, adin-féro." *Mintert.* occ. 2 Pet. i. 5, where *Piscator* observes, that *παρά* in this composition refers to the gifts of God mentioned ver. 3, 4, q. d. contributing our diligence to the divine grace, or concurring with God's gifts by our diligence. *Wetstein* cites from *Diodorus Siculus* and *Josephus*, Ant. lib. xx. cap. 8, § 2, the similar phrase ΠΑΣΑΝ ΕΙΣΕΝΕΓΚΑΤΟ ΣΠΟΤΑΗΝ, *he employed the greatest diligence.*" See other instances in *Kypke*.

Παρεισερχομαι. See Παρεισελεύθω.

Παρεισφέρω. See Παρεισεναίω.

Παρεκλος, Adv. from *παρα* at, and *εκλος* without, except.

I. Without, as opposed to within. occ. 2 Cor. xi. 28; where *Rapheus* seems most inclined to refer *χωρίς των παρεκλος*, *besides those things that are without*, to those external inconveniences the Apostle had just enumerated; "(and) beside (these) outward (troubles)." *Worsley's* Translat. *Chrysostom*, however, whose interpretation is embraced by *Wolfius*, explains *τα παρεκλος* by *τα παραλειφθεντα*, *the things which were omitted or not expressly enumerated* by the Apostle. Comp. *Bowyer's* Conject.

II. With a genitive following, *Except, save.* occ. Mat. v. 32. Acts xxvi. 29.

Παρελεύθω. An obsolete V. (whence in the N. T. we have 1 fut. mid. *παρλεύσομαι*, and by syncope 2 aor. *παρήλθον*, infin. *παρελθῆναι*, &c. (from *παρα* by, and *ελεύθω* to go.)

To go or pass by. See under Παρερχομαι.

Παρεμβολή, ης, η, from *παρεμβεβόλα* perf. mid. of *παρεμβάλλω* to insert near somewhat else, and hence to place or pitch tents in rows, and in proper order, and at due distance from each other, to encamp, from *παρα* near, and *εμβαλλω* to put or place in, which see.

I. A regular encampment, a camp. occ. Heb. xiii. 11, (comp. ver. 13.) Rev. xx. 9.

II. A castle, a fortress where a garrison is kept. So *Hesychius* explains it, inter al. by *καστρον*, a word evidently made from the Latin *castrum*, which signifies a castle, or fortress. occ. Acts xxi. 34, 37. xxii. 24. xxiii. 10, 16, 32. In all which

passages it denotes the castle *Antonia*, which was built by *Herod the Great*, on a high rock, at the angle formed by the western and northern porticoes of the outer court of the temple, and which communicated with each of those porticoes by stairs, comp. Acts xxi. 35, 40: In this fortress a Roman legion constantly kept guard. It is more fully described by *Josephus*, De Bel. lib. v. cap. 5, § 8, from whom the above circumstances are taken. The reader may also consult *Prideaux* Connect. part ii. book v. anno 107, and *Lardner's* Credibility of Gospel History, vol. i. book 1, ch. 2, § 14. *Tacitus*, Hist. lib. v. cap. 11, informs us, that the fortress was called by *Herod Antonia*, in honour of *Marc Antony*, who, we learn from *Josephus*, was *Herod's* particular friend.

III. An army. occ. Heb. xi. 34. This last sense seems *bellenistical*, and to be taken from the LXX, who use *παρεμβολή* for the Heb. מַחֲנֶה not only in the sense of a camp, but of an army, as Jud. iv. 15, 16. 2 K. vi. 24. Pl. xxvii. 3. So in Eccles. xlviii. 24. 1 Mac. iv. 30. vi. 40, & al. freq.

Παρενεύω. An obsolete V. (whence in the N. T. we have 2 aor. imperat. *παρενεύε*, infin. *παρενεύειν*,) derived from *παρα* denoting transition, and *εναίω* to carry, move.

To remove, transfer. occ. Mark xiv. 36. Luke xxii. 42; in which latter text observe, that the infinitive mood has by some been thought to be used for the imperative, as it sometimes is in *requesting*, by the best Greek writers. Of this *Rapheus* on the place has produced instances from *Arrian*, De Exped. Alex. in several of which the infinitive V. is in like manner accompanied by *εἰ βέλαι*, if thou wilt. *Grotius*, however, and *Blackwall*, Sacred Classics, vol. ii. p. 167, consider *εἰ* as a particle of *wishing*; Father, O that thou wouldst remove this cup from me! But comp. under *Εἰ* 6.

Παρενοχλεω, ω, from *παρα* denoting ill, and *ενοχλεω* to disturb, which see.

Governing a dative, To disturb, disquiet, give uneasiness to. occ. Acts xv. 19.

This decompounded V. is used not only in the LXX (for different Heb. words), and in the Apocryphal Books, but also frequently

quently by the profane writers, and is in the active voice construed with a dative. See *Wetstein* and *Kypke*.

Παραπληρωμας, ε, ο, from παρα to, at, επι in, among, and δημος a people. Comp. Επιδημιω.

A stranger, sojourner. occ. Heb. xi. 13.

I Pet. i. 1. ii. 11. See *Wetstein* on Heb.

Παραερχομαι, from παρα denoting transition, by, near, to, or beyond, and ερχομαι to go.

I. To go or pass by. Mat. viii. 28. Luke xviii. 37.

II. To pass by or away, to fail, as the heavens and earth, Mat. v. 18. xxiv. 35. 2 Pet. iii. 10, & al.—as a flower, Jam. i. 10.—as time, I Pet. iv. 3. (comp. Mat. xiv. 15. Acts xxvii. 9.) Mark xiv. 35. (comp. Mat. xxvi. 39, 42.)—as a generation, Mat. xxiv. 34. Mark xiii. 30. Luke xxi. 32. The V. is applied in similar manners by the Greek writers. See *Wetstein* on Mat. v. 18, xiv. 15. Jam. i. 10. I Pet. iv. 3.

III. To come forth. Luke xii. 37; on which text *Wetstein* shews, that the purest Greek writers use the 2d aorist both of the V. and Participle in this sense. Comp. Acts xxiv. 7.

IV. To come in. Luke xvii. 7. *Rapbelius* in his Note on this place shews, that this V. is used by *Herodotus* for coming in, and by *Xenophon* more particularly for coming into that part of the house where they ate their meals.

V. To pass by or beyond. Mark vi. 48.

VI. To pass by in a moral sense, to neglect. occ. Luke xi. 42. xv. 29, where *Kypke* shews, that it is thus applied by the Greek writers.

Παρεσις, ιος, att. εως, η, from παρημι, which see.

A remission of sins, or rather a passing of them by (Eng. Marg. "passing over") without punishment. occ. Rom. iii. 25, where comp. Acts xvii. 30. Heb. ix. 15, and see *Wolhus* and *Vitranga*, *Observ.* Sacr. lib. iv. cap. iii. § 2. On the above text *Macknight* remarks, "God's righteousness or justice might have appeared doubtful, on account of his having so long passed by the sins of men, unless, in the mean time, he had made a sufficient display of his hatred against sin. But such a display being made in the death of Christ, his justice is thereby fully

proved.—That the phrase δια την παρεσιν is rightly translated in passing by, or with respect to passing by, may be gathered from Micah vii. 18. The word παρεσιν is found no where else in the LXX, nor in the New Testament. But we have a word similar to it, Eccles. xxiii. 2, Μη παρη τα αμαρτηματα, which is translated, Pass not by my sins."

Παρεχω, from παρα near, and εχω to have, bold.

I. To have or hold near. This seems the primary and proper sense of the V. So *Eustathius* explains it by παρα εχω, i. e. εγγυς εχω; and thus it is used in *Homer*, *Odyss.* xviii. lin. 316,

Αυταρ εγω τυτοισι φως παλίσσι ΠΑΡΕΩΩ.

But I near all of these will hold the light.

II. In the N. T. To hold near, offer, present, as the cheek to be smitten. Luke vi. 29. Σεαυτον παρεχομενος τυπον, affording or shewing thyself a pattern. Tit. ii. 7. *Xenophon* applies the V. in like manner, *Cyropæd.* lib. vii. at the end, 'Ως βελτιστα ΠΑΡΑΔΕΙΓΜΑΤΑ ἡΜΑΣ ΑΥΤΟΥΣ ΠΑΡΕΧΕΙΝ, to make or shew ourselves as good examples as possible." So lib. viii. p. 440, edit. *Hutchinson*, 8vo. ΠΑΡΑΔΕΙΓΜΑ ΜΕΝ ΤΟΙΟΥΔΕ ἘΑΥΤΟΝ ΠΑΡΕΙΧΕΤΟ, He shewed himself such an example." Comp. *Kypke*.

III. To afford, furnish. See I Tim. vi. 17, Acts xvi. 16. xix. 24. I Tim. i. 4.

IV. To confer a favour. Luke vii. 4.

V. Παρεχειν φιλανθρωπιαν τινι, To afford or shew kindness to one. occ. Acts xxviii. 2. So *Homer*, Il. iii. lin. 354—ΦΙΛΟΤΗΤΑ ΠΑΡΑΣΧΗ—ισοτητα equity. occ. Col. iv. 1.

VI. Παρεχειν κοπες τινι, To give any one trouble. Mat. xxvi. 10. Mark xiv. 6. Comp. Κοπος II.

VII. Παρεχειν ησυχιαν, To keep silence, be still, that another may be the better heard in speaking, Acts xxii. 2. So *Dionysius Halicarn.* Ant. II. 32, cited by *Wetstein* on the place, Τοις περιεσωσι διασημηνας ἡσυχιαν ΠΑΡΑΣΧΕΙΝ, λεγει τοιαδε. Having beckoned to those who stood about him to keep silence he speaks thus."

VIII. Παρασχειν πεισιν τινι, To give a proof or demonstration to any one, fidem facere alicui. occ. Acts xvii. 31. That this is the true sense of the phrase *Rapbelius*

Thus has abundantly shewn in his notes on this text, particularly by parallel instances from *Polybius*. To the passages he and *Wetstein* have produced I add from *Josephus*, De Bel. lib. vii. cap. 1, § 1, where he is speaking of the Romans totally demolishing the city and temple of Jerusalem, except three towers and a small part of the wall, Τὸν δ' ἄλλον ἅπαντα τῆς πόλεως περίβολον ὅπως ἐξωμαλίσαν δι' κατασκαφίλους, ὡς μὴδε πωποτ' οικηθῆναι ΠΙΣΤΙΝ ἂν εἴη ΠΑΡΑΣΧΕΙΝ τοῖς προσελθούσι. The persons employed did so entirely raze to the ground all the rest of the city, that it could no longer afford any proof to those who came thither that it had ever been inhabited." And Cont. Apion, lib. ii. § 30. ΤΟΥ ΘΕΟΥ τὴν ΠΙΣΤΙΝ ἰσχυρὰν ΠΑΡΕΣΧΗΚΟΤΟΣ, God having given strong proof."

Παρηγορία, ας, ἡ, from *παρηγορέω* an adviser, comforter, which from *παρηγορέω* to advise, comfort, from *παρά* to, near, and *ἀγορεύω* to speak. See *ἀγορεύω*, and comp. *Παραμυθεῖσθαι*.

A comfort, consolation. occ. Col. iv. 11, where see *Kypke*.

Παρθενία, ας, ἡ, from *παρθενός*.
Virginity, state of virginity. occ. Luke ii. 36.

Παρθένος, ε, ὁ, ἡ. The word may, I think, be best derived from *παρὰ* *βῆναι* to lay up, set apart, and so allude to the retired life of virgins in the eastern countries, and among the ancient Greeks *. Thus the Heb. name for a virgin, *בְּתוּלָה* (to which *παρθένος* several times answers in the LXX), refers to the secluded, concealed state in which she lived. So in 2 Mac. iii. 19, are mentioned αἱ κατακλειστοὶ τῶν παρθένων, the virgins who were shut up. i. e. says the Gloss, who went not out of their parents houses from regard to virgin modesty and purity. And 3 Mac. i. 15, we read of αἱ κατακλειστοὶ παρθένοι ἐν θαλαμοῖς, the virgins who were shut up in the chambers. Comp. Ecclus. xlii. 9, where, with *Grotius* and others, we may perhaps best apply ἀποκρυφός bidden to *δυσίτηρ*.

I. *A person in a virgin state.* The word plainly includes both sexes, 1 Cor. vii. 24, (comp. Rev. xiv. 4.); but generally de-

notes the female, *A virgin, a maiden, a maid.* Mat. i. 23. Acts xxi. 9. 1 Cor. vii. 28, 36, where see *Doddridge*; and observe, that several ancient MSS for γαμεῖσσαν read γαρεύτω. And so the Syriac version ܡܬܢܝܬܝܬ let her be married.

On 1 Cor. vii. 36, *Kypke* remarks, that τὴν παρθένον αὐτῆς is an elegant phrase for his virgin-daughter; and from *Euripides* Iphig. in Aul. lin. 714, cites *Clytemnestra* saying to *Agamemnon*, Ἐκεῖν' ἀπαξέει ΣΗΝ ΕΜΗΝ τε ΠΑΡΘΕΝΟΝ; Will he carry away thither yours and my virgin-daughter? and from *Sophocles*, *Oedip.* Tyr. τὰν δ' ἀδελφίαν οἰκτρὰν τε ΠΑΡΘΕΝΟΙΝ ΕΜΑΙΝ, my two miserable and pitiable virgin-daughters.

II. It is spoken of the church of Corinth, considered as pure from corrupt doctrines and practices. occ. 2 Cor. xi. 2.

III. It is applied to believers as unpolluted by idolatrous abominations. occ. Rev. xiv. 4. *Elzner* observes on the authority of *Suidas*, that this word is applied to men as well as women.

Παρηγῆμι, from *παρά* denoting *ill*, and *ἵημι* to send.

To remit, relax. Hence *Παριεμαι*, Pass. To be relaxed, enfeebled, fatigued. Comp.

Παραλῶ. occ. Heb. xii. 12. Χεῖρες παρειμέναι and γόνατα παραλελυμένα are in like manner mentioned together, Ecclus. ii. 12. xxv. 23. *Josephus* also, Ant. lib. xiii. cap. 12, § 4, has the expression, Αὐτοῖς—Αἱ χεῖρες ΠΑΡΕΙΘΗΣΑΝ, their hands were tired." Comp. *Wetstein*.

Παριστᾶν, from *παρά* near, and *ἵσταναι* to place.

I. Properly, To place near.

II. To present, offer. occ. Rom. vi. 13, 16. Comp. under *Παρίσῃμι* II.

Παρίσῃμι, from *παρά* near, and *ἵσταναι* to place, stand.

I. Properly, † To place or stand near.

II. Transfactively, To present a person to another. Acts i. 3. ix. 41. Comp. Rom. vi. 13, 19. 2 Cor. xi. 2. Eph. v. 27. Col. i. 22. 2 Tim. ii. 15.

III. To present, offer to God, Luke ii. 22. —as a sacrifice, Rom. xii. 1. So *Lucian*, Deor. Concil. tom. ii. p. 958. Κάτω μυριάς ἑκατομβάς παραστήσῃ. Though he should offer ten thousand be-

* See *Potter's Antiquities of Greece*, book iv. ch. 13, and *Duport's Gnomologia Homericæ*, p. 180, Note g.

† See the learned *Duport's* remark cited under *ἵσταναι* I.

catombs." See more instances in *Elfner*, *Alberti*, and *Wetstein*.

- IV. *To commend, recommend.* 1 Cor. viii. 8. So *Wolfius* cites from *Josephus*, Ant. lib. xv. cap. 7, § 3. Εξιὼν δὲ Μαριαμμή ΠΑΡΑΣΤΗΣΑΜΕΝΗ τὸν Σοεμόν—But *Mariamne*, when he was going, *recommending* to him *Soemus*—"But in 1 Cor. viii. 8, Bp. *Pearce*, with the *Alexandrian* and four other MSS, reads παραστήσει, which he renders *will bring*—in *judgement*; and observes, after *Ulpian*, that the word παριστάει is a law term used by *Demosthenes* in the sense of *bringing* a man *before a tribunal*. Comp. Sense VII. The bishop adds, "Our Eng. Translation, which runs thus, *meat commendeth us not to God*, &c. is (I think) very improper, for then these words can relate only to one part of the following words in this verse, I mean to the first."
- V. *To afford, or furnish for service, servitio sistere.* Mat. xxvi. 53. Acts xxiii. 24. See *Elfner* and *Wetstein* on Mat.
- VI. *To prove, shew, demonstrate, to present*, as it were, to the eyes of the understanding. Acts xxiv. 13. The Greek writers use it in the same sense, as may be seen in *Alberti*, *Wolfius*, *Wetstein*, and *Kypke*.
- VII. *Intransitively, To stand by or near.* See Mark xiv. 47, 70. Luke i. 19. Acts ix. 39. xxiii. 2, 4. Comp. Acts xxvii. 23, in which text it is applied to a *divine vision*, as *Elfner* and *Wetstein* shew it is likewise in the Greek writers. Comp. Acts i. 10, and under Επιστήμη I.
- VIII. *To stand before a judge or a tribunal for judgement.* Acts xxvii. 24. Rom. xiv. 10. So in 1 aor. *To present for judgement*, Acts xxiii. 33. See *Scapula's Lexicon*.
- IX. *To present oneself, stand up.* Acts iv. 26, where, as in the LXX of Ps. ii. 2, it answers to the Heb. יַעֲמִדוּ they stood up.
- X. *To assist.* Rom. xvi. 2. Comp. 2 Tim. iv. 17.
- Παροδος, ε, ἡ, from παρα by or through, and ὁδος a way, journey.
A passing by or through. occ. 1 Cor. xvi. 7. Εν παροδῷ, By the way, en passant.
- Παροικεῖω, ω, from παρα at, and οἰκῶ to dwell.
To be a stranger, to dwell or sojourn as a stranger, to dwell at a place only for a short time. occ. Luke xxiv. 18. Heb. xi. 9.

In this sense it is often used in the LXX for the Heb. נָזַח; and thus *Wetstein* cites from *Dio Chrysostom*, ΠΑΡΟΙΚΕΙΝ ἐπὶ ξένης, to sojourn in a foreign country."

Παροικία, ας, ἡ, from παροικος.

A sojourning, temporary dwelling in a strange or foreign country. occ. Acts xiii. 17. Applied spiritually, 1 Pet. i. 17.

Παροικος, ε, ο, ἡ, και το—ον. See under ΠΑΡΟΙΚΕΩ.

A sojourner, one who dwells in a foreign country, a temporary dweller, not having a settled habitation in the place where he now is. occ. Acts vii. 6, 29. Applied spiritually. occ. Eph. ii. 19. 1 Pet. ii. 11.

Παροίμια, ας, ἡ, from παρα by, and οἶμος a way, highway, which perhaps from εἰμι to go.

I. A by-word, a proverb, a common saying, such as one often hears in the highways and streets. So *Basil*, Homil. 12, on the beginning of Proverbs: Το τῶν παροιμιῶν ὀνόμα ἐπὶ τῶν δημῳδεσέων λόγον παρα τοῖς ἐξωθεν τετακται, καὶ ἐπὶ τῶν ἐν ταῖς ὁδοῖς λαλῶμενων, ὡς τα πολλὰ. Οἶμος γὰρ παρ' αὐτοῖς ὁδὸς ὀνομαζεται, ὅθεν καὶ τὴν παροιμίαν ἐρίζονται, ῥήμα παροδιον, τετριμμενον ἐν τῇ χρῆσει τῶν πολλῶν καὶ ἀπο οὐλῶν ἐπὶ πλείονα ὁμοία μεταληφθῆναι δυναμενον. The name of παροιμιαί is given by those who are without (i.e. the Heathen) to popular sayings, and commonly to such as are used in the public ways: For οἶμος with them signifies a way; whence they define παροιμία a by-word, become trite by frequent use, and such as may be transferred from some few things to many similar ones." So *Hesychius*, Παροιμία: λόγος παρα τὴν ὁδὸν λεγόμενος διὸν παροδία, οἶμος γὰρ ἡ ὁδός. Παροιμία is a saying used on the highway, q. παροδία, for οἶμος signifies a way." See more in *Suicer*, Thesaur. on the word. occ. 2 Pet. ii. 22; where see *Wetstein*, who cites *Lucian* and *Sophocles* using παροιμία in this sense; and in one of the passages which he quotes from *Lucian*, there is the same phrase as that in 2 Pet. TO THE ΠΑΡΟΙΜΙΑΣ, that of the proverb, which is again used by *Lucian*, Dial. Mort. tom. i. p. 228, produced by *Kypke*.

II. Because proverbs are often expressed by way of simile or comparison (comp. Παράβολη III.) as in the instance just cited from

from St. Peter, hence the word denotes a comparison, similitude, parable. occ. John x. 6.

III. On account of the obscurity which frequently attends proverbial and parabolical expressions, παροιμία seems to mean an obscure saying, not easily understood. occ. John xvi. 25, 29, where it is opposed to παράφρασις plainly. Comp. Παράβολη II. and see Suicer Thesaur.

Παροινός, ε, ό, ή, from παρα near, by, and οινός wine.

A tippler, one who sits long at the wine, whether to drunkenness or not, Οινῷ πολλῷ προσέχων. So Lucian, Timon. tom. i. p. 94, mentions a person, μεθυσων και ΠΑΡΟΙΝΟΣ, εν αρχῇς ωδῆς και ορχηστῶτος μόνον, ἀλλὰ και λουδρίστας και οῦδης προσετι, drinking and tippling not only till he sings and dances, but till he becomes abusive and enraged." occ. 1 Tim. iii. 3, (comp. ver. viii.) Tit. i. 7, (comp. Tit. ii. 3.) See Raphaelus and Wolfius on 1 Tim. iii. 3, where comp. Kypke.

Παροίχομαι, from παρα denoting transition, and οίχομαι to go, go away, which may be derived either from ἵκω to go, or immediately from the Chald. 𐤯𐤒 the same. To pass away, pass. occ. Acts xiv. 16. So Wetstein cites from Plutarch Camill. tom. i. p. 135. D. EN TH: ΠΑΡΩ:ΧΗ-MENH: νυκτι, In the night pass."

Παρομοίαζω, from παρομοίος.

To resemble, be like. occ. Mat. xxiii. 27.

Παρομοίος, οία, οιον, from παρα near, and ὁμοίος like.

Nearly resembling, similar, like. occ. Mark vii. 8, 13.

Παροξυνῶ, from παρα intens. and οξυνω to whet, make sharp, which from οξύς sharp. To sharpen, incite, irritate.

I. Παροξυνομαι, Pass. To be sharpened, incited, stirred up, in a good sense. occ. Acts xvii. 16. "The word παρωξυνετο signifies that a sharp edge was, as it were, set upon his spirit, and that he was wrought up to a great eagerness of zeal." Doddridge. Comp. 1 Mac. ii. 24, 26.

II. Παροξυνομαι, Pass. To be provoked to anger. occ. 1 Cor. xiii. 5, where Theodoret thus explains the Apostle's expression: Καὶ τι λυπήγον παρα τίνος γενήται, φέρεται μακροθυμῶς δι' ἣν ἐχει φίλος ὀφθιαν. And if any thing grievous is done (to it) by any one, it bears it patiently from it's affec-

tionate temper;" and Theophylact, ἐκ ἀκατηγάς εἰς ὀργήν, doth not burst out into anger." To the same purpose our Translators, is not easily provoked: "But ε παρωξυνεται signifies rather, says Bp. Pearce, is not embittered (the English Bible of 1568, has, is not bitter), or is not highly provoked, as Dr. Hammond renders it, i. e. though it be angry upon a just occasion, yet it is never outrageously angry." Diodati translates it, non s'innasprisce, is not exasperated; so the French, ne s'aigrit point.

Παρωξυσμός, ε, ό, δ, from παρωξυνω perf. pass. Attic of παροξυνω.

I. In a good sense, A stirring up, an inciting. occ. Heb. x. 24. On which text Wetstein very appositely cites from Isocrates, Ad Demon. cap. 20. Μαλιστα δ'αν ΠΑΡΟΞΥΝΘΕΙΗ:Σ ορεχθῆναι των ΚΑΛΩΝ ΕΡΓΩΝ—But you will be most excited to the love of good actions." Comp. Kypke.

II. In a bad sense, A sharp fit of anger. occ. Acts xv. 39. It is used in the medical writers for the fit or paroxysm of a distemper.

Παροξίζω, from παρα intens. and οξίζω to anger, irritate.

To provoke to violent or bitter anger, to irritate, exasperate. occ. Eph. vi. 4. Rom. x. 19; where παροξισω is the 1 fut. Attic for παροξίσω, and the correspondent Heb. word to παροξίω of the Apostle and of the LXX in Deut. xxxii. 21, is עָצַבָה, for which V. the LXX have in many other places used παροξίζω.

Παροξισμός, ε, ό, δ, from παρωξισμαι 1 perf. perf. pass. of παροξίζω.

A being exasperated, wrote. occ. Eph. iv. 26.

Παροτρυνω, from παρα intens. and τρυνω to urge, excite, which the learned Damm, Lexic. col. 1765, derives from ορω to excite; ορω, ορυνω, οτρυνω, inserting τ. To stir up, excite. occ. Acts xiii. 50.

Παρορσία, ας, ή, from παρων, παρῶσα, πάρον, particip. pres. of the verb παρειμι, which see.

I. A being present, presence. 2 Cor. x. 10. Phil. ii. 12.

II. A coming to a place. 1 Cor. xvi. 17. 2 Cor. vii. 6, 7. In this view it is applied to Christ's coming to the destruction of Jerusalem, Mat. xxiv. 3, 27, 39. Jam. v. 7, 8, where see Macknight. Comp. Mat.

Mat. xvi. 28. John xxi. 22. and much more frequently to his second and final advent, 1 Cor. xv. 23. 1 Thess. ii. 19. iii. 13. iv. 15, & al.

Παροψις, ἰδος, ἡ, from *παρα* with, and *οψον* (which see under *οψαριον*), q. d. σκευος *εν ᾧ ΠΑΡΑτίθεται το οψον*, a vessel in which the victuals are set before the guests. Comp. *Παρατίθης* I.

A *dish* or *platter*, in which victuals are brought to table. occ. Mat. xxiii. 25, 26. This word in the Greek authors generally signifies *the victuals*, but is sometimes, even by the Attic writers, used for a *dish*, as *paropsis* is also applied in Latin. See *Wetstein* and *Wolffius*, and *Juvenal*, sat. iii. lin. 142.

Παρήσια, ας, ἡ, from *παρα* intens. (or *παν*, *παῖος*, all,) and *ῥησις* a speaking.

I. Freedom or freeness in speaking, saying freely all that a man thinks, or that he pleases. John vii. 13, 26. Acts iv. 13, 29.

II. Confidence, or boldness, particularly in speaking. Eph. iii. 12. vi. 19. Comp. 1 John ii. 28. iii. 21. iv. 17. v. 14. Heb. iii. 6, and *Macknight* there.

III. Plainness, perspicuity of speech. John x. 24. xi. 14. xvi. 25, 29. 2 Cor. iii. 12.

IV. Openness, publickness, of speech. John xviii. 20.

V. Freedom, liberty. Heb. x. 19.

VI. It denotes being publick, or publicly known, in opposition to being concealed. Thus John vii. 4, *Εν παρήσια εἶναι*, To be in publick, to be publicly known, comp. ver. 10. *Οὐκ ἐτι παρήσια περιπατεῖ*, John xi. 54, He no longer walked openly, or in publick. Comp. Col. ii. 15.

Παρήσιαζομαι, from *παρήσια*.

To speak freely, plainly, boldly. Acts ix. 27, 28. xiii. 46. Eph. vi. 20, & al. On 1 Thess. ii. 2, see *Macknight*.

ΠΑΣ, *πασα*, *παν*, from the Heb. *כָּל* to spread, be diffused.

In general, *All*, the whole.

I. *All*, every one, the whole, universally. Mat. ii. 3. v. 22, 28. John i. 3. 1 Cor. xv. 27. 2 Tim. iii. 16. On John xvii. 2, see *Kypke*. In Col. i. 18, *Kypke*, after *Beza*, understands *εν πασι* not of things, but of persons, i. e. of believers; so as to make the expression *εν πασι πρωτευων* parallel to *πρωτοτοκος εν πολλοις αδελφοις*, Rom. viii. 29; and he shews that *πρωτευει εν ος πρωτευων εν*—is by *Plutarch*

several times applied to persons, and that *Demosthenes* uses the phrase *το ΠΡΩΤΕΥΕΙΝ ΕΝ ΑΠΙΑΣΙ*, for being pre-eminent among all.

On Col. iii. 11, we may observe, that *Lucian*, *De Syr. Dea*, tom. ii. p. 892, uses *παντα* in a similar view: *Και ὅς ΠΑΝΤΑ Κομμάτος ἦν*. And *Combabus* was all things or every thing to her." So *Tyrannicid*. tom. i. p. 786, *ΠΑΝΤΑ ὁ παῖς ἦν αὐτῷ*, His son was all things to him. Comp. 1 Cor. xv. 28, where see *Wetstein* and *Kypke*.

Δια πάντος, *Trough* or *in all*, *χρονος* time, namely, *always*. Mat. xviii. 10.

II. With a cardinal N. of number, *All*, collectively. Mat. i. 17. Acts xix. 7. xxvii. 37; in which two last texts it may be best rendered *in all*; and thus the word is often used by *Josephus*, as in *Ant. lib. xii. cap. 2, § 2*. *Ταχέως εν ἑπτα ταῖς ΠΑΣΑΙΣ ἡμεραις τέλος εἰληφει τα δοχθέντα τῷ βασιλει*, The King's orders were accomplished speedily in seven days in all; and cap. xi. § 1. *Τῷ Ἰσθα δ' ἔσαν ἐν ΠΑΝΤΕΣ χίλιοι*, Judas had in all a thousand men." See also *Wetstein* on Acts xxvii. 37.

III. Of all kinds or sorts, without excluding any. Mat. iv. 23. Luke xi. 42. xviii. 12. Acts vii. 22. x. 12. 1 Tim. ii. 1.

IV. *All*, in a qualified sense, i. e. *All*, in general, though not each individual, most, a great many. Mat. iv. 8, 24. x. 22. Mark i. 37. Luke vii. 29. xv. 1. John xii. 32. Phil. ii. 21. Comp. Mat. iii. 15. xxiii. 3. Luke xx. 45. xxi. 35. Acts iv. 21. viii. 1. 1 Cor. x. 33. vi. 18, Every (other) sin that a man doeth is without (*εκτος*, external, to) the body,—i. e. most, by far the greater number of, other sins are without the body; for it is certain that in gluttony, drunkenness, &c. a man sinneth also against his own body.

V. Any, any one, any whatsoever. Mat. xiii. 19. xviii. 19. Acts x. 14. The LXX often use it in this sense, answering to the Heb. *כָּל*. See inter al. *Exod. xx. 4*. *Lev. iv. 2*. *Num. xxxv. 22*. *Pf. cxliiii. 2*. *Ezek. xv. 3*. *Dan. xi. 37*. *Hab. ii. 19*.

Joined with a negative particle, *No*, *none*, *none at all*. See Mat. xxiv. 22. Luke i. 37. xiv. 33. Rom. iii. 20. Eph. iv. 29. v. 3, 5. Heb. xii. 11. 1 John ii. 19.

Black-

Blackwall, Sacred Classics, vol. ii. p. 6, proves from *Theognis*, lin. 177, 8, that this is not a mere bebraical phrase.

VI. *Every*, quivis, quilibet. Mat. xix. 3, Κατα πασαν αιτιαν, For every cause, however slight and trifling. Many of the Pharisees, from Deut. xxiv. 1, maintained the lawfulness of divorce for trifling causes, ΚΑΘ' ΑΣ ΔΗΙΟΤΟΤΗΝ ΑΙΤΙΑΣ· πολλὰι δ' αν τοις ανθρωποις τοιανται γινοιντο, for any causes whatsoever, and to men many such happen"—as *Josephus* explains the Law, Ant. lib. iv. cap. 8, § 22. And how far they in practice carried this doctrine we may judge from the instance of *Josephus* himself, a zealous Pharisee, who in his *Life*, § 76, tells us, that "he put away his wife, though the mother of three children, because he was not pleased with her manners, καθ' ον δε καιρον και την γυναικα, μη αρεσκομενος αυτης τοις ηθεσιν, απεπεμφαμην, τριων παιδων γενομενην μητερα. See *Whitby's* Note on Mat. xix. 3, and *Wetstein's* on Mat. v. 32. *Polybius*, cited by *Rapbelius*, uses πας in the same sense as St. Matthew in the above text: Και τας προτερον κατα των μηδεν αδικωντων, ΠΑΣΑΝ ικανην ποιουμενες προσαν· εις το πολεμειν, δια την πλειονεξιαν. Those who formerly out of covetousness made every pretence (however slight) sufficient for engaging in war against those who had in no respect injured them." So *Josephus*, speaking of *Herod the Great*, when in that horrid state of mind into which he fell after the murder of *Mariamne*, says, "He was grievously afflicted both in body and mind through vexation and remorse, και ΠΑΣΑΙΣ ΤΑΙΣ ΑΙΤΙΑΙΣ ετοιμωτερος εις τιμωριαν των υποπεσοντων εχρητο, and very readily made use of all causes (i. e. however slight) to punish those who fell under his displeasure." Ant. lib. xv. cap. 7, § 8.

VII. *The greatest, the highest*, summus. Acts iv. 29. v. 23. xvii. 11. xx. 19. xxiv. 3. Eph. iv. 2. Phil. i. 20. ii. 29. Jam. i. 2. Tit. ii. 10. 1 Tim. v. 2. i. 16, Την πασαν μακροθυμιαν, The greatest long-suffering, or highest clemency. "Great, says *Rapbelius*, is the emphasis of the article prefixed to πας, as appears from this very place." He afterwards produces a similar passage from *Polybius*: Το γαρ

τοις ανθρωποις οριζομενον εις τας Θεας ασεειν, ΤΗΣ ΠΑΣΗΣ αλοισιας εστι σημειον. For that one who is angry with men should be impious against the Gods is a sign of the highest madness." So *Herodotus*, lib. i. cap. 111, cited by *Rapbelius*, ΠΑΣΑ αναγκη, the highest necessity, absolutely necessary, which phrase *Arrian* likewise uses, *Epictet*. lib. i. cap. 19, twice. *Herodian* also frequently applies πας for the highest, or greatest. Thus, for instance, lib. i. cap. 19, edit. Oxon. "For a few years *Commodus* τιμην ΠΑΣΑΝ επενεμε τοις πατρωις φιλοις, shewed the highest respect for his father's friends." So cap. 31. "When these things were told to *Commodus*, μετα ΠΑΣΗΣ ορης και απειλης επισελλει τοις των εθνων ηγεμενοις, he writes with the greatest anger and threats to the governours of those nations—"

VIII. *Mere, pure, unmixt*. Thus *Rapbelius* understands it Jam. i. 2, 17, and produces some passages from *Arrian* which he interprets to the same sense; but in the former of these verses πασαν may signify the highest, greatest, and in the latter πασα and παν may, I think, with *Wolffius* be better rendered every, especially as τελειον perfect is added to παν δωρημα.

ΙΑΣΧΑ, το. Undeclined. It is plainly from the Heb. פסח the passover, so called from the V. פסח to pass or leap over, according to that of Exod. xii. 13, And the blood (of the paschal lamb namely) shall be to you for a sign upon the houses where ye are; and when I see the blood וַיִּפְסַח וְעָלִי, then I will pass over you. In general, The passover.

I. The paschal lamb. Mat. xxvi. 17, 18, 19. Mark xiv. 12. Luke xxii. 7, & al. So the LXX frequently use πασχα for the Heb. פסח.

II. The paschal feast, or feast of the passover. Mat. xxvi. 2. Luke ii. 41. xxii. 1. John ii. 13, 23. vi. 4. Hence

III. It seems particularly to refer to the peace offerings which, it is plain from Deut. xvi. 2. (Heb. and LXX) compared with 2 Chron. xxx. 22, and xxxv. 7, 8, 9, 13, used to be sacrificed at the feast of the passover, or of unleavened bread, and of which the people afterwards ate. occ. John xix. 14. xviii. 28; where we find the Jews, in the morning
L 1 after

after the paschal lamb was eaten, apprehensive, that their being defiled would prevent their eating το πασχα. Comp. under Παρὰσχευη I.

- IV. It is spoken of Christ, *The true paschal lamb, the great reality of all the typical ones.* occ. 1 Cor. v. 7.

ΠΑΣΧΩ, perhaps from Heb. פצע *a bruise, wound, hurt.*

To suffer, be affected with some hurt or suffering, "to undergo pain, inconvenience, or punishment." Johnson. Mat. xvii. 12. 1 Cor. xii. 26. 2 Cor. i. 6. 1 Pet. iv. 15, & al.

On Gal. iii. 4, see *Elfner, Wolfius, Wetstein*, and *Kypke*.

On 1 Pet. iv. 1, see *Macknight*. Κακῶς πασχειν, *To suffer grievously.* Mat. xvii. 15. Polybius, as cited by *Rapheilius*, applies the phrase in the same sense.

ΠΑΤΑΣΣΩ, from the Heb. פתש *to smite*; whence the N. פתיש *a large kind of hammer.*

- I. *To smite*, as with the hand, occ. Acts xii. 7.—with a sword, occ. Mat. xxvi. 51. Luke xxii. 49, 50. Comp. Rev. xix. 15.

II. *To smite to death, to kill.* occ. Acts vii. 24, where, as also in the LXX of Exod. ii. 12, it answers to the Heb. פך *he smote*, from the V. נכח, which often (as in this passage) denotes *a mortal stroke*. And as some persons may doubt whether Moses acted right in thus *killing* the Egyptian, I would observe, that the *smiting* of the Hebrew in the immediately preceding verse (Exod. ii. 11.) is expressed by מכה, a participle of the same V. נכח, which consequently ought in all reason to be explained of the Egyptian's *smiting* him so as, at least, to *endanger his life*. Now it was the general law of God to Noah, Gen. ix. 6, *Whoso sheddeth man's blood, by man shall his blood be shed*: and we are told by *Diodorus Siculus*, that by the particular law of Egypt, "He who saw a man *killed* or *violently assaulted* on the highway, and did not endeavour to rescue him, if he could, was punished with death *." Moses, therefore, in *smiting* the Egyptian even to death, acted

* *Ancient Universal History*, vol. i. p. 464, 8vo.

The original Greek of *Diodorus* runs thus: Εαν δε τις εν ιδωκα την χωραν ιδων ΦΟΝΕΥΟΜΕΝΟΝ ανθρωπον, η το ΚΑΘΟΛΟΥ ΒΙΑΙΟΝ ΤΙ ΠΑΣΧΟΝΤΑ μη ρυσαντο, δυνατος αν, θανατου περιπεσειν ωφειλεν. Lib. i. § 77, edit. *Wesseling*.

agreeably to the divine law; nor did he violate the law of Egypt: He acted like a truly good and brave man; especially if it be considered, that at this time there was but little probability of obtaining *publick justice* on the Egyptian murderer. *Wolfius* and *Wetstein* cite from *Plutarch* Alcib. p. 205. ΠΑΤΑΖΑΝΤΟΣ ελκειον διω και διαφθειραντος, *Striking with dagger and killing.*"

- III. *To smite, afflict*, as Christ was smitten and afflicted. occ. Mat. xxvi. 31. Mark xiv. 27.

IV. *To smite, afflict*, as with a disease, occ. Acts xii. 23.—with a plague or damage. occ. Rev. xi. 6.

ΠΑΤΩ, ω, q. βατΩ, from βαινω or βαω *to go, walk*, or rather perhaps from πατο *a path, a beaten-way*, which may be either from Heb. פתח *to open*, or by transposition from פתח *to beat*; whence also Eng. *to pat*.

- I. *To tread, trample*, occ. Luke x. 19.

II. *To tread*, as a wine-press. occ. Rev. xiv. 20. xix. 15. So *Anacreon*, Ode lii. lin. 5, Ἀρσενες ΠΑΤΟΥΣΙ σαφυλιν, *The men tread the grapes.*" Comp. Heb. and Eng. *Lexicon* in פדד V.

III. *To tread, trample upon, have in subjection.* occ. Luke xxi. 24. Rev. xi. 2. S. 1 Mac. iv. 60, *Lest the Gentiles coming KΑΤΑΠΑΤΗΣΩΣΙΝ αυτα*, should tread them down, i. e. Mount Sion and it's fortifications.

ΠΑΤΗΡ, πατερος, and by syncope πατρος, ὁ. The Greek Lexicons derive it, from σπειρω *to sow*, q. σπατηρ, others from παω *to acquire, get, or feed*, because a father *acquires* or *feeds* his children; others from παιδας τηρειν, *keeping or preserving his children*. But as this word is found not only in Greek and Latin, but with little variation in the * *Northwestern languages*, and even in the † *Persic*, I would rather with *Pasor* and others deduce it from the Heb. פא by transposition; and adding the termination תהר. Comp. Μητηρ, and observe that *Æschylus*, *Eumen.* lin. 899, has the word βα, which the Scholiast there explains by Πατερ. In general, *A father*.

* "Father, Anglofaxon fæder, Al. fater, Islannic and Danisß fader, Belg. vader." *Junius Etymologicus*.

† See under Ουλατηρ.

I. *A human father*, properly so called. Mat. ii. 22. iv. 21, 22, & al. freq.

II. Πατερες, plur. is used for *Both parents*, Heb. xi. 23. Thus *Parthenius*, Erot. 10, in *Wetstein*. "Cuanippus falling in love with Leucone, and παρα των ΠΑΤΕΡΩΝ αἰτησαμενος, asking her of her parents, married her;" and so the Latin *Patres* is used for *both parents* in two monumental inscriptions produced from *Gruter by Jortin*, Tracts, vol. ii. p. 157, edit. 1790. Comp. *Goueus*.

III. *A remote progenitor*. Mat. iii. 9. xxiii. 30, 32. Luke i. 32. xi. 47, & al. freq.

IV. *A person respectable* for his age or dignity. Acts vii. 2. xxii. 1.

V. *A spiritual father*, i. e. one who converts another to the Christian faith, and is thus the instrument of his *spiritual birth*, or of his becoming *a child of God*, 1 Cor. iv. 15. But when Christ forbids his disciples, Mat. xxiii. 9, to call any man their *father* upon earth, the meaning seems to be, that they should not, with regard to matters of Religion, have that *implicit faith* in any mere man which *young children* are apt to have in their *parents*, and which the Jews gave to their Teachers and Rabbis, whom they also honoured with the title of *Fathers*. See *Whitby* on Mat. xxiii. 8.

VI. *One whom another resembles in disposition and actions*, as *children* usually do their *parents*. So the *murderous Jews* are said, John viii. 44, to be of their *father* the devil, not of God, ver. 42. Comp. Mat. xxiii. 30, 31, 32.

VII. *A first author or beginner* of any thing, John viii. 44, where the devil is called *the father of lying*.

VIII. It is spoken of *God*.

I. Essentially. It denotes *the Divine Essence*, or *Jehovah*, considered as the *Creator* and *Former of the lights* of heaven, Jam. i. 17, (comp. under *Φως* IV.); and as the *Father of Men* by creation (comp. Isa. lxiv. 8. Mal. i. 6. ii. 10. Luke iii. 38.), for He is called *the Father of Spirits or Souls*, Heb. xii. 9. (comp. Isa. lvii. 16. Deut. xxxii. 6. Zech. xii. 1. Isa. lxiii. 16.);—and by *redemption*, Mat. vi. 8, 9. vii. 11. x. 29. xiii. 43. Luke xi. 13. Rom. viii. 15. 2 Cor. vi. 18, & al. Comp. Deut. xxxii. 6. Isa. lxiii. 16. As to the form of the Lord's Prayer in

Luke xi. 2, &c. see *Wetstein* and *Griesbach*, who, on the authority of two or three MSS, and of *Origen* and the *Vulg.* are for omitting the clauses ἡμῶν ὁ ἐν τοῖς θράνοις—γενήθητω το δαδλημα σα, ὡς ἐν θρανῶ, καὶ ἐπὶ τῆς γῆς—and—ἀλλὰ ῥυσαι ἡμᾶς ἀπὸ τοῦ πονηρῶ; comp. also *Mill* and *Campbell's* Translation and Note on Luke xi. 2. But observe, that all these three clauses are found, as in other MSS, so especially in the *Alexandrian*, and in the ancient Syriac version. Should they not therefore be retained?

2. *The Divine Essence*, considered as the *Father of the human nature* of Christ. See Mat. xvi. 17. xxiv. 36. xxvi. 39, 42, 53. Mark xiii. 32. John v. 43. vi. 27, 46. x. 17, 18, 25, 30, 32, 36, 38. xiv. 2, 6, 7, 8, 9, 10, (comp. Col. ii. 9.) 11, 12, 13, 16, 20, 21, 23, 24, 26, 28, 31. 1 Cor. xv. 24, and especially Luke i. 35.

3. *Personally*. It denotes *The Father* in the ever blessed Trinity, as distinguished from the *Son* [*God-man* *] and from the *Holy Ghost*. Mat. xxviii. 19. John xv. 26. xvi. 28. xx. 17. 1 John i. 2. ii. 1. Acts ii. 33. As to 1 John v. 7, see Note on that text under *Λόγος* XVI.

Πατραλαας, ε, ε, Att. for πατραλοιας, which from πατηρ, —τρος, *a father*, and αλοιας *to smite*, which from αλοαω *to thresb*. *A parricide*, i. e. *murderer of his father*, or rather *a striker of his father*. occ. 1 Tim. i. 9. Comp. under Μητραλαας.

Πατριας, ας, η, from πατηρ, —τρος, *a father*. *A family* descended from a common father. occ. Luke ii. 4. (comp. Οικος III.) Acts iii. 25. Comp. Eph. iii. 15. See Job xxxviii. 7.

Πατριαρχης, ε, ε, q. πατριας αρχη, *the head of a family*.

A patriarch. It is applied to Abraham, as being *the head of the family* of the Israelites, and of Christ, occ. Heb. vii. 4. —to David, as being *a head of Christ's family*, who is accordingly called *Son of David*, *Son of Abraham* (Mat. i. 1.) occ. Acts ii. 29.—to the twelve Sons of Jacob, as being *heads of the twelve Israelitish Tribes*. occ. Acts vii. 8, 9.

The LXX use this word for מִנְיָן שָׂרֵי

* See an ingenious and learned Pamphlet, printed for *White* in 1768, and entitled, *The Doctrine of the Trinity, as it stands deduced by the Light of Reason from the Data laid down in the Scriptures*, p. 61, &c.
L 12 a head,

a head, or chief of the fathers. 1 Chron. xxiv. 31. 2 Chron. xxvi. 12.

Πατρικός, ἡ, ον, from πατήρ, —τρός, a father. Paternal, of or belonging to one's fathers or ancestors. occ. Gal. i. 14. So Josephus, Ant. lib. xiii. cap. 16, § 2, mentions the institutions which the Pharisees introduced κατὰ τὴν ΠΑΤΡΩΙΑΝ ΠΑΡΑΔΟΣΙΝ, according to the tradition of the fathers." Comp. under Παραδοσις.

Πατρις, ἰδος, ἡ, from πατήρ, —τρός, ἡ.

I. One's own country, the place where one's father or ancestors lived, patria. Mat. xiii. 54. Luke iv. 23, where it is spoken of the town of Nazareth. Thus in Josephus πατρις is often applied to a single town or city, as De Bel. lib. ii. cap. 21, § 2, where John of Gischala persuades Josephus to intrust him with the building of the walls τῆς ΠΑΤΡΙΔΟΣ αὐτοῦ, of his native city. So Ibid. § 7, and lib. iii. cap. 6, § 1, and cap. 7, § 21. And in Polybius, lib. iv. p. 342, edit. Paris, 1616, πατριδος is twice used for a native city. On John iv. 44, Kypke remarks that πατρις is never used for a native country either in the N. T. or in the LXX (but comp. Jer. xvi. 16, in Heb. and LXX), and adds other examples of it's signifying a native city from the Greek writers, particularly Josephus.

II. It denotes heaven, the proper country of holy and devout men, who are but strangers or sojourners on earth. occ. Heb. xi. 14.

Πατροπαράδοτος, ε, δ, ἡ, from πατήρ, —τρός, a father, ancestor, and παροδος delivered, from παραδιδωμι to deliver. Delivered down from one's fathers or ancestors, received by tradition from one's fathers. occ. 1 Pet. i. 18.

This word is used by the Greek writers. Thus Wetstein cites from Diodorus Siculus, ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ εὐνοίαν; and from Dionysius Halicarn. ΠΑΤΡΟΠΑΡΑΔΟΤΟΝ εὐσεβείαν.

Πατριώσις, or πατριώσις, α, ον, from πατήρ, —τρός, a father.

Paternal, of or belonging to one's fathers or ancestors. occ. Acts xxii. 3. xxiv. 14, xxviii. 17. On Acts xxiv. 14, observe, that the expression ΠΑΤΡΩΙΟΙ ΘΕΟΙ is used by Thucydides, Xenophon, and Josephus, Ant. lib. xviii. cap. 7. § 7. for the Gods worshipped by one's fathers. See more in Elfsner, Alberti, Wetstein, and Kypke.

ΠΑΤΩ. It may be derived from the Heb. קָטַף, which denotes an angular extremity or termination.

In general it signifies to put an end or termination to a thing.

I. To cause to cease, to refrain, restrain. occ. 1 Pet. iii. 10.

II. Πανουαι, Pass. and Mid. To cease, leave off. It is used absolutely, as Luke viii. 24. xi. 1. 1 Cor. xiii. 8.—with a participle following, as Luke v. 4. Acts v. 42, & al. freq. Which manner of expression, we may observe, is not only very agreeable to the English idiom, but very common in the purest Greek writers.—with a genitive following, as 1 Pet. iv. 1, πεπαύσαι ἀναστροφῆς, hath ceased from sin. So Homer, Il. iii. lin. 150, ΠΟΛΕΜΟΙΟ ΠΕΠΑΥΜΕΝΟΙ Having ceased from war," (comp. Il. xviii. lin. 125.); and Socrates in Plato, speaking of the soul recollected in herself, says, ΠΕΠΑΥΤΑΙ ΤΟΥ ΠΑΑΝΟΥ, she ceases, or hath ceased, from error." Phædon. § 27. p. 213. edit. Forster. But Kypke, after Bengelius, prefers rendering the words in 1 Pet. by is freed from sin, in which sense he shews, that the particip. πεπαυμένοι is used by Plutarch, and the V. πανασθαι by Diodorus Siculus, Diogenes Laert. and Hippocrates.

Παχυνω, from παχυσ thick, grōss, craft, which from επαῖν 2 aor. pass. of the old V. πῆλω to fix, incrassate, which see.

To make grōss, incrassate. occ. Mat. xiii. 15. Acts xxviii. 27. So Ælian has ΠΑΧΥΣ ΤΗΝ ΔΙΑΝΟΙΑΝ, and Herodian, Ἀνθρώποι ΤΑΣ ΔΙΑΝΟΙΑΣ ΠΑΧΕΙΣ. See more in Elfsner, Alberti, and Wetstein on Mat.

The correspondent Heb. word to επαχυνθῆ of the LXX in Isa. vi. 10, is קָשַׁח to be made fat.

Πεδῆ, ἡς, ἡ, from πῆς, ποδος, the foot; so the Latin pes, pedis, pedica, &c. from πῆς, ποδος: Or else with the Etymologist we may derive πεδῆ from πῆς the foot, and δῆω to bind.

A fetter, a chain or shackle for the feet, pedica, compes. occ. Mark v. 4. Luke viii. 29. See Wetstein on Mark.

Πεδίως, ἡ, ον, from πεδιον a field, a plain, which from πεδον the ground, q. ποδον, from πῆς, ποδος, the foot. This derivation is intimated by the Etymologist when

When he says, *πεδον εστι εφ' ε βεβηκαμεν τοις ποσι*, *πεδον* is that upon which we go with our feet. Comp. under *Πεδη*. *Champaign, flat, plain*, as opposed to a hill. occ. Luke vi. 17. So *Diodorus Siculus*, cited by *Wetstein*, *απαλσειν το στρατοπεδον εκ των ηεδινων τοπων εις την ορεινην*, to lead his army from the plain to the hilly country."

Πεζευω, from *πεζος*, which see under *Πεζη*. *To go or travel on foot or by land*, as opposed to going by sea. occ. Acts xx. 13. So *Libanius*, cited by *Wetstein*, on Mat. xiv. 13, opposes *πεζευειν το πλεειν sailing*.

Πεζη, Adv. It is properly the dative case fem. of the adjective *πεζος*, η, ον, *performed on foot*, *pedestris*, from *πεζα* the sole of the foot, which from *πας* the foot, or according to the Etymologist *παρα τα εν Πεδω Εζεσθαι*, from being set on the ground. So *πεζη* is q. *πεζη οδω*, *by a journey on foot*.

On foot, afoot. occ. Mat. xiv. 13. Mark vi. 33. In both which texts *πεζη* is used in opposition not to riding on beasts, or in carriages, but to going by sea; so it denotes no more than *by land*. The word is applied in the same sense by the profane writers. Thus in *Plato*, *Thucydides* and *Xenophon*, *πεζη* is opposed to *κατα θαλασσαν* *by sea*; and in *Homer* the Nom. *πεζος*, to coming on ship-board. *Odyss.* i. lin. 173. *Πεζος* moreover plainly includes riding in a carriage, *Odyss.* iii. lin. 325, where *Nestor*, after telling *Telemachus*, that he might depart in his own ship, and with his own companions, adds,

Εἰ δ' εθέλεις ΠΕΖΟΣ, παρα τοι δῖφρος τε καὶ ἵπποι—

But if you rather choose to go by land, a chariot and horses are ready.

Josephus also, speaking of *Vesphian*, *De Bel.* lib. iii. cap. i. § 3, *Παρασας δε αυτος τον Ἑλλησποντον, ΠΕΖΟΣ εις Συριαν αφικνειται*. But he himself, passing the Hellespont, comes by land into Syria." Comp. lib. iv. cap. xi. § 1 and § 5. See *Pole Synopf.* on Mark vi. 33, and *Scott*, *Wetstein*, and *Kypke* on Mat. xiv. 13, and *Blackwall's Sacred Classics*, vol. ii. p. 204.

Πειθαρχω, ω, from *πειθομαι* to obey, and *αρχων* a ruler, or *αρχη* authority.

I. To obey, God or man. occ. Acts v. 29, 32.

particularly magistrates, occ. Tit. iii. 1, where see *Macknight*.

II. To obey or conform to advice. occ. Acts xxvii. 21.

Πειθος, η, ον, from *πειθω* to persuade.

Suasive, suajory, persuasive, persuasory. occ. 1 Cor. ii. 4. Comp. ver. 13, and see *Wolffius*, *Wetstein*, *Bp. Pearce*, *Bowyer*, and *Kypke*.

ΠΕΙΘΩ, from the Heb. פתח to entice, persuade, as Jer. xx. 7; whence also the Eng. *faith* (comp. ΠΙΣΙΣ), and Latin *peto* to ask, whence Eng. *petition*, &c.

I. To persuade, i. e. use persuasions, suadere. It is in this sense followed by an accusative both of the person and of the thing. Acts xiii. 43. xix. 8. xxviii. 23.

II. To seek to persuade, or ingratiate oneself with, to solicit the favour of. occ. Gal. i. 10. Comp. Mat. xxviii. 14, where see *Wetstein*, *Kypke*, *Elshner*, *Wolffius*; and *Doddridge* and *Macknight* on Gal.

III. To persuade, i. e. prevail by persuasion, persuadere. Mat. xxviii. 14. Acts xiv. 19.

IV. To conciliate, gain the favour of. Acts xii. 20. *Xenophon* uses the participle *πεισας* with an accus. for having conciliated. *Cyri Exped.* lib. iii. p. 186, edit. *Hutchinson*, 8vo. So the V. *πειθειν* to conciliate, p. 187. *Kypke* cites other instances of the like application from *Josephus*, *Thucydides*, and *Xenophon*.

V. *Πειθομαι*, Pass. To be persuaded, assent, believe. Luke xvi. 31. xx. 6. Acts xvii. 4. xxi. 14, so with a dative, Acts xxvii. 11. On Heb. xi. 13, observe that the words *και πεισθεντες* are omitted in very many MSS, three of which ancient, in the Vulgate, both the Syriac, and several other old versions, by almost all the ancient Commentators, and are accordingly marked by *Wetstein* as what ought to be expunged, and by *Griesbach* are ejected from the text.

VI. *Πειθομαι*, with a dative, To obey, comply with. Acts v. 36, 37, 40. xxiii. 21. xxviii. 24. Gal. iii. 1, & al.

VII. *Πειθω*, To assure, make confident, to free from fear or doubt, pacatum & quietum reddo. occ. 1 John iii. 19.

VIII. Perf. Mid. *Πειθοιθα*, To be persuaded, trust. Rom. ii. 18. Heb. xiii. 19. With an accusative following, To be persuaded or confident of. Phil. i. 6, 25. But *πειθοιθα* with a dative following, To depend

upon, trust in, have confidence in. 2 Cor. x. 7. So πεποιθα, and pluperf. επεποιθειν, with the prep. επι, and a dative or accusative following. Mat. xxvii. 43. Mark x. 24. Luke xi. 22. xviii. 9. 2 Cor. i. 9. So with εν and a dative. Phil. ii. 24. iii. 3, 4. Particip. Πεποιθως, *Confident, emboldened*. Phil. i. 14. Πεποιθотας τοις δεσμοις μου, *Being emboldened by my bonds*; δεσμοις is here a dative of the means or instrument.

Πειναω, ω, from πεινα, ης, η, *bunger*, which from πεινομαι to labour, prepare, particularly food, also to be poor. See under Πεινης.

I. To *bunger*, be hungry, in a natural sense. Mat. iv. 2. xii. 1, & al. freq.

II. To *bunger*, in a spiritual sense, to desire earnestly. Mat. v. 6. Comp. Luke i. 53. vi. 21. John vi. 35. Rev. vii. 16. Xenophon in like manner applies this word to the mind as well as to the body. Thus in *Æcon*. xiii. 9. ΠΕΙΝΩΣΙ τε επαινεσθ ηττον εναι των φυσων η αλλαι των σιτων τε και ποτων. Some tempers *bunger* after praise no less than others after meat and drink." In which and other passages of Xenophon, cited by *Raphelius* on Mat. v. 6, this V. is followed by a genitive, which seems to be governed by *ενεκα* on account of understood, as the accusative δικαιουσιν in Mat. by the preposition δια on account of, after. In *Plutarch*, De Ira Cohib. tom. ii. p. 460, cited by *Grotius*, *Elfner*, and *Wetstein*; πειναν and διψαν are used together, as in Mat. 'Ο μη ΠΕΙΝΩΝ μηδε ΔΙΨΩΝ αυτης (τιμωριας namely), He who neither *hungers* nor *thirsts* after revenge." Comp. under Διψαω II. and see more in *Wetstein* and *Kypke*.

To the Greek πειναω is related our Eng. to pine.

ΠΕΙΡΑ, ας, η, from πειρω to perforate, pierce through, by doing which we make trial of the internal constitution of things, or simply to pass through. See Πειρω. Experience, trial. It is used in the phrase πειραν λαμβανειν, which signifies both to make a trial or attempt, *periculum facere*, occ. Heb. xi. 29; and to have trial or experience of evil, to experience evil or suffering. occ. Heb. xi. 36. *Raphelius* observes, that *Polybius* very frequently uses the phrase in both these senses, as

we may remark *Xenophon* does in the former. *Memor. Socrat. lib. i. cap. 4. § 18*, edit. *Simpson*: Των Θεων ΠΕΙΡΑΝ ΛΑΜΒΑΝΗΣ. You may make trial of the Gods." See also *Wetstein* and *Kypke* on Heb. xi. 29.

Πειραζω, from πειρα.

In general, To make trial.

I. To make trial, try, attempt. Acts xvi. 7. xxiv. 6.

II. To make trial of, try, prove, whether in a good sense, as Heb. xi. 17. John vi. 6. 2 Cor. xiii. 5.—or in a bad one, Mat. xvi. 1. xxii. 18, 35. 1 Cor. x. 9.

III. To tempt, prove by soliciting to sin. Mat. iv. 1. 1 Thess. iii. 5. Jam. i. 13, 14. Hence the particip. 'Ο πειραζων used as a N. The tempter, i. e. the devil. Mat. iv. 3. 1 Thess. iii. 5. In Heb. xi. 37, επειρασθησαν they were tempted, may particularly allude to the temptation of present ease and prosperity offered to such as would be guilty of sinful compliances, instead of the torments and death they were immediately to suffer if they persevered in their duty. See Dan. iii. 14, &c. vi. 10, &c. 2 Mac. vi. 21, &c. vii. 24. But I must further observe, that in Heb. xi. 37, the word επειρασθησαν is omitted in two Greek MSS, and in the ancient Syriac version, and this omission is approved by *Erasmus*, *Beza*, *Grotius*, *Hammond*, *Whitby* (whom see), and other learned men. See *Wetstein* and *Griesbach*.

IV. To tempt effectually, to overcome by temptation. 1 Thess. iii. 5. Jam. i. 13, 14. Comp. 1 Cor. vii. 5. Gal. vi. 1. See Bp. Bull's Harmon. Apostol. Dissert. Post. cap. xv. § 20, p. 501, edit. *Grabe*.

Πειρασμος, ο, ο, from πεπειρασμαι perf. pass. of πειραζω.

I. A trial, trying, proving, i. e. of the righteous by persecutions and afflictions. 1 Pet. iv. 12. Comp. Luke viii. 13. xxii. 28. Acts xx. 19. Gal. iv. 14. Jam. i. 2, 12, & al.

II. A tempting or temptation to sin. Luke iv. 13. Comp. Mat. vi. 13. xxvi. 41.

III. A proving, or tempting, as of God by wicked men. Heb. iii. 8.

Πειραω, ω, from πειρα.

To try, attempt. occ. Acts ix. 26. xxvi. 21.

ΠΕΙΡΩ, either from the Heb. עבר to pass, (the y being dropped or transposed, and the media ל changed into the tenuis π)

or from $\pi\alpha\rho$ to break through, or $\pi\alpha\rho$ to break.

I. Transfactively, To pierce, pierce through, as with a weapon, a spear, a spit. Thus used by Homer, *Il.* xvi. lin. 405. *Il.* xx. lin. 479, 80. *Il.* vii. lin. 317, & al.

II. Intransfactively, To pass through. In this sense also Homer applies it *Odyss.* ii. lin. 434. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives.

$\pi\epsilon\iota\sigma\mu\omicron\eta$, ης, ή, from $\pi\epsilon\pi\epsilon\iota\sigma\mu\alpha\iota$ perf. pass. of $\pi\epsilon\iota\theta\omega$ to persuade.

A persuasion. occ. Gal. v. 8.

$\pi\epsilon\lambda\alpha\gamma\omicron\varsigma$, εος, ες, το, from the Heb. $\פָּלַג$ to divide, distribute, whence as a N. $\פָּלַג$ signifies a distribution, stream, or river, of water.

I. The or A sea. occ. Acts xxvii. 5.

II. Το $\pi\epsilon\lambda\alpha\gamma\omicron\varsigma$ της θαλασσης, The depth of the sea, or the main sea. Rapphelius shews that $\pi\epsilon\lambda\alpha\gamma\omicron\varsigma$ is used by Arrian and Polybius for the open or main sea. See also Wetstein, and Kypke who cites from Pindar in Plutarch. Sympol. p. 705, Εν $\pi\iota\omicron\tau\omicron\upsilon$ $\pi\epsilon\lambda\alpha\gamma\epsilon\iota$, In the midst of the sea." occ. Mat. xviii. 6.

$\pi\epsilon\lambda\epsilon\mu\iota\zeta\omega$, from $\pi\epsilon\lambda\epsilon\upsilon\omicron\varsigma$ an axe, which from the Heb. $\פָּלַג$ to cleave, cut.

To cut with an axe, i. e. to behead with an axe. The Greek writers apply the V. in the same sense. See Wetstein. So the Latins use securi percutere to strike with an axe, for beheading. occ. Rev. xx. 4.

$\pi\epsilon\mu\pi\omicron\varsigma$, η, ον, An ordinal N. of number, from $\pi\epsilon\upsilon\pi\epsilon$, Æol. $\pi\epsilon\mu\pi\epsilon$, five.

The fifth. occ. Rev. vi. 9. ix. 1. xvi. 10. xxi. 20.

$\pi\epsilon\mu\pi\omega$. The learned Damm, in his Lexic. Nov. Græc. deduces it from $\pi\eta$ $\acute{\epsilon}\pi\omega$ to follow or accompany any where, μ being inserted, as usual, before π .

I. In Homer it sometimes signifies to conduct, deduco, deducendum curo. See *Il.* i. lin. 390. Comp. lin. 184, and see Damm's Lexicon.

II. To send. See Mat. xi. 2. John i. 33. iv. 34. v. 23, 24. John xiv. 26. xvi. 7. Gal. iv. 6. On Mat. xi. 2, Wetstein cites from Xenophon, $\pi\epsilon\mu\pi\epsilon\iota$ — $\epsilon\iota\pi\omega$, and $\pi\epsilon\mu\phi\alpha\varsigma$ — $\epsilon\iota\pi\epsilon\omega$. On Mat. xiv. 10, I observe, that we have a very similar expression in Herodian, lib. i. cap. 28. edit. Oxon. Ὁ Κορμυδοῦς $\pi\epsilon\mu$ —

$\phi\alpha\varsigma$, ἀποτεμνεί τὴν κεφαλὴν. Commodus sends, and cuts off his head."

Comp. Mark vi. 27.

III. To dismiss, permit to go. Mark v. 12. The profane writers, Herodotus and Homer, apply the verb in the same sense, as Rapphelius has shewn.

IV. To put forth, as a sickle into the harvest. occ. Rev. xiv. 15, 18. This seems an *ellenistical* sense of the word, taken from the similar use of the Heb. $\פָּלַג$. Comp. $\Lambda\pi\omicron\varsigma$ $\epsilon\lambda\lambda\omega$ III. and Heb. and Eng. Lexicon under $\phi\lambda\omega$ IV.

$\pi\epsilon\eta\varsigma$, ητος, ὁ, from $\pi\epsilon\upsilon\omicron\mu\alpha\iota$ to labour, take care, prepare, particularly food (thus generally used in Homer), also to be poor, from Heb. $\פָּנָה$ to take care, provide, prepare.

Poor, a poor man, properly such an one as gets his living by his labour, in which it differs from $\pi\lambda\omega\chi\omicron\varsigma$. So Ammonius, $\pi\epsilon\eta\varsigma$ καὶ $\pi\lambda\omega\chi\omicron\varsigma$ διαφέρει. $\pi\epsilon\eta\varsigma$ μὲν γὰρ ὁ ἀπὸ τῆς ἐργασίας καὶ ποιεῖν πορίζμενος τὸν βίον, $\pi\lambda\omega\chi\omicron\varsigma$ δὲ ὁ ἐπαίτης, ὁ τὴν ἐχρῆν ἐκ τῆς $\pi\lambda\omega\chi\omega\varsigma$, ἡ ἀπὸ τῆς $\pi\lambda\omega\sigma\sigma\epsilon\iota\omega$.

$\pi\epsilon\eta\varsigma$ and $\pi\lambda\omega\chi\omicron\varsigma$ differ; $\pi\epsilon\eta\varsigma$ is one who gets his living by work and labour, but $\pi\lambda\omega\chi\omicron\varsigma$ a beggar, one *ἐκπῆλ\omega\chi\omega\varsigma* who has lost his goods; or it may be derived from $\pi\lambda\omega\sigma\sigma\epsilon\iota\omega$ to fear, shrink for fear." This distinction is authorized by Aristophanes, Plut. lin. 551—3,

$\pi\lambda\omega\chi\omicron\varsigma$ μὲν γὰρ βίος, ὃν σὺ λείπεις, $\xi\eta\eta$ ἐστὶ μὲν δὲ $\epsilon\chi\omicron\upsilon\lambda\alpha$,

τὸ δὲ $\pi\epsilon\eta\tau\omicron\varsigma$, $\xi\eta\eta$ φειδομένου, καὶ τοῖς ἐβόλοις $\pi\epsilon\sigma\sigma\epsilon\chi\omicron\upsilon\lambda\alpha$,

περίβησθαι δ' αὐτῶν μὲν δὲ, μὴ μὲντοι μὲν δ' ἐπιλαίπειν.

The life of a $\pi\lambda\omega\chi\omicron\varsigma$, which you speak of, is to live without having any thing; but the life of a $\pi\epsilon\eta\varsigma$ is to live sparingly, and employed in labour, to abound indeed in nothing, but neither to want any thing. occ. 2 Cor. ix. 9.

$\pi\epsilon\eta\theta\epsilon\rho\alpha$, ας, ή, from $\pi\epsilon\eta\theta\epsilon\rho\omicron\varsigma$, ὁ, which see. A wife's or husband's mother, in this sense a mother-in-law. Mat. viii. 14. x. 35.

$\pi\epsilon\eta\theta\epsilon\rho\omicron\varsigma$, ε, ὁ. As Marinius deduces the Latin focer a wife's father from Chald. $\pi\eta$ the marriage-yoke or union, conjugium, so he proposes the derivation of the Greek $\pi\epsilon\eta\theta\epsilon\rho\omicron\varsigma$ from Chald. $\pi\eta$ a yoke; for by marriage a new connection or relation commences between the father and son-in-law.

A wife's father, in this sense a father-in-law. occ. John xviii. 13.

Πενθew, w, from πενθος.

I. To mourn, grieve, properly upon the death of a friend. See Mark xvi. 10. 1 Cor. v. 2. Jam. iv. 9. Transitiely, with an accus. To bewail, mourn over or for. 2 Cor. xii. 21.

II. From this V. may most rationally be deduced *πενονθα* I have suffered, which in the Grammars supplies *πασχω* with a perf. mid. Comp. *Πενθος*. occ. Heb. ii. 18.

Πενθος, eos, es, to. The Etymologist deduces it from *παθος* suffering, as *βενθος* depth from *βαθος* the same. But may it not be as well derived from Heb. *ב* denoting * great distress, compounded perhaps with *חן* (Greek *δew*) to place, put?

Mourning, sorrow, grief. occ. Jam. iv. 9. Rev. xviii. 7, 8. xxi. 4.

Πενυχρος, α, ov, from πενys poor.

Poor, miserably poor, poor and mean, pauperulus. occ. Luke xxi. 2. This word is thus used also by the Greek writers, as may be seen in *Wetstein*. To the instances he has produced we may add *Theognis*, Γνωμ. lin. 165, 181.

Πεντακis, Adv. from πενle five, and κis a numeral termination, which see.

Five times. occ. 2 Cor. xi. 24.

Πεντακισχιλιοι, αι, α, from πεντακis five times, and χιλιοι a thousand.

Five thousand. Mat. xiv. 21. xvi. 9, & al.

Πεντακοσιοι, αι, α, from πενle five, and εκατον a hundred.

Five hundred. occ. Luke vii. 41. 1 Cor. xv. 6.

Πενle, οι, αι, τα. Undeclined.

A cardinal N. of number, *Five*, Mat. xiv. 17, 19, & al. freq. "Nature, says the learned *Monf. Gouet*†, has provided us with a kind of arithmetical instrument, more generally used than is commonly imagined; I mean our *fingers*. Every thing inclines us to think, that these were the first instruments used by men to assist them in the practice of numeration. We may observe in *Homer*‡,

* See Heb. and Eng. Lexicon, under פנח VIII.

† *Origin of Laws, &c.* vol. i. book 3, ch. 2, p. 216, edit. Edinburgh.

‡ "Odyss. iv. ver. 412. *Homer* uses the word *πενπαζειν*, which signifies to assemble by five and five. *Plutarch* and several Lexicographers tell us,

that *Proteus* counts his sea-calves by *five* and *five*, that is, by his *fingers*." May we not, therefore, with *Martinus* probably derive the Greek *πενle five*, from *πας, παντος, all*, q. *πανle*, as this number is equal to that of all the fingers on each hand? "The *Tououpinambos* (certain American Indians), says Mr. *Locke*||, had no names for numbers above *five*; any number beyond that they made out by shewing their *fingers*, and the *fingers* of others who were present."

It may perhaps be worth adding, that our Eng. *five*, and the Saxon *fif* are from the Germ. *fünf* or Gothic *finf*, which two latter names of *five*, as also the Welsh *pump*, Cornish and Armorican *pemp*, have a manifest resemblance to the *Æolic* *πεμπε five*.

Πεντεκαδικατος, η, ov, from πενle five, και and, and δεκατος tenth.

Fiftieth. occ. Luke iii. 1.

Πεντηκοντα, οι, αι, τα. Undeclined, from *πενle five*, and *κοντα* the decimal termination, which see under *Εβδομηκοντα*.

Fifty. Mark vi. 40. John viii. 57, & al.

Πεντηκoςος, η, ov, from πεντηκοντα fifty.

I. *Fiftieth.*

II. *Πεντηκoςη, ης, η, The feast of Pentecost*, so called because it began on the *fiftieth* day, reckoned from the first day of unleavened bread (i. e. the day after the *Passover* was offered) exclusive. (See Lev. xxiii. 15. Comp. ver. 11, and 7.) occ. 1 Cor. xvi. 8. *Ημερα της Πεντηκoςης* is this very *fiftieth* day, *The first day of the feast of Pentecost*. occ. Acts ii. 1. xx. 16. See *Doddridge's* Note on Acts ii. 1.

The *hellenistical* Jews, before our Saviour's time, used *Πεντηκoςη* for the *feast of Pentecost*, as appears from *Tobit* ii. 1. 2 Mac. xii. 32. So likewise *Josephus*, De Bel. lib. ii. cap. 3. § 1, where he also explains the reason of the name: *Ενστασης δε ΠΕΝΤΗΚΟΣΤΗΣ. Οὕτω καλεσι τινα ἑορτήν ἰεδασι παρ' ἐπὶ γινομένην ἑβδομάδας, κατὰ τὸν ἀριθμὸν τῶν ἡμερῶν προσήγοριαν εἰχσαν.*—But *Pentecost* coming on, so the Jews call a certain feast which is celebrated seven weeks

that in the infancy of the Greek language they had no other word for calculating. It then signified what is now expressed by the term *αριθμειν*."

|| *Essay on the Human Understanding*, book ii, chap. 16, § 6.

after

after (the Passover namely) and has it's name from the *number of the days*,—"

Πεποιθεις, ισ, att. εως, η, from πεποιθα perf. mid. of Πειθω, which see.

I. *Trust, confidence.* occ. 2 Cor. i. 15, (where see *Wetstein*.) iii. 4. viii. 22. x. 2. Eph. iii. 12.

II. *The object of trust or confidence, that on which one trusteth.* occ. Phil. iii. 4.

ΠΕΡ, An *emphatic* particle, perhaps from Heb. פאר *glorious*. It is frequently subjoined to other words so as to make one word with them, but is not used separately in the N. T. It denotes,

1. —*Soever*, as in ὅσπερ *whosoever*. Mark xv. 6.

2. *Truly*, as in εἰπερ, εἴπερ, καθάπερ, &c. which see.

ΠΕΡΑΝ, An Adv. governing a genitive, from περᾶν *to pass over*, which from πείρω the same, which see.

I. *Beyond, over, on the other side*, Mat. iv. 25. John vi. 1. With the neut. article used as a N. ΠΕΡΑΝ, το, *The other or further side*. Mat. viii. 18, 28. Mark v. 21. Διὰ τε περαν, *By the further side*. Mark x. 1.

II. *About, near*. Mat. iv. 15. "That περαν sometimes has this signification will appear by comparing Josh. xii. 1, 7, and Num. xxxii. 19, in the LXX." *Doddridge*. Comp. Mat. xix. 1, and Bp. *Pearce* on this text, and on Mat. iv. 15.

ΠΕΡΑΣ, αλος, το, perhaps from the Heb. פצר *to press, press upon*; so the Latin premo *to press* signifies also *to confine or to hem in*.

I. *A bound, limit, end.* occ. Mat. xii. 42. Luke xi. 31. Rom. x. 18, Περὰ ας της γης, *The ends or extremities of the earth*, is an expression frequently used in the LXX for the Heb. אפסי ארץ, Pl. ii. 8. xxi. 29. lxxvii. 7. lxxii. 8, & al. and for קצה, *the end of the earth*, Pl. xlv. 9. lxi. 3, and denotes *the most, or very, distant* parts of it; not that the phrase is merely *hebraical or hellenistical*, for *Homer*, *Odys.* iv. lin. 564, and *Hesiod Oper.* lin. 167, in like manner use ΠΕΙΡΑΤΑ ΓΑΙΗΣ, and *Thucydides*, I. 69. ΕΚ ΠΕΡΑΤΩΝ ΓΗΣ. See more instances from the Greek writers in *Wetstein* and *Kypke* on Mat. xii. 42.

II. *An end, finishing*, as of controversy. occ. Heb. vi. 16.

ΠΕΡΙ. A preposition. It may be derived from the Heb. עבר *to pass*, and as a particle *over*, עכ.

I. Governing a genitive,

1. *For, on the behalf, or for the sake, of*, pro. Mat. xxvi. 28. Mark xiv. 22. Comp. 1 John iv. 10. In this sense it answers to the Heb. בעבור (see *Amos* ii. 6. vi. 8.) of the same import, literally *in passing*, as denoting the *transition* or *passing* from cause to effect (see *Heb.* and *Eng. Lexicon* in עבר XIV.) though I do not find it is ever used by the LXX for that Heb. preposition.

2. *For, because of*, propter. Luke xix. 37. John x. 33. In this sense also it corresponds to the Heb. בעבור, Gen. iii. 17, & al.

3. *Concerning, about*, de. Mat. ii. 8. iv. 6. vi. 28. Luke i. 1, & al. Comp. Mat. xx. 24. John vi. 41. 3 John ver. 2. In the two former of which texts some interpret it *against*. On Acts xix. 40, see *Markland* in *Bowyer's Conject.* τὰ πράγματα *namely* περὶ τινος, *The things concerning one*. Eph. vi. 22. Luke xxiv. 19, where *Wetstein* cites from *Xenophon*, *Hellen.* i. εφ' ὧς τὰ ΠΕΡΙ ΕΤΕΟΝΙΚΟΥ.

4. *For, towards*, erga. Mat. ix. 36.

5. *Over*, in respect of power. 1 Cor. vii. 37.

II. Governing an accusative,

1. *Over, about, circum*. Mat. iii. 4.

2. *In, as to*. Tit. ii. 7.

3. *About*, of time. Mat. xx. 3, 5, 6, 9. It is thus frequently used in the Greek writers, see *Vigerus De Idiotism.* cap. ix. sect. 7, reg. 9.—of place, Mark iii. 8, 32, 34. ix. 42.

4. Οἱ περὶ—*Those about or with*, i. e. *the companions*, including the *person mentioned* himself. Thus, Οἱ περὶ τὸν Παύλον, Acts xiii. 13, is rightly rendered in our translation, *Paul and his company*. Comp. ver. 14. So it signifies also Acts xxi. 8. *Polybius*, cited by *Rapheilius*, likewise plainly uses it in this sense—ΤΟΥΤΕ ΔΕ ΠΕΡΙ ΤΟΝ ΓΕΣΚΩΝΑ λαβοῦτες, οὐκ αὖς ἐπὶ λαχοῦς—*Taking those that were with Gescon*, to the number of seven hundred." But what is more remarkable ὁ or αἱ περὶ frequently in the best Greek writers mean only *one* person, namely, *him* or *her* who is expressly mentioned. Thus ὁ περὶ Πλάτωνα is *Plato*,

ἡ περι Ἀριστοτέλην, *Aristotle*; and so in John xi. 19, τὰς περι Μάρθαν καὶ Μαρίας means only *Martba and Mary*; on which text see *Rapheilius* and *Wetstein*.

III. In composition it denotes,

1. *About, round about*, as in περιᾶσθω to go about, περιελεπθῶ to look round about.
2. *Acquisition*, as in περιποιεῖω.
3. *For, on account of*, as in περιμενεῖν to wait for. In this sense περι out of composition is often used by the profane writers.
4. *Above, beyond*, as in περισσῖος abundant, excellent. The profane writers often use it in this sense also, both in and out of composition.
5. *Intenseness*, as in περιεργός a busy body: But in this sense περι seems the Adv. which denotes *very much, exceedingly*, and may also be derived from עבר to pass, surpass, exceed.

Περιᾶσθω, from περι about, and ᾶσθω to lead, carry, go.

I. To lead or carry about. occ. 1 Cor. ix. 5.

II. To go about, used either absolutely, occ. Acts xiii. 11; or with an accusative following, occ. Mat. iv. 23. ix. 35. xxiii. 15. Mark vi. 6.

Περιαιρεῖω, ω, from περι round about, and αἰρεῖω to take.

I. To take away on all sides, to take entirely away. occ. Acts xxvii. 20. Comp. 2 Cor. iii. 16. Heb. x. 11.

II. To cut off. occ. Acts xxvii. 40; "and having cut off the anchors, they let them fall into the sea, as ver. 32. Their business was to lighten the ship (in order to run her into the creek) that she might draw as little water as possible. To this purpose they had cut off her anchors.—*Hesych.* Περιελαί, κοψόν—ἀφελες," cut, take away. *Markland* in *Bowyer*. So *Wetstein*, "absciderunt funes, anchoris in mari relictis."

Περιεσπᾶσθω, from περι about, around, and εσπᾶσθω to shine like lightning.

To shine like lightning round, to lighten around. It is a most beautiful and expressive word. occ. Acts ix. 3. xxii. 6.

Περιεᾶλλω, from περι about, round about, and βαλλω to cast, put.

I. Transitivity, To put or cast round. occ. Luke xix. 43. The LXX have the same phrase περιεᾶλβεν χάρακα, Ezek. iv. 2, for the Heb. יָהַרְהוּרָה to pour out, i. e. raise, a bank, mound, or rampart; not

that this expression is peculiar to the *Hebraistical* style; for, as *Rapheilius* shews, on Luke, both *Polybius* and *Arrian* have used the very same. See also *Wetstein*.

II. Transitivity, with an accusative both of the person and of the thing, To put about, put on, as a garment on a person. Luke xxiii. 11. John xix. 2. So with an accusative of the thing, Περιεᾶλλομαι, mid. To put on, be clothed with. Acts xii. 8. Rev. xix. 8, and Περιεᾶλθήμενος, particip. perf. pass. Having on. Mark xiv. 51. xvi. 5, & al. But Rev. xvii. 4, this participle is construed with a dative of the thing. So the V. active in *Herodian* cited by *Wetstein* on Mat. vi. 29, ΧΛΑΜΥΔΙ ΠΟΡΦΥΡᾷ ΠΕΡΙΒΑΛΟΥΣΙΝ.

III. Transitivity, with an accusative of the person, To clothe. Mat. xxv. 36, 43. Περιεᾶλλομαι, mid. To be clothed. Mat. vi. 29, 31. Luke xii. 27.

Περιελεπθῶ, from περι round about, and βλεπθῶ to look.

To look round; hence Περιελεσπομαι, mid. To look round about, or round about on; for it is used either absolutely, as Mark ix. 8. x. 23; or transitively, with an accusative following, as Mark iii. 5, 34. xi. 11.

Περιεβολαιον, ο, το, from περιεβολή clothing, which from περιεβόλα, perf. mid. of περιεᾶλλω to put round, clothe, which see. A covering, a vesture. occ. 1 Cor. xi. 15. Heb. i. 12.

Περιδρεμω, from περι about, and obfol. δρεμω to run.

To run about or over. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. περιδραμοντες. occ. Mark vi. 55.

Περιδεω, ω, from περι about, and δεω to bind. To bind about. occ. John xi. 44.

Περιελευθω, from περι about, and ελευθω to go.

To go about. An obsolete V. whence in the N. T. we have by syncope 2 aor. περιηλθον, particip. περιελθων. See under Περιερχομαι.

Περιεραζομαι, from περι very much, and εραζομαι to work.

To be a busy-body, impertinently meddling with what does not concern one. occ. 2 Thess. iii. 11; where observe the *paronomasia*.

Περιεργός,

Περιεργός, ε, δ, ἡ, from περι intensive, and ἔργον *work, business*.

I. In an active sense, *Curious, or impertinently meddling in other people's affairs, a busy-body*. occ. 1 Tim. v. 13.

II. *Curious, in a neuter sense*. occ. Acts xix. 19. Περιεργα, τὰ, *Curious, i. e. magical, arts*. In the old Latin version of * *Irenæus*, lib. i. cap. 20, the word is used in this sense, concerning *Simon Magus*, and † *Origen* applies the particip. περιεργαζόμενοι in the same view, to which he opposes ἀπεριεργον ἦθος, a life free from these curiosities. The Greek writers also cited by *Wolffius* and *Wetstein* on Acts xix. 19, use the adjective περιεργός in an active sense for one who uses curious or magical arts; and from *Plato*, *Apol. Socrat.* § 3, edit. *Forster*, we learn, that the accusers of *Socrates* alleged, that Σωκράτης ἀδικεῖ, καὶ ΠΕΡΙΕΡΓΑΖΕΤΑΙ ὑπὸν τὰ τε ὑπὸ γῆν καὶ τὰ ἐπερὰν. *Socrates* does wrong, and is over-curious by searching what is under the earth and what is in heaven." "*Philostratus*, *Chrysostom*, and a variety of more ancient authors, quoted by many, and particularly by *Mr. Biscoe* (at *Boyle's Lect.* ch. viii. § 1, p. 290—293.), have mentioned the *Ephesian letters* (Ἐφεσια γραμματὰ); meaning by them the charms and other arts of a magical kind, which the inhabitants of that city professed: And as these practices were in so much reputation there, it is no wonder that the books that taught them, how contemptible soever they might be in themselves, should bear a considerable price." *Doddridge*. See also *Wetstein*, who cites a number of the Greek writers who have mentioned the Ἐφεσια γραμματὰ.

Περιερχομαι, from περι about, and ερχομαι to go.

I. To go about or round, to coast round. occ. Acts xxviii. 13.

II. Transfotively, with an accusative, To go about, or from one place to another. occ. 1 Tim. v. 13.

III. To go or wander about. occ. Acts xix. 13. Heb. xi. 37.

Περιεχω, from περι about, and εχω to have, bold.

* "*Amatoria quoque & agogima, & qui dicuntur pædri, & eniropompi, & quæcumque sunt alia perierga apud eos studiosè exercentur.*"

† See *Whitby's Note*.

I. To contain, as a writing. occ. Acts xxiii. 25. The V. is thus applied, 1 Mac. xv. 2. 2 Mac. ix. 18. xi. 16, 22. So *Josephus*, *Ant. lib. xiv. cap. 12, § 2.* Διατάμνα ΠΕΡΙΕΧΟΝ τὰυτὰ, A decree containing these things or orders; and lib. xi. cap. 4, § 9, Ἡ μὲν ΕΠΙΣΤΟΛΗ τὰυτὰ ΠΕΡΙΕΙΧΕΝ.

In 1 Pet. ii. 6, seven MSS, one of which ancient, for ἐν τῇ γραφῇ have ἡ γραφή, so *Vulg. Scriptura*. But *Er. Schmidius*, retaining the common reading, supplies Θεός as the Nom. case to περιεχει, Wherefore (God) saith summarily in the Scripture. But this interpretation (though for want of a better embraced in the former edition) sounds very harsh, and there seems no need either of such a supplement or of altering the received reading. *Raphelius* has observed, that the simple V. εχειν is very frequently used for being, subsisting, particularly by *Herodotus*; and *Kypke* cites *Josephus*, *Ant. lib. xi. cap. 4.* [§ 7, edit. *Hudson*] applying the compound V. act. περιεχει for the pass. περιεχεται is contained. "I send to you a copy of the letter, which I found among the records of *Cyrus*, καὶ βελομαι γενεσθαι παντὰ, καθὼς ἔΝ ΑΥΤῇ ΠΕΡΙΕΧΕΙ, and I will that all things be done, as it is contained in it, [quemadmodum in eis perscriptum est. *Hudson*]." The ancient Syriac version in 1 Pet. ii. 6, has, אמר הו גיר בכרובא, For it is said in the Scripture.

II. To seize, possess, surround, as astonishment. occ. Luke v. 9, Θαμβος γὰρ περιεσχεν αὐλον, For astonishment possessed or surrounded him. *Grotius* observes, that the LXX apply the verb in like manner, 2 Sam. xxii. 5. Ps. xviii. 4. cxvi. 3, and that the Latins have the similar phrase, circumstitit horror. See *Homer*, II. iii. 342. and II. iv. lin. 79.

Περιζωννυμι, from περι about, and ζωννυμι to gird.

I. To gird round or about, as the Jews did their long, flowing garments with a girdle about their loins, when it was necessary to exert their activity. Comp. Αναζωννυμι. occ. Luke xii. 37. xvii. 8. Acts xii. 8. Comp. Rev. i. 13. xv. 6. Hence

II. The loins girded, Luke xii. 35, denote figuratively and spiritually readiness to receive, and, as servants, to attend upon our

our heavenly Master. See *Grotius* on the place. And Eph. vi. 14, the Christian soldiers are directed to have *their loins girded about with truth*, i. e. with uprightness and sincerity of heart, in allusion to the "military girdle, which was not only an ornament, but a defence, as it hid the gaping joints of the armour, and kept them close and steady, as well as fortified the loins of those that wore it, and rendered them more vigorous and fit for action." See *Doddridge* and *Wetstein* on the place. Comp. *Οσφος* III. *Homer* mentions the *ζωστήρ* or girdle among the defensive armour of the ancient Greeks, II. iv. lin. 186, 215; Comp. II. ii. lin. 479.

Περίθεσις, *ιος*, att. *εως*, ἡ, from *περιτίθημι* to put about, put on. Comp. *Περίβαλλω*. A putting on. occ. 1 Pet. iii. 3.

Περίστημι, from *περι* about, and *ίστημι* to stand.

I. To stand round about. occ. John xi. 42. Acts xxv. 7.

II. *Περίσταναι*, Pass. To stand round about, and hence to restrain, repress. *Raphebius* shews it is thus used by *Polybius*; and to this sense he refers 2 Tim. ii. 16. But it is no less certain, that *περίσταναι* signifies to avoid, decline, stand aloof, as it were, or at a distance. Thus *Josephus*, Ant. lib. i. cap. 1, § 4, says, that "God asked *Adam*, after his transgression, why he, who formerly delighted in his company, *νυν φεύγει ταύτην καὶ ΠΕΡΙΨΤΑΤΑΙ*, now flies from and avoids or shuns it." So *Lucian*, *Hermotimus*, tom. i. p. 619. "But if at any time hereafter I should happen, against my will, to meet a philosopher in my way, *ἐτῶς ἐκτραπητομαι καὶ ΠΕΡΙΣΤΗΣΟΜΑΙ*, *ὥσπερ τις λυτῶντας τῶν κυνῶν*, I will turn out of the way and avoid him, as people do mad dogs." See other instances in *Wetstein*. And I must confess myself most inclined to this sense of *avoiding*, as being also most conformable to that of *παύω*, 1 Tim. iv. 7. 2 Tim. ii. 23, and of *ἐκτρέπομενος*, 1 Tim. vi. 20. (comp. 1 Tim. i. 4. Tit. i. 14.) occ. 2 Tim. ii. 16. Tit. iii. 9. See also *Hammond* on 2 Tim. ii. 16, and *Suicer* *Theaur.* in *Περίσταναι*.

Περίκαθαρμα, *αλος*, *το*, from *περικαθαίρω*, to purge or cleanse all around, or thoroughly, (used by the LXX, Deut. xviii. 10. Jos. v. 4, and by *Josephus*, De Bel. lib. v.

cap. 1. § 3.) which from *περι* around, or intens. and *καθαίρω* to cleanse, purge.

Filth, or else, *An human expiatory victim*. occ. 1 Cor. iv. 13, *We are made, ὡς περικαθάρματα*, as the filth of the world, (and are) the off-scouring of all things to this day. Thus our Translators. And it must be confessed, that the expressions of the Apostle in this passage seem very similar to those of the Prophet *Jeremiah*, Lam. iii. 45, *Thou hast made us (as) the off-scouring* (Heb. כחִי) and refuse (Heb. כסאִם) in the midst of the people: But the terms *περικαθάρματα* and *περιψήμα* may also refer to the human expiatory sacrifices which were offered among the Greeks and Romans, or, to borrow the words of *Doddridge*, may signify those "wretches who, being taken from the dregs of the people, were offered as expiatory sacrifices to the infernal deities among the Gentiles, and loaded with curses, affronts, and injuries, in the way to the altars at which they were to bleed. *Suidas* says, that these wretched victims were called *καθάρματα*, as their death was esteemed an expiation: And when their ashes were thrown into the sea, the very words *Γινε Περιψήμα*, *Γινε Καθάρμα*, Be thou a propitiation; were used in the ceremony." Comp. *Περιψήμα*. I do not, however, find, that these human victims are in any of the profane Greek writers called by the compound name *περικαθάρματα*; and therefore instead of ὡς περικαθάρματα in 1 Cor. iv. 13, I would rather, with the New College MS cited by *Mill* and *Wetstein*, read ὥσπερ καθάρματα, or with that of *Leicester* and the edition of *Er. Schmidius*, ὥσπερι καθάρματα. See *Wetstein's* Lect. Var. on the place, and comp. 1 Cor. xv. 8. In defense, however, of the common reading, it may be observed, that the LXX use *περικαθαρμα* for the Heb. כפר a ransom, expiation, Prov. xxi. 18; and if this reading be embraced, *περικαθάρματα* will be best explained in the same sense as *καθάρματα*, concerning which the reader may not be displeased to see some further account.

The Scholiast then on *Aristophanes*, *Plut.* lin. 453, speaks thus: ΚΑΘΑΡΜΑΤΑ ἐλεονόοι οἱ ἐπὶ ΚΑΘΑΡΣΕΙ λίμβι τινος, ἡ τινος ἑτέρας νοσσοῦμενοὶ τοῖς θεοῖς. Τὰς δὲ τὸ εὖδος καὶ παρὰ Ῥωμαίοις ἐπεκαταγασε.

κατήγε· Λεβέαι δὲ καὶ ΚΑΘΑΡΙΣΜΟΣ. Those who were sacrificed to the Gods for a *lustration* or *purification* of some famine, or any other calamity, were called ΚΑΘΑΡΜΑΤΑ PURIFIERS. This custom likewise prevailed among the Romans. It was also called ΚΑΘΑΡΙΣΜΟΣ Α PURIFICATION." Id. in Equites, lin.

1133. Επρέφον γὰρ τινὰς Ἀθηναῖοι λιαν ἀνεῖς καὶ ἀχρηστὰς, καὶ ἐν καιρῷ συμφορὰς τινος ἐπελθούσης τῇ πόλει, λοιμὸν λείω, ἢ τοιούτῳ τινος, ἐδυόν τελευτᾶς ἐνεκα ΚΑΘΑΡΘΗΝΑΙ τε μίαισμάδος, ἧς καὶ ἐπωνομαζόν ΚΑΘΑΡΜΑΤΑ. For the Athenians kept some very mean and useless persons, and in the time of any calamity, such as a plague or the like, coming on the city, they, in order to *purify* themselves from the pollution, sacrificed these, whom also they called ΚΑΘΑΡΜΑΤΑ PURIFIERS."

The people of *Marseilles*, originally a Grecian colony, had a like custom; for we learn from *Servius* on the 3d *Æneid*, that as often as they were afflicted with the pestilence, they took a poor person, who offered himself willingly, and kept him a whole year on the choicest food at the public expense. This man was afterwards dressed up with vervain, and in the sacred vestments, and led through the city, where he was loaded with execrations, that all the misfortunes of the State might rest on him, and was then thrown into the sea.

The *Mexicans* had a similar custom of keeping a man a year, and even *swording* him during that time, and then sacrificing him. See *Picart's* Ceremonies and Religious Customs of all Nations.

On these customs many reflections must occur to the intelligent and Christian reader. And I further remark with the learned *Spearman*, in his Letters on the Septuagint, p. 411, Note, that such sacrifices as these, being called by the Greeks ΚΑΘΑΡΜΑΤΑ PURIFIERS, strangely answer to the בְּרִית, or *purification-sacrifice* of the Hebrews; to which it may be proper to add, that as Christ is in the O. T. called בְּרִית, Isa. xlii. 6. xlix. 8; so in the New, His blood is said ΚΑΘΑΡΙΖΕΙΝ to cleanse us from all sin, 1 John i. 7; and it is declared, Heb. i. 3, that He made ΚΑΘΑΡΙΣΜΟΝ a purify-

ing or cleansing of our sins. (Comp. Heb. ix. 14, 23.) And if we suppose the Heb. בְּרִית a feminine N. it is no more propriety in language to call Christ, the great *purification-sacrifice*, by this name, than the Greeks were guilty of when they used the neut. N. καθάρμα for their supposed *purification-sacrifices* of men; especially if it be considered, that feminine nouns in Heb. often answer to neuter ones in Greek.

Περικαλύπτω, from περί about, and καλύπτω to cover.

I. To cover round about, overlay on every side, as with gold. occ. Heb. ix. 4.

II. Transitively, To cover, as the face. occ. Mark xiv. 65.

III. Transitively, To blindfold a person. occ. Luke xxii. 64. This seems to have been an usual practice with regard to condemned criminals. See Esth. vii. 8, and Heb. and Eng. Lexicon in רָבַח I.

Περιμενμαι, from περί about, and κείμαι to lie, be put.

I. To be put about or round. occ. Mark ix. 42. Luke xvii. 2.

II. To surround. occ. Heb. xii. 1.

III. With an accusative following, To be encompassed or surrounded with. occ. Acts xxviii. 20. Heb. v. 2. The profane writers use the same construction. See Wetstein on Heb. and Kypke on Acts, and Heb.

Περικεφαλαια, ας, ἡ, from περί about, and κεφαλή the head.

A head-piece, a helmet, a defensive armour of the head. occ. Eph. vi. 17. 1 Thess. v. 8.

Περικρατής, εος, ὅς, ἡ, from περί intens. and κρατέω to lay bold of.

That hath obtained his desire or purpose, compos, a master of. occ. Acts xxvii. 16.

Περικρύπτω, from περί about, and κρύπτω to hide.

To hide, conceal. occ. Luke i. 24, where Campbell, "lived in retirement."

Περικυκλώω, ω, from περί about, and κυκλώω to surround.

To surround on all sides, to compass round. occ. Luke xix. 43.

Περιλαμπω, from περί about, and λαμπω to shine.

To shine round about. occ. Luke ii. 9. Acts xxvi. 13.

Περιλείπω, from περί intens. and λείπω to leave.

To leave comparatively few. Περιλείπομαι, To be left, i. e. alive, when many others

others are dead. occ. 1 Theff. iv. 15, 17. So *Wetstein* cites from *Herodian*, II. i. 16. (or lib. ii. § 4, edit. *Oxon.*) Μονος τε των πατρων ΠΕΡΙΛΕΙΠΟΜΕΝΟΣ φίλων εστι. And being the only one of his father's friends who was still left."

Περιλυπος, ε, δ, η, from περι intens. or about, and λυπη sorrow.

Exceedingly sorrowful, or *surrounded with sorrow on all sides.* Mat. xxvi. 38, & al.

This word is often used by the Greek writers, as may be seen in *Wetstein*.

Περιμηνω, from περι *for*, and μηνω *to remain*, wait.

Transitively, with an accusative, *To wait for.* occ. Acts i. 4.

It is used in the same manner by the Greek writers. See *Wetstein*.

Περιξ, Adv. from περι *about*, round about.

Round about. With the prepositive article used as an adjective, *Circumjacent.*

occ. Acts v. 16. Thus *Josephus*, De Bel. lib. ii. cap. 19, § 1, and § 4. ΤΑΞ ΠΕΡΙΞ χωμας, *The circumjacent villages.*"

So lib. iii. cap. 7. § 1.

Περιοικω, ω, from περι *about*, and οικω *to dwell*.

To dwell round about. occ. Luke i. 65.

Περιοικος, ε, δ, η. See Περιοικω.

Περιοικοι, οι, Plur. *Persons dwelling round about*, neighbours, accolæ, vicini. occ. Luke i. 58.

Περισσιος, ε, δ, η, from περισσις abundance, from περι *beyond*, and σις *being*.

Abundant, excellent, peculiar. I do not find that this word is used by any of the ancient profane writers. The LXX seem first to have framed it, in order to express the Heb. חֵבֶל *a peculium*, a peculiar treasure or property, for which Heb.

word they use the adjective περισσιος, Exod. xix. 5. Deut. vii. 6. xiv. 2.

xxvi. 18; and the substantive περισσιασμός *a peculium*, Ps. cxxxv. 4. Ecclef. ii. 8.

Λαος περισσιος, "A supernumerary people, a people wherein God had a superlative propriety and interest above and besides his common interest to [in] all the nations of the world," says the learned *Jos. Mede*, p. 125, fol. See also *Wolffius*, and *Suicer* Thesaur. on the word. occ. Tit.

ii. 14.

Περιοχη, ης, η, from περιοχα perf. mid. (if used) of περιεχω *to contain*.

A passage, or *portion*, of Scripture name-

ly. occ. Acts viii. 32. The profane writers use it in like manner for a *period* or *sentence* in a writing or book. See *Wetstein* on Acts.

Περιπατω, ω, from περι *about*, and πατειν *to walk*.

I. *To walk*, *walk about.* See Mat. iv. 18 ix. 5. xi. 5. Mark viii. 24. xii. 38. 1 Pet. v. 8. Rev. ii. 1. On Luke xi. 44, see *Bowyer*.

Acts iii. 12, πεποιηκοσι τε περιπαλειν αυτον. "The construction may seem unusual, I believe πεποιηκοσι is to be resolved into, and is the same as if it had been written, ποιηταις εσι, that is, αιτιοις εσι: and then ΤΟΥ περιπαλειν is right.

So Ps. xxvii. 13, πισευω τε ιδειν, φοβωμαι τε ιδειν. Acts xxvii. 1, Ως δε εκριθη τα αποπλειν ημας, i. e. ως εγενετο κριμα τε αποπλειν, which may be explained by that in ch. xx. 3, εγενετο γνωμη τε υπος ρεφειν. Several other like instances may be brought. So in Latin, illum participavit sui consilii, i. e. illum fecit participem sui consilii." Markland in *Bowyer's* Conject.

II. *To walk*, in a figurative sense, *to converse*, *have one's conversation.* John vii. 1.

vi. 66, Ουκετι μετ' αυτου περιεπαλιν, no longer walked with or accompanied him.

III. *To converse*, *behave*, *live.* Rom. vi. 4. viii. 1, 4. 2 Cor. x. 2. Eph. v. 2. Gal. v. 16. 1 John i. 7. ii. 6, & al. The LXX use it in this last sense, 2 K. xx. 3. Eccl. xi. 9, for the Heb. הלך and הלך *to walk*; not that this application of περιπατω is peculiar to the hellenistical style; for *Blackwall*, *Sacred Classics*, vol. ii. p. 18, cites *Isocrates* applying it in the same manner: Αποπον γαρ την μεν εσταν εν ταις οικiais, την δε διανοιαν φανεραν εχοντα ΠΕΡΙΠΑΤΕΙΝ. It is absurd for a man to live in the world having his goods secured at home, but his mind exposed." Ad Demon. p. 17, edit. *Fletcher*. So *Arrian*, *Epictet*. lib. ii. cap. 19. Τι αν—περιβεμενοι σχημα αλλοτριον, ΠΕΡΙΠΑΤΕΙΤΕ κλεπται και λωποδύται τειλων των εδεν προσηκοντων ονοματων και πραξεων; Why then do ye assume a strange character, and walk about or live like thieves and robbers, usurping names and things which do not at all belong to you?"

Περιπειρω, from περι *round about*, and πειρω *to pierce through*.

To pierce or stab through, properly on all sides, or all over, from head to foot, as it were. occ. 1 Tim. vi. 10; where it is applied figuratively. In Homer also the particip. perf. pass. of the simple V. πειρω is in like manner joined with οδυνησι, Ionic for οδυναις, II. v. lin. 399, ΟΔΥΝΗΣΙ ΠΕΠΑΡΜΕΝΟΣ, *With sorrows pierced*. But Josephus uses the compound V. περιπειρω in it's proper sense, De Bel. lib. iv. cap. 7, § 4, speaking of the Gadarenes, ΠΕΡΙΠΕΙΡΟΝΤΟ δε τοις εκεινων βελουσιν, *They were pierced through on all sides* (undique transfigebantur, Hudson.) with the Romans darts." And for other instances of the Greek writers applying it both in a proper and a figurative sense, see *Wetstein*, and *Kypke*.

Περιπτω, from περι about, and obiol. πετω to fall.

To fall into or among. An obsolete and irregular V. whence in the N. T. we have 2 aor. περιπεσον, &c. See under Περιπτίω.

Περιπτίω, from περι round about, and πιπ- to fall.

I. With a dative following, *To fall into or among* properly, says *Mintert*; so to fall into any thing, as to be overwhelmed, and covered with it on all sides and all around. occ. Luke x. 30. Jam. i. 2. *Rapbelius* and *Wetstein* on these two texts shew that the best Greek writers apply this V. in the same manner. I add from *Josephus*, De Bel. lib. iii. cap. 9, § 5. Τοις πολεμοις ΠΕΡΙΠΗΠΤΕΙΝ, *To fall among the enemies*; and lib. vii. cap. 7, § 1. Μεσλαις συμφοραις—ΠΕΡΙΠΕΣΕΙΝ, *To fall into great misfortunes*."

II. As a term of navigation. *To fall into, be driven into*. occ. Acts xxvii. 41. "Ships, says *Rapbelius*, are said περιπτειν when they are driven any where by the violence of a tempest;" and he cites *Herodotus*, lib. vii. cap. 108. Αἰδε περιαν-την την Σηπιαδα ΠΕΡΙΠΗΠΤΟΝ, αἱ δε εις Μελιβοιαν πολιν, αἱ δε εις Κασθαναιην εξεβρασσαντο. Ην τε τὰ χειμῶνος χρεῖμα αφορητον. Some of the ships were driven or dashed (illidebantur, *Rapbelius*) on Sepias itself, others were hurried to the city of Melibœa, others to Casthanea; for the violence of the tempest was irresistible." *Wetstein* produces from *Arrian* an expression still more similar to that in

Acts, ΠΕΡΙΠΗΠΤΕΙΝ ΕΙΣ ΤΟΠΟΤΣ ΠΕΤΡΩΔΕΙΣ.

Περιποιεω, ω, from περι denoting acquisition, and ποιεω to make.

To acquire, gain. Περιποιεομαι, εμαι, Mid. To acquire, gain, purchase, "acquire, meum facio, emereor," *Mintert*. occ. Acts xx. 28. 1 Tim. iii. 13.

Περιποιησις, ιος, att. εως, η, from περιποιεω.

I. An acquiring, obtaining, purchasing. occ. 1 Theff. v. 9. 2 Theff. ii. 14. 1 Pet. ii. 9, where λαος εις περιποιησιν, a people for an acquisition or purchase, means a people acquired or purchased to himself in a peculiar manner. So the LXX in Mal. iii. 17, Εσονται μοι, λεγει Κυριος Παντοκρατωρ—ΕΙΣ ΠΕΡΙΠΟΙΗΣΙΝ, *They shall be to me, saith the Lord Almighty*—for an acquisition; where περιποιησιν answers to the Heb. חֶבֶל a peculium, a peculiar property; and in this view περιποιησεως alone without λαος, Eph. i. 14, means, I think, the people acquired or purchased, the Church which περιποιησατο he hath purchased with his own blood, Acts xx. 28. See *Wolfius* and *Doddridge* on Eph.

II. A saving or preserving. occ. Heb. x. 39. Thus the word is used by the profane writers; and in the LXX, 2 Chron. xiv. 13, for the Heb. חָיָה a preserving, or preserving alive, in which sense the V. περιποιεω is very frequently applied in that version. The purest Greek writers, cited by *Wetstein* on Acts xx. 28, and by *Rapbelius* on Heb. x. 39, use the V. in the same manner.

Περιρρηνυμι, or περιρρησσω, from περι about, and ρηνυμι or ρησσω to break, tear. To tear off, strip off by tearing. occ. Acts xvi. 22. It was agreeable to the Roman custom for the officers to tear off the clothes of criminals before they scourged them, as may be seen in *Grotius*, *Whitby*, and *Doddridge* on the place; and in Mr. *Biscoe*, *Boyle's Lecture*, ch. ix. § 4. p. 347. So *Wetstein*, among other instances, cites from *Plutarch* in Public. p. 99. F. Οἱ δε [ὑπηρέται] εὐδὺς συλλαβόντες τὰς νεανίσκους, ΠΕΡΙΕΡΡΗΓΝΥ-ΟΝ ΤΑ ἱΜΑΤΙΑ—ραβδοις ἐξαινον τὰ σωματά. But the victors immediately taking the young men, tore off their clothes, and beat their bodies with rods or twigs." See also *Wolfius* on Acts.

Περισπαω,

Περὶ πᾶν, *w*, from *περί* about, around, and *πᾶν* to draw.

Properly, *To draw different ways at the same time*; hence, *To distract with different cares and employments at the same time*, one drawing, as it were, one way, and another, another. Comp. *Μερίμνα*. occ. Luke x. 40. In *Ecclus.* xli. 2, we have the phrase ΠΕΡΙΣΠΩΜΕΝΩ ΠΕΡΙ Πᾶντων, and in *Diodorus Sic.* lib. i. ΠΕΡΙ ΠΟΛΛΑ ΠΕΡΙΣΠΩΜΕΝΟΥΣ. See more in *Wolffius* and *Wetstein*.

Περὶ σσεῖα, *as, y*, from *περίσσεω*.

I. *Abundance*. occ. Rom. v. 17. 2 Cor. viii. 2. x. 15. Εἰς περισσεῖαν, "So as to abound yet more, that is, shall, by your countenance and assistance, be enabled to keep on our courses beyond your country into Arcadia and Lacedæmon, or whithersoever else providence may lead us." *Doddridge*.

II. *Superfluity*. occ. Jam. i. 21. Comp. under *Κατὰ* I.

Περὶ σσεύμα, *alos, to*, from *πετερίσσευμαι* perf. pass. of *περίσσεω*.

I. *Abundance, exuberance, overflowing*. occ. Mat. xii. 34. Luke vi. 45. 2 Cor. viii. 14, twice.

II. *Somewhat remaining over and above*. occ. Mark viii. 8.

Περὶ σσεω, from *περίσσεος*.

I. In a neuter sense, *To abound, be abundant*. See Mat. v. 20. Mark xii. 44. Luke xii. 15. xxi. 4. 2 Cor. i. 5.

II. *To remain over and above*. Mat. xiv. 20. xv. 37. Luke ix. 17.

III. *To increase, be increased*. Acts xvi. 5. Comp. 1 Theff. iv. 10.

IV. With a genitive following, *To abound in, have abundance of, to have enough and to spare*. Luke xii. 15. Comp. Rom. xv. 13.

V. In a transitive sense, governing an accusative, *To cause or make to abound*. 2 Cor. ix. 8. 1 Theff. iii. 12. So *περίσσεομαι*, pass. *To be caused or made to abound*. Mat. xiii. 12. xxv. 29.

VI. *To be better, i. e. than others in the sight of God*. 1 Cor. viii. 8, where, says Bp. *Pearce*, "I read with the Alex. and some other Gr. MSS [*Wetstein* and *Griesbach* cite but one more] ὅτι γὰρ εἰν μὴ φαίμεν, *περίσσεομεν, ὅτι εἰν φαίμεν ὑπερμεθὰ*; and render it, *for neither if we eat not, are we the better; nor if we*

eat, are we the worse: and the Copt. version agrees with this, as do the Lat. MSS in general. Undoubtedly the particle *μη* belongs to the first part of the sentence, and not to the last: for none of the Corinthians (whose words these seem to be) could possibly suppose, that they were the better for eating, or the worse for not eating: all that they imagined was, that there was no harm in eating, and no merit in abstaining from meats offered to idols."

Περὶ σσεος, *y, ov*. The Greek Etymologists derive it from *περί* denoting *very much, exceedingly*. (See under *Περί* III. 5.) The reader will consider for himself, whether it may not, with equal probability at least, be derived from the Heb. פָּרַשׁ *to spread abroad*, or from פָּרַץ *to spread abroad, increase abundantly*.

I. *Abundant*. occ. John x. 10, where *περίσσεον* may be the accus. fem. attic. agreeing with *ζῷον*. Εἰς περισσεῖαν, *Abundantly, q. d. of abundance*. So *Lucian*, *Pro Merc.* Cond. tom. i. p. 514. ΕΚ ΠΕΡΙΤΤΟΥ. occ. Mark vi. 51. Eph. iii. 20. 1 Theff. iii. 10. v. 13. In which three latter texts the phrase ὑπὲρ ἐκ περισσεῖαν, or, as some editions read in the two last, ὑπὲρ ἐκπερίσσεος, is very emphatical, denoting *very exceedingly, q. d. above the greatest abundance, superabundantly*. The language of the Apostle seems to labour for an expression sufficiently strong. The compound adv. ὑπερεκπερίσσεως is used by *Clement*, 1 Cor. 8. 20, in the same sense.

II. *Over and above, more, exceeding*. occ. Mat. v. 37. Εἰς περισσεῖαν, *Moreover*. occ. Mark xiv. 31.

III. *Excellent, extraordinary, eximius*. occ. Mat. v. 47. Thus frequently used in the profane writers.

IV. *Superfluous*. occ. 2 Cor. ix. 1.

V. *Περὶ σσεον, to, Advantage, prerogative, privilege, "pre-eminence," Macknight*. occ. Rom. iii. 1, where *Wetstein* shews, that *το περίσσεον* is applied in the like sense by *Galen*, *De Usu Partium*. III.

Περὶ σσελεος, *α, ov*. Comparative from *περίσσεος*.

I. *More abundant, greater, more*. occ. Mat. xxiii. 14. Luke xii. 4, 48. xx. 47. 2 Cor. xii. 23, 24. 2 Cor. ii. 7. In this last text it denotes *too much, over much, a* sense in which the learned reader needs

not be informed, that comparatives are very frequently used both in Greek and Latin. *Περισσότερον* neut. adverbially. *More abundantly, more.* occ. Mark vii. 36. i Cor. xv. 10. 2 Cor. x. 8. Heb. vi. 17. vii. 15.

II. *More excellent, greater, more.* occ. Mat. xi. 9. Luke vii. 26.

Περισσότερος, A comparat. adv. from *περισσότερος*.

I. *More abundantly.* Mark xv. 14. 2 Cor. i. 12, & al.

II. In a superlative sense, as comparatives are often used, *Very much, especially.* Thus it may be understood, i Theff. ii. 17. Heb. ii. i. xiii. 19.

Περισσως, Adv. from *περισσος*.

I. *Abundantly, exceedingly.* occ. Acts xxvii. 11. Mark x. 26. The correspondent word in Mat. xix. 25, is *σφοδρα* *very much*.

II. *More, the more.* occ. Mat. xxvii. 23.

Περίσερα, *as, ἡ.*

A dove, a pigeon. Mat. iii. 16. x. 16. xxi. 12, & al. The Greek Etymologists ingeniously derive it from *περισσως* **εραν*, *loving exceedingly*, on account of this bird's lasciviousness, say they; whence it was anciently sacred to *Venus*; but why, if we admit this etymology, should we not rather say, on account of its remarkable conjugal love and fidelity to its mate, to which the ancients have borne abundant witness (as may be seen in *Bochart*, vol. iii. 23.) and which is even alluded to in Scripture, Cant. ii. 14. v. 2. vi. 9? But perhaps we may with others more probably derive *περίσερα* from *περισσως* *τρεειν*, *trembling exceedingly*; for this is a very fearful bird, as is remarked not only in the S. S. Hof. xi. 11. † *Ezek. vii. 16*, but frequently in the profane writers. Thus in *Ovid* the nymph *Aretbusa*, speaking of herself, and of *Alpheus* pursuing her, *Metam. lib. v. fab. 10, lin. 604, &c.*

*Sic ego currebam, sic me ferus ille premebat,
Ut fugere accipitrem pennâ trepidante columba,
Et solet accipiter trepidas urgere columbas.*

So did I flee, and so did he pursue,
As flies the fearful dove with trembling wing,
And as the falcon rapidly pursues.

* Which, by the way, from the Heb. חורר to be hot.

† Where observe the Heb. בלם המות are by the Vulgate rendered *omnes* *trepidi*, all of them trembling; so by *Junius*, *trepidantes omnes*.

And *Homer*, II. xxii. lin. 139,—142,

ἥτε κικλός ορεσφύελα φροτατος πτενενών,
ρῆιδως οἰμνήσε μετα τρηπίδα πελειαν
ἥ δὲ Σ^υ γυπαίθα φοβεῖται, ἡ δ' εἰδυθεν οὐ λελήκως
ταφρὲ ἐπαΐσσει, εἰλεν τε ἔ Συμος ἀνάλει.

Thus at the panting dove a falcon flies,
(The swiftest racer of the liquid skies)
Just when he holds or thinks he holds his prey,
Obliquely wheeling thro' its aerial way;
With open beak and shrilling cries he springs,
And aims his claws, and shoots upon his wings.
POPE.

I add further with the learned *Bochart*, that *τρηπων*, which *Homer*, not only in the above lines, but in other † passages, uses for a dove or pigeon, is by *Atbenæus*, *Eustathius*, *Hefyschius*, &c. derived from *τρεειν* to tremble, and thus corresponds to the compound name *περίσερα*, which also in this view agrees with the Heb. name of a dove, יונה, from ינח to oppress. See more of this bird, and what the Scriptures say of it, in *Bochart*, vol. iii. 8, &c. and in *Suicer* Thesaur. under *Περίσερα*. *Περίτεμνω*, from *περι* round about, and *τεμνω* to cut, cut off.

To cut off round, i. e. the prepuce, to circumcise. Luke i. 59. ii. 21. John vii. 22, & al. freq.

In this sense it is not only very frequently used by the LXX for the Heb. כול or כול to circumcise, but is thus applied by *Herodotus*, lib. ii. cap. 104, and *Diodorus Siculus*, lib. i. See *Grotius* De Verit. Relig. Christ. lib. i. § 16. Not. 70, 71, and *Herm. Witsii* Ægyptiaca, lib. i. cap. 7, § 1. Comp. lib. iii. cap. 6, § 2, 8, 9, 10.

II. It denotes, spiritually, the mortification of the sins of the flesh. Col. ii. 11.

Περίτρημι, from *περι* about, and *τρημι* to put.

To put about or round. See Mat. xxi. 33. xxvii. 28, 48. Mark xv. 17. (comp. Ecclus. vi. 31, or 33.) i Cor. xii. 23, where *Raphebius* observes, that “*τρημεν* *περιτρεναι* signifies in general to shew or give honour, honorem exhibere: But in this passage, by a metonymy, to cover over with a garment those parts of the body which, if seen, would have a disagreeable and vile appearance, the doing of which is a kind of honour. Properly

† See *Dammi* Lexic. in Τρηπον, col. 2351.

περιτιθέναι is spoken of raiment, Mat. xxvii. 28, but is very often in Polybius applied metaphorically, as p. 478, lin. 13. ΠΕΡΙΘΕΝΤΑΣ ΕΚΕΙΝΩ ΤΗΝ ΒΑΣΙΛΕΙΑΝ, *investing him with the kingdom*; p. 572, lin. 5. Τὴν ἑλὴς τῆς Ἀσίας ΑΡΧΗΝ ΣΕΛΕΥΚΩ ΠΕΡΙΘΕΙΝΑΙ, *to invest Seleucus with the government of all Asia, &c.*" *Weistein* shews, that the very phrase τιμὴν περιτιθέναι is used by *Dionysius Halicarn.* and *Sextus Empiricus.* Comp. also *Kypke.*

The LXX use περιήσασσι τιμὴν for the Heb. יָתַן כְּבוֹד *shall give honour.* Esth. i. 20.

Περιτομή, ης, ἡ, from περιτετομα perf. mid. of περιτευνω *to circumcise.*

I. Circumcision, cutting off the prepuce. John vii. 22, 23, & al. freq. Οἱ ἐκ περιτομῆς, *They of the circumcision*, i. e. who had been circumcised. Acts x. 45. xi. 2. Comp. under Εκ I. 2.

II. The abstract being put for the concrete. *Persons circumcised*, i. e. the Jews, as opposed to the *uncircumcised Gentiles.* Rom. iii. 30. iv. 12. Gal. ii. 7, 8, 9. Eph. ii. 11. Comp. Phil. iii. 5, and Bowyer there.

III. It denotes *spiritual circumcision* of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4.) by putting off the body of the sins of the flesh. See Rom. ii. 29. Col. ii. 11; in which latter text it is, in contradistinction from the outward Jewish circumcision, called the *circumcision made without hands*, and the *circumcision of Christ*, as being what he both requires and performs. See *MacKnight.*

IV. The persons thus *spiritually circumcised.* Phil. iii. 3. Comp. Sense II.

Περιτρέπω, from περι *about*, and τρέπω *to turn.*

Transitively, *To turn about, turn, drive.* occ. Acts xxvi. 24.

Περιφέρω, from περι *about*, and φέρω *to carry.*

To carry or bear about or thither, whether in a natural or spiritual sense. occ. Mark vi. 55. 2 Cor. iv. 10. Eph. iv. 14. Heb. xiii. 9. Jude ver. 12, on which two last texts comp. under Παράφέρω.

Περιφρονέω, ω, from περιφρων *very wise*, (which from περι *intention* and φρον *mind, wisdom*). Also, *a despiser, contemner*; thus

used by *Josephus*, De Maccab. § 9. Ὁσάν γὰρ ΠΕΡΙΦΡΟΝΕΣ τῶν παθόντων. For they were *despisers of*, i. e. they *despised*, sufferings."

To despise, contemn, as persons, who think themselves *very wise*, are apt to do others. occ. Tit. ii. 15. There is a similar admonition 1 Tim. iv. 12, where we have καταφρονεῖτω; and the Scholiast on *Aristophanes*, Nub. lin. 225, says of Περιφρονῶ, ἴσον τῷ καταφρονῶ, it is equivalent to καταφρονῶ *to despise.*" So *Plutarch*, cited by *Scapula* and *Weistein*, has ΠΕΡΙΦΡΟΝΗΣΑΙ τῶν Λακεδαιμονίων, *to despise the Lacedemonians.*"

Περιχωρός, ος, ὁ, ἡ, from περι *about*, round about, and χωρά *a country.*

A neighbouring, or more strictly a circumjacent, country, γῆ being understood, *a country round about, the environs.* Mat. iii. 5. xiv. 35.

Περιψήμα, ατος, τό, from περιψάω *to scour or scrape off* all around, "circumcirca abstergo vel defricco," *Scapula*, from περι *about*, and ψάω *to scour or scrape off*, which may be considered either as a word formed from the found, or as a derivative from the Heb. נָצַף *to scrape.* Comp. *Zeau.*

I. Properly, *Off-scouring, filth scoured off.* Hence

II. It was by the Heathen applied to those wretched men who, after suffering all kind of indignities, were offered as ** expiatory sacrifices* to their Gods; and St. Paul applies the word to the Apostles of Christ. occ. 1 Cor. iv. 13; as *Ignatius* doth also to himself, Epist. to the Eph. § 8, 18. Comp. Περιπαθάρμα.

Περπερευομαι, from περπερος, which *Hesychius* explains ὁ μετὰ βλακειας παραινομενος, *he who sets up himself, and is at the same time indolent and contemptible*; and περπερος may with great probability be deduced from a reduplication of the Heb. פָּאָר, which as a V. signifies *to glorify*,

* *Suidas* in the word Περιψήμα—Ὁσῶς ἐλεγον τῷ κατ' ἐναυτοῦ συνεχοῦ τῶν κακῶν. ΠΕΡΙΨΗΜΑ ἡμῶν γενού, πῶι σωτηρία καὶ ἀπολυτρώσις. Καὶ ἐνεβάλον τῇ θαλάσῃ, ὥσαντι τῷ Ποσειδῶνι θυσίαν ἀποτινύμεν. They said thus to him who was every year devoted for the averting of calamities, ** Be thou our περιψήμα, i. e. our salvation and redemption*; and then they threw him into the sea, as a sacrifice to Neptune. Comp. Photii Amphiloch. in Wolfius Cur. Philol. vol. v. p. 742.

make glorious, and in *Hith. to glorify oneself, glory, boast.*

To vaunt, or boast oneself. Hefychius explains *περπερευεται* by *κατεπαυρεται*, *sefe effort, sets up itself*, and *Cæcumenius* by *αλαζονευεται*, *boasteth or vaunteth itself.* *Casaubon*, however (p. 183. *Casaubonian*. cited by *Wolffius*), observes, that *περπερευεσθαι* has not exactly the same sense as *αλαζονευεσθαι*, the latter signifying *to boast falsely of excellencies which one has not*, the former, *to make too great an ostentation of those one really has.* *Wolffius* further remarks, that *περπερευεται* implies *boasting or vaunting oneself in words*, and that it is different from *φουσιαι*, which denotes *pride or elation of mind.* The *Vulg.* renders *περπερευεται* by *perperam agit*, which seems to have led some persons into the mistake (for such I think it is), that *περπερευεσθαι* was formed from the Latin *perperam*. It seems rather a pure Greek word. The adjective *περπερος* is found both in *Polybius* and *Arrian*, the former of whom applies it in such a * connection as determines its meaning to be *boasting, a boaster, bragger, or the like*; and *Wetstein* has produced the verb itself from *Marcus Antoninus*, V. 5. *Αρεσκουσθαι και ΠΕΡΙΠΕΡΕΤΕΣΘΑΙ και τοσαυτα ῥιπαζεσθαι τη ψυχη*; and long before the time of this emperor, who lived in the second century, *Cicero* had used the compound verb *εμπερπερευεσθαι* in his 14th *Epist. to Atticus*, lib. i. (edit. *Grueter* and *Olivet*) "*Ego autem ipse, Dii boni! quomodo ενεπερπερευσαμην νοστο αuiditori Pompeio?*" Where, according to Dr. † *Middleton*, *ενεπερπερευσαμην* signifies, *that he exerted himself with all the pride of his eloquence before his new hearer, Pompey*; or, as *Suicer* more particularly explains it, *that † he set himself off, and vaunted in a juvenile kind of manner*;

* He is drawing the character of a certain person in his *Exc. Leg.* 122, and says that he was *κατα δε ιδιαν φουση ρωμιλος και λαλος, και ΠΕΡΙΠΕΡΟΣ διαφερωος*, in his own nature remarkably noisy, talkative, and *boasting*."

† *Life of Cicero*, vol. i. p. 265, 4to.

‡ "*Me ostentavi & quasi juveniliter jactavi, omnibus adhibitis fucis, & ornamentis orationi meæ, quasi exultavi, & placere illi studui.*" The *Aurora* in *Περπερευομαι*. See also the Note in *Olivet's* edition of *Cicero*.

that borrowing all the ornaments and charms of eloquence, he exulted, as it were, in his oration, and studied to please his illustrious auditor. occ. 1 *Cor.* xiii. 4, where see *Wolffius* and *Wetstein*.

Περυσι, An Adv. of time, from *περαιω* to pass, pass through.

The past year, last year. So *Demosthenes*, ΠΕΡΤΣΙ επιδημων, *residing last year*; and *Philostratus*, ειδον αυτον ΠΕΡΤΣΙ, I saw him last year." See more in *Mintert's* *Lexicon* and *Wetstein's* Note on 2 *Cor.* viii. 10.

In the N. T. it is used only with *απο* preceding, *Απο περυσι, From last year, a year ago.* occ. 2 *Cor.* viii. 10. ix. 2.

ΠΕΤΑΩ, ω, from the Heb. פתח to open.

I. *To open, expand, stretch out.* Thus used in the profane writers. See *Scapula's* and *Hederic's* *Lexicons*.

II. *Πεταομαι, ωμαι, mid. or pass. To fly, properly to be expanded, to expand himself or his wings in flying.* occ. *Rev.* iv. 7. viii. 13. xiv. 6. xix. 17.

Πετευνον, σ, το, from *πετομαι* to fly.

A bird, a fowl, which Eng. word is in like manner from the Saxon *pleon* to fly.

Mat. vi. 26, & al. freq.

Πετομαι, the same as *πεταομαι*; see under *Πετω*.

To fly. occ. *Rev.* xii. 14.

Περα, ας, η, from *περος*.

A rock. See its different applications in *Mat.* vii. 24. xvi. 18, (where see *Whitby* and *Doddridge*.) *Mat.* xxvii. 51, 60. *Luke* viii. 6. *Rom.* ix. 33. 1 *Cor.* x. 4. *Rev.* vi. 15.

ΠΕΤΡΟΣ, σ, δ.

I. *Homer* uses it, constantly I believe, for a large stone, i. e. a piece or fragment of a rock, but such as a strong man might throw. See II. vii. lin. 270. II. xvi. lin. 411, 734, and II. xx. lin. 288. Hence *Περος* may not improbably be derived from the Heb. בחר to divide, separate, or be craggy.

II. *Peter*, the surname of *Simon* translated into Greek from the oriental *Κηρας*, which see. *John* i. 43, & al. freq. On *Mat.* xvi. 18, we may observe, that as our Lord himself probably used the same original word כִּיפא in both parts of the sentence (see under *Κηρας*), so the French translation well expresses both *Περος* and *πετραι* by the same word *Pierre*; but

Diodati, in the Italian, is able exactly to preserve the same distinction of gender as in the Greek, and renders Πῆσος by *Pietro*, and πέτραν by *pietra*.

Πεῖρωδης, εὖς, ἡ, ὅ, ἡ, και το—ες, from πέσος *a stone*, or perhaps *a rock*. (Comp. Luke viii. 6.)

Stony, rocky. occ. Mat. xiii. 5, 20. Mark iv. 5, 16; in all which texts either χωρίον *place*, or χωρία *places*, are understood.

ΠΕΤΩ, from the Heb. פתח *to withdraw*, *decline*; whence also the Latin peto *to tend, incline*.

To fail. An obsolete V. whence in the N. T. we have 1 aor. ἔπεσα, Rev. i. 17. 2 aor. ἔπεσον (* which with peculiar irregularity takes the characteristic of the 1 fut.) Rev. v. 8. subj. πέσω, Rev. vii. 16. infin. πέσειν, Luke xvi. 17. particip. πέπων, John xii. 24. 2 fut. mid. πέσονται. See under Πῆσω.

ΠΕΥΘΟΜΑΙ, perhaps from Heb. פתח *to open*.

To ask, enquire. An obsolete V. whence in the N. T. we have 2 aor. ἐπυθόμεν, infinit. πυθεσθαι, particip. πυθόμενος. See under Πυνθανομαι.

Πησανον, ὁ, το, from πησνυμι or πησω *to fix*.

The name of an herb, *Rue*, which Dr. Quincey observes is replete with a fat viscid juice, and that it is of excellent service in all nervous cases, and particularly in such as arise from the womb, as it deterges the glands, and by its viscidty bridles those inordinate motions which frequently begin there, and affect the whole constitution. occ. Luke xi. 42.

ΠΗΓΗ, ἡ, ἡ. The Greek Lexicographers deduce it from πηδω *to leap up*, because πηδα ἐκ γῆς, it leaps or springs out of the earth, (see John iv. 14.): But it may with much greater probability be derived from the Heb. פך *to pour out, be diffused*, as waters.

A fountain, or spring. See Jam. iii. 11, 12. Mark v. 29. John iv. 14. Rev. vii. 17. 2 Pet. ii. 17.

ΠΗΓΩ, πησνυμι, either from the Heb. פגש *to meet, meet with*, or rather by transposition from נפך *to condense, coagulate*, in which senses the Greek πησω is sometimes

used by the profane writers (see *Scapula*), and in the LXX answers to the Heb. נפך, Exod. xv. 8.

To fix, pitch, as a tent. So the word is often applied by the LXX for the Heb. פשט *to expand, stretch out*, and twice for the Heb. נטע *to plant, fix, pitch*; and the phrase σκηνην or σκηνας πησαι is very common in the purest Greek writers. See *Wetstein*. occ. Heb. viii. 2.

Πηδαλιον, ὁ, το, from πηδον *an oar*, which from πηδω *to leap*, as an oar is made to do in the water; and this V. may be from the Heb. פרח *to be agitated*.

A rudder of a ship. occ. Acts xxvii. 40. Jam. iii. 4. That the ancient ships had frequently two rudders may be seen abundantly proved in *Bochart*, vol. iii. col. 453, in *Elfner*, and especially in *Wetstein* on Acts xxvii. 40. These rudders were a kind of very large and broad oars on each side of the hinder part of the ship. See *Scheuchzer*, Phys. Sacr. tab. cclvii. where several such two-ruddered vessels are represented to the eye. On Acts xxvii. 40, says the learned *Markland* in *Bowyer's* Conject. "They likewise unloosed the rudders (i. e. as well as cut off the anchors) and let them too drop. The rudders, πηδαλια, were two large heavy pieces of wood. All great ships of the ancients (of which kind were the Alexandrian corn ships) had two rudders."

ΠΗΘΩ, perhaps from the Heb. פצע *a bruise, wound, hurt*, & being changed into ω or θ after the Chaldee and Syriac manner†.

To suffer. An obsolete V. whence in the N. T. we have 2 aor. ἐπαθον, infin. παθειν, particip. παθων. See under Πασχω. Πηλικος, ὁ, ον, from πηλου *great* (which see under Πλοιος), and ἡλικος *great*.

How great, of quantity or size. occ. Gal. vi. 11.—of dignity. occ. Heb. vii. 4.

ΠΗΛΟΣ, ὁ, ὅ, from Heb. פלס *to roll oneself in dust*; whence, also παλασσω *to defile*, from which V. *Eusebius* deduces πηλός.

Mire, mud, clay. John ix. 6. Rom. ix. 21.

ΠΗΡΑ, ἡ, ἡ, either from φερω *to carry*, or rather perhaps from Heb. פער *to open*, or פער *loose*.

* "Quod peculiare est, & nescio an simile exemplum occurrat in ullo verbo Græco," says the learned *Duport* on *Theophrast*. Eth. Char. p. 321.

† See my Chaldee Grammar, p. 2, and *Muscle's* Grammatica Chaldaica, p. 4, and —Syriaca, p. 122.

A scrip, a satchel, a little bag to carry provisions in. Mat. x. 10. Mark vi. 8. & al.

The word is used in the same sense by the Greek writers. Thus *Homer*, Odyss. xvii. lin. 410, Πλησαν δ' αρα ΠΗΡΗΝ σιτῆ καὶ κρεῖων, "They filled his scrip with bread and meat;" and *Plutarch*, De Profect. in Virtut. tom. ii. p. 79, E. Διο- γενης δε τον πινοῖα ταις χερσιν θρασυ- μενος ἐξεβαλε της ΠΗΡΑΣ το ποτηριον. Diogenes, seeing one drinking out of (the hollow of) his hands, threw away his pot out of his scrip." See more in *Wetstein*.

Πηχυς, εὖς, ὁ. It may, I think, be best derived from πησω to fix, as denoting that part of the arm which, being fixed, or leaning upon some support, sustains or keeps steady a man's head and body in reclining. So the Heb. כַּמָּה of the same import as πηχυς implies support, and the Latin cubitus is from cubo to lie down, recline.

I. Properly, *The lower part of the human arm from the elbow.* Thus used in *Homer*, Il. v. lin. 314.

Ἀμφὶ δ' ἔον φίλον υἱὸν ἔχευατο ΠΗΧΕΕ ΛΕΥΚΩ.

About her much-lov'd son her arms she throws.

POPE.

So Odyss. xxiv. lin. 346,

Ἀμφὶ δὲ παῖδι φίλῳ βάλῃ ΠΗΧΕΕ. —

II. *A cubit-measure*, equal to the length of a man's arm from the elbow to the end of his middle finger, i. e. about $17\frac{1}{2}$ inches. occ. John xxi. 8. Rev. xxi. 17. Thus the Heb. כַּמָּה Deut. iii. 11, and the Latin cubitus, signify both *the lower part of the arm*, and *a cubit-measure*.

III. It denotes a *short time*, as the Heb. חֲמִשָּׁה a *hand-breadth* does Ps. xxxix. 5, or 6. So the English *span* is used for "any short duration." *Johnson*. occ. Mat. vi. 27. Luke xii. 25. The word in these two passages is plainly determined to the sense of *time* by Luke xii. 26, where our Saviour speaks of προσθῆναι ἐπὶ τὴν ἡλικίαν αὐτοῦ ΠΗΧΥΝ ἓνα, as being ἐλαχίστον a *very small thing*, whereas adding a cubit to a man's stature would indeed be a *great one*. For this remark I am indebted to *Wetstein* on Mat. vi. 27. The adjective πηχυῖος is in like manner applied to *time* by *Minnermus*, Περὶ Βίβ, where, speaking of the *shortness* of hu-

man life, and comparing men to leaves, he adds,

Τοῖς ἡμεῖσι, ΠΗΧΥΤΟΝ ἐπὶ χρόνον ἀνθεστὶν ἔσται
Τετραμῆθα —

Like these, for a short time the spring of youth
We taste. —

See *Hammond* on Mat. vi. 27.

Πιάζω, from πιέζω.

I. *To press by laying one's hand upon.* So *Scapula*, injecta manu premo.

II. *To take hold on another*, as by the hand, in a friendly manner. Acts iii. 7.

III. *To lay hold or hands on, to catch, apprehend*, in a violent and hostile manner. John vii. 30, 32, & al.

IV. *To take, catch*, as fish. occ. John xxi. 3, 10.

ΠΙΕΖΩ, from the Heb. כָּבַד denoting *compassion*.

To press, press or squeeze down. occ. Luke vi. 38.

Πιθανολογία, ας, ἡ, from πιθανός *persuasive*, *persuasive* (which from πείθω to persuade), and λόγος a *word, speech*.

Persuasive speech, plausible or enticing words or discourse. occ. Col. ii. 4.

Πικραίνω, from πικρός *bitter*.

I. *To make bitter, imbitter.* occ. Rev. x. 9. Πικραίνομαι, Pass. *To be made bitter, to be embittered.* occ. Rev. viii. 11. x. 10.

II. Πικραίνομαι, Pass. *To be bitter, bitterly severe or angry.* occ. Col. iii. 19. So in the LXX it denotes *to be bitterly angry*, answering to the Heb. פָּחַד to foam with anger, Exod. xvi. 20. Jer. xxxvii. 14. *Philo* likewise, cited by *Wetstein* on Col. several times uses it in the same sense; and *Kypke* (whom see) produces the like application of it from *Dio Cassius*.

Πικρία, ας, ἡ, from πικρός.

I. *Bitterness.* occ. Acts viii. 23, where χολὴν πικρίας, *gall of bitterness*, denotes extreme wickedness, which in this present time is *highly offensive* to God and all good men, and is likely to be hurtful and destructive to others, and to which bitter suffering is reserved in the world to come. Comp. Deut. xxxii. 32, 33. Ρίζα πικρίας, *A root of bitterness*, Heb. xii. 15, means a wicked person, whose life and conversation is now *offensive* to God, and *noxious* to men. Comp. Deut. xxix. 18.

II. *Bitterness, bitter anger.* occ. Eph. iv. 31. So the LXX use it, Jer. xv. 17, for the
M m 3 Heb.

Heb. **עו** foam, indignation; and the best Greek writers apply it in the same sense, as may be seen in *Wetstein* on Rom. iii. 14.

III. *Bitterness, bitter and reproachful language.* occ. Rom. iii. 14. So *Plutarch* in *Wetstein*, ΠΙΚΡΙΑ των λόγων, *Bitterness of speech;* and *Menander*, p. 338, lin. 327, edit. *Cleric*. Τοις λόγοις ΠΙΚΡΟΣ, *Bitter in words.*

ΠΙΚΡΟΣ, α, ον, from the Heb. עֶרֶב, which as a N. fem. plur. עֶרֶבֶר is used for the fruits of the wild vine or bitter gourd, which are so excessively bitter and acrid as to be a kind of poison. See 2 K. iv. 39, and Heb. and Eng. Lexicon in עֶרֶב; from which Heb. word may also be derived French *piquer*, and Eng. *to pique*.

I. *Bitter to the taste, brackish, as water.* occ. Jam. iii. 11, where see *Wetstein*. I add that γλυκὺς and πικρὸς are opposed in the same view by the Greek writers. Thus *Herodotus*, lib. iv. cap. 52, mentions the Scythian river *Hypanis*, which for some distance from its source is ΓΑΥΚΤΗΣ sweet, but afterwards becomes ΠΙΚΡΟΣ δεινῶς excessively bitter, ἐκδίδοι γὰρ ἐς αὐτὴν κρήνη ΠΙΚΡΗ, for a bitter spring runs into it; and *Josephus*, De Bel. lib. vii. cap. 6, § 3, speaking of the springs of water near the castle of *Machærus*, says, ΠΙΚΡΑΙ—αὐτῶν τινες εἰσιν, αἱ δὲ ΓΑΤΚΤΗΤΟΣ ἔδεν ἀπολείπεισθαι. Some of them are bitter, others by no means deficient in sweetness."

II. *Bitter, cruel, malignant.* occ. Jam. iii. 14. This word and its derivatives are applied figuratively as well in the profane as in the sacred writers. Thus *Aristotle*, Eth. iv. cap. 5, cited by *Scapula*, Οἱ δὲ ΠΙΚΡΟΙ δυσδιαλυτοὶ, καὶ πολὺν χρόνον ὀρσιζοῦνται. Men of a bitter disposition are hardly placable, and retain their anger a long time."

Πικρῶς, Adv. from πικρὸς.

Bitterly. In the N. T. it is applied only figuratively to weeping. occ. Mat. xxvi. 75. Luke xxii. 62. The LXX use the same phrase πικρῶς κλαίνειν for the Heb. מֵרַר בִּכְה to weep bitterly, Isa. xxxiii. 7, and for מֵרַר בְּכָךְ to be bitter in weeping, Isa. xxii. 4.

Πιμπρῆμι, from the obsolete V. πῑρω to burn (which see under Εμπρῆθω), by prefixing the reduplicate syllable πι, and in-

serting μ before π, as in πιμπρῆμι from πῑλω.

To burn, inflame. Πιμπραμαι. Pass. *To be inflamed, or to be swollen from inflammation.* *Bocbart* shews, by authorities from the Greek writers, that it may be rendered either way, vol. iii. 373, &c. occ. Acts xxviii. 6, where comp. *Wolffius*, *Wetstein*, and *Scheuchzer*, Phys. Sacra.

Πιναυδιον, ε, το. A diminutive of Πιναξ. See Πιναξ II.

A little writing-board or table, a writing-tablet. occ. Luke i. 63. *Arrian* uses this word, *Epictet*. lib. iii. cap. 22, p. 318. Dr. *Shaw*, Travels, p. 194, informs us, that the Moorish and Turkish boys in *Barbary* are taught to write "upon a smooth thin board, slightly daubed over with whiting, which may be wiped off or renewed at pleasure. Such probably, adds he, for the Jewish children use the same, was the little board or writing-table (as we render it, Luke i. 63.) that was called for by *Zacharias*."

Πιναξ, ακος, ὁ, q. from πινος, ἡ, a pine-tree, which perhaps from Heb. עֵינַר to turn, as the pine-tree, on account of its height and form, easily doth with the wind, according to that of *Horace*, lib. ii. ode 10. lin. 9, 10,

Sæpius ventis agitur ingens
Pinus.

The lofty pine by storms is often tossed.

I. *A board, or plank, properly made of pine.* Thus it is used by *Homer*, Odyss. xii. lin. 67, for the planks of a ship,

ἄλλα δ' ὄμην ΠΙΝΑΚΑΣ τε νεῶν καὶ σώματα φέτων
κυμαῖ' ἄλος φέρεσσι.

But both the planks of ships and limbs of men
The fierce waves dash.

II. *A board, or small plank of wood, which the ancients used to smear with wax, and then write on it, a writing-table, or tablet.* Thus applied by *Homer*, Il. vi. lin. 169. Comp. under Γραφω II. and Πιναυδιον.

III. *A large dish, a platter, a charger, in which meat is brought to the table.* So *Homer*, Odyss. i. lin. 141, Od. iv. lin. 57; Od. xvi. lin. 49, speaks of ΠΙΝΑΚΑΣ κρεῖων, dishes of flesh-meats, which were set on the table. It is highly probable, that,

that, as the Etymologist expressly affirms, the things anciently used for this purpose were *pieces of board*, or a large kind of *flat wooden trenchers*. occ. Mat. xiv. 8, 11. Mark vi. 25, 28. Luke xi. 39. And to illustrate the horrid history in Mat. xiv. and shew that others have been guilty of like barbarities, I add from *Bayle's Dictionary* in FULVIA, Note (E), that "*Mark Antony caused the beads of those he had proscribed to be brought to him [even] while he was at table*, and entertained his eyes a long while with that sad spectacle, *Cicero's head being one of those that was brought to him*, he ordered it to be put on the very pulpit where *Cicero* had made speeches against him. But before this was put in execution, *Fulvia* [*Antony's wife*] took that bead, spit upon it, and putting it in her lap, she drew it's tongue, which she pricked several times with her bodkin, and at the same time she uttered a thousand bitter invectives against *Cicero*." See also *Wetstein* on Mat. xiv. 11.

ΠΙΝΩ and ΠΙΩ, from the Heb. פ the mouth.

To drink. For the various applications of this word see Mat. vi. 25, xi. 18. xx. 22. xxiv. 49. Luke xvii. 27. John iv. 14. vi. 53, 54. Rev. xviii. 3, and comp. under Εσθω I. On Heb. vi. 7, *Wetstein* (whom see) cites *Herodotus* several times using the expression Η ΓΗ ΠΙΝΟΥΣΑ ΤΟ ΤΑΩΡ.

Observe *πιεσαι* in Luke xvii. 8, is the 2 fut. mid. 2 perf. sing. according to the Ionic, or rather the ancient, dialect, from *πιω*, as *φασεσαι* in the same verse from *φασω*. So *Πιεσθε* plur. Mat. xx. 23. See *Wetstein* on both texts.

Πιότης, ἡρως, ἡ, from Πας, εἰς, εἰς, το, the fat, which from Heb. שׂרץ *to spread*, for the fat of most animals is spread all over the body (comp. under Αἰματός); or else *πιότης* may be deduced from the adjective *πιω*, ονος, ὁ, ἡ, fat, and this from a corruption of the oriental פִּיט; whence the Heb. נ. פִּיט and Greek *πιμελη* signify *fat, suet*.

Fatness, as of the olive tree, to which also it is applied in the LXX, Jud. ix. 9, for the Heb. דשן *fatness*. occ. Rom. xi. 17.

Πιπρασσω, from *περσσω* (from *πειρω*, which

see), with the reduplicate syllable *πι* prefixed. But as פרוץ in Hebrew denotes both to go about and to traffick, and *εμπροπος* both a passenger in a ship and a merchant, so *περσσω* signifies not only to pass through, but also to sell. Thus in *Homer*, Od. xiv. lin. 297,

Καίθε δὲ με' ὧς ΠΕΡΑΣΗΣΙ.

That he might sell me there.

Where observe, that in the text of *Schrevelius's* edition, with *Didymus's* Scholia, it is *πρασῃσι*, as if from *πρῶω*, which comes still nearer to *πιπρασσω*.

To sell, for money or a price. Mat. xiii. 46. Acts ii. 45. iv. 34. Rom. vii. 14, where the phrase *πεπραμενος ὑπο την ἀμαρτιαν* means *sold*, as it were, into the power of sin, as a slave into that of his master. On Mat. xviii. 25, comp. Exod. xxii. 3. Lev. xxv. 39, 48. 2 K. iv. 1. Neh. v. 5, 8. Isa. l. 1.

Πιπλω, from the obsolete *περω* or *πιω*, with the reduplicate syllable *πι* prefixed.

I. *To fall*. See Mat. xiii. 4. xv. 14, 27.

II. *To fall down*. See Mat. ii. 11. iv. 9. xxvi. 39. Mark ix. 20, John xviii. 6. Acts v. 10.—as a house, Mat. vii. 25, 27.—a tower, Luke xiii. 4.—or walls, Heb. xi. 30. On Rev. xiv. 8. xviii. 2, comp. Isa. xxi. 9. Jer. li. 8; not that this application of *πιπλω* to a city or community is a mere *Hebraism*, for *Kypke* on Rev. xiv. 8, cites from *Euripides*, Τροίαν ΠΕΣΟΥΣΑΝ, *Troy fallen*, and from *Plutarch*, Σπάρτη ΠΕΣΟΥΣΗ, *falling Sparta*.

III. With *επι* following, *to fall upon*, Luke xxiii. 30. Rev. vi. 16.—as a lot, Acts i. 26.

IV. *To fall, perish, be destroyed*. See Mat. x. 29. Luke xxi. 24. 1 Cor. x. 8. Heb. iii. 17. Comp. Rom. xi. 11.

V. *To fail*. Luke xvi. 17, where see *Wetstein*.

VI. *To fall into sin and a state of disfavour with God*. Rom. xi. 22. 1 Cor. x. 12.

VII. *To fall in judgement, to be condemned and punished*. Rom. xiv. 4.

Πισσω, from *πισις* faith, belief.

I. Transitiely, with a dative following, *To believe, give credit to*. Mat. xxi. 25, 32. xxvii. 42. John v. 46. xii. 38.

II. Intransitiely, *To believe, have a mental persuasion*,

persuasion. Mat. viii. 13. ix. 28. Jam. ii. 19.

III. *To believe, be of opinion.* Rom. xiv. 2. Ὁς μὲν πιστεύει φαῖναι πάντα, One believeth that he may eat all things.

IV. Πιστεύειν ἑαυτὸν, with a dative, *To trust oneself to.* John ii. 24.

V. Πιστευομαι, Pass. with an accusative. *To be intrusted with.* Rom. iii. 2. 1 Cor. ix. 17. Gal. ii. 7. 1 Thess. ii. 4. The profane writers apply it in the same manner. See *Wetstein* on Rom. iii. 2, and *Kypke* on 1 Cor. ix. 17.

VI. Πιστεύειν εἰς, *To believe in or on Christ implies knowledge of, assent to, and confidence in him.* John iii. 15, 16, 18. xii. 11. xiv. 1. So Πιστεύειν ἐπὶ, *To believe on*, either with an accusative, Rom. iv. 5, 24; or dative following, Rom. ix. 33. x. 11. Πιστεύειν ἐν, *To believe in, give credit to*, Mark i. 15. These three phrases are taken from the similar Heb. one—בּאֵמֶן *to believe in*, to which the last answers in the LXX of Ps. lxxviii. 22, and 32, (according to some copies). Πιστεύειν ἐν (*Alexand.*) or Πιστεύειν ἐπὶ (*Complut.*) occurs also in the LXX of Isa. xxviii. 16.

VII. Since *believing in Christ* or in the Gospel is the distinguishing characteristic of a Christian, hence *believing* is often put absolutely for *believing in Christ*. See Mark xvi. 16, 17. Acts ii. 44. iv. 32. viii. 13. xiii. 12. xix. 2. & al. freq. Comp. Acts viii. 37; but observe, that this whole verse is wanting in no fewer than thirty-four MSS, and in the ancient Syriac version, and is accordingly marked by *Wetstein* as what ought to be expunged, and is thrown out of the text by *Griesbach*. I own it sounds to me of a later age than the Apostolic.

Πιστικός, ἡ, ον, from πιστις *fidelity*.

Genuine, unadulterated, pure. occ. Mark xiv. 3. John xii. 3. Thus *Theophylact* says, that by Νάρδον πιστικὴν is meant τὴν ἀδολὸν νάρδον καὶ μετὰ ΠΙΣΤΕΩΣ κατασκευασθεῖσαν, *Nard unadulterated and faithfully prepared.* So *Jerome*, veram & abique dolo. See this interpretation further confirmed in *Suicer*, Thesaur. under Νάρδος, and by *Kypke*. I add from *Menandri Fragment*. p. 218, lin. 142, edit. *Cleric*. ΠΙΣΤΙΚΟΝ λόφος, His discourse is *genuine*, or *commands belief*."

Πισίς, ἡ, Att. εὖως, ἡ, from πεπεισῆαι, 3 perf. perf. pass. of πείθω *to persuade*, and in pass. *to be persuaded, believe*.

I. *A being persuaded, faith, belief.* Rom. xiv. 22, 23, where see *Macknight*; and *Campbell's Prelim. Dissertat.* p. 112. It generally implies such a *knowledge of, assent to, and confidence in* certain divine truths, especially those of the gospel, as produces *good works*. See Mat. viii. 10. xv. 28. Acts iii. 16. Rom. iii. 22, * 25, † 28. Gal. v. 6. Heb. xi. throughout. But sometimes it means simply a *knowledge of and assent to* religious truths, such an one namely as may be *without good works*. See Jam. ii. † 14, 17, 18, 24, 26.

II. *Miraculous faith, or that faith and confidence in Christ, to which, at the first propagation of the gospel, was annexed the gift of working miracles.* Mat. xvii. 20. xxi. 21. Mark xi. 22. Luke xvii. 6. 1 Cor. xii. 9. xiii. 2. Comp. Rom. xii. 3, 6. Jam. v. 15, (where see *Macknight*). Mark xvi. 17.

III. *The doctrine of faith, or of the gospel, promising justification and salvation to a live faith in Christ.* Acts vi. 7. xiv. 27. Rom. i. 5. Gal. i. 23. Eph. iv. 5. Comp. Gal. iii. 23, 25.

IV. *The Christian religion.* See Gal. vi. 10. Col. ii. 7. 1 Tim. iv. 1. Jude ver. 3.

V. *Fidelity, faithfulness.* Rom. iii. 3. Tit. ii. 10. 1 Tim. v. 12, where see *Macknight*.

On 2 Tim. iv. 7, comp. under Τηρεῖν IV.

VI. *Assurance, proof.* Acts xvii. 31. *Josephus* uses πιστις for *proof or evidence*, De Bel. lib. iv. cap. 5, § 4. So cap. 8, § 4, at the end, Τα μὲν δὲ περὶ τὴν Σοδόμω μιν μυθεομενα τοιαυτὴν εἶχει ΠΙΣΤΙΝ ἀπο τῆς οὐσεως. What is related concerning the country about Sodom has such sort of *proof* from a view of it." Thus likewise *Plato*, Phædon, § 14, p. 188. edit. *Forster*: Τετο δὲ ἰσως ἐκ ολίσης δέεται παραμυθίας καὶ ΠΙΣΤΕΩΣ.—But this perhaps wants no little discourse and *proof*—Comp. under Παρεχω VIII.

VII. *Belief, or persuasion, of the lawfulness of an action.* Rom. xiv. 23,

* See *Wetstein*, *Griesbach* and *Bowyer*.

† See *Rundolph's* Sermon on this text.

‡ See *Doddridge's* Paraphrase and Note on this verse.

πισος, η, ον.

I. Faithful, certain, worthy to be believed, true. 1 Tim. i. 15. iii. 1. iv. 9. Tit. i. 9. & al. Thus in the profane writers it generally signifies worthy of belief, credible; *Rapbelius* shews it is in this sense joined with λογος by *Polybius*, and *Arrian*. Comp. *Weststein* on 1 Tim. i. 15.

II. Faithful, true, just, observant of and steadfast to one's trust, word, or promises. See Mat. xxv. 21, 23. Luke xii. 42. xvi. 10. 1 Cor. i. 9. iv. 2. 2 Cor. i. 18. Eph. vi. 21. Rev. i. 5. ii. 10. On Heb. iii. 2, comp. 1 Mac. xiv. 41, and see Bp. *Candler's* Defence of Christianity, p. 38, &c. 1st edit.

III. Believing or giving credit to another. John xx. 27, where see *Campbell's* Note, and comp. Gal. iii. 9. *Plato*, according to *Scapula*, uses it in this sense. But Qu? Hence

IV. One who believeth in the Gospel of Christ, a Believer, a Christian. Acts x. 45. xvi. 1. 2 Cor. vi. 15. Eph. i. 1. 1 Tim. vi. 2. Tit. i. 6, & al.

πισω, ω, from πισος.

To confirm, establish, ascertain, q. d. to make faithful, or certain. Πισομαι, εμαι, Pass. spoken of a person, To be confirmed in, assured of. occ. 2 Tim. iii. 14. See *Weststein* on the place, and *Suicer's* Thesaur. in Πισω.

Πινω, from Heb. פה the mouth:

To drink. An obsolete V. whence in the N. T. we have 2 aor. επιον, imperat. πινε, infin. πειν, particip. πινων, 2 fut. πινω, Luke xxii. 18. 2 fut. mid. 2 perf. Ionic πινεσαι, Luke xvii. 8. See under Πινω.

Πλανω, ω, from πλανη.

I. Properly, To lead out of the way, cause to stray or wander. It occurs not, however, strictly in this sense as a V. active in the N. T.

II. Πλαναομαι, ωμαι, Pass. To err, stray, as a sheep. Mat. xviii. 12, 13. 1 Pet. ii. 25.

III. Πλαναομαι, ωμαι, Pass. To wander, as men. Heb. xi. 38, where see *Harmer's* Observations, vol. iv. p. 518.

IV. In a figurative sense, To seduce, deceive. Mat. xxiv. 5, 11, 24. John vii. 12. Πλαναομαι, ωμαι, Pass. To be seduced, deceived. Luke xxi. 8. John vii. 47.

V. Πλαναομαι, ωμαι, To err, be mistaken. Mat. xxii. 29. Mark xii. 24, 27.

ΠΛΑΝΗ, ης, η, perhaps from the Heb. פלח to separate.

I. Properly, A wandering out of the right way. See Jam. v. 20.

II. Error, a wandering from the way of truth and virtue. occ. Rom. i. 27. Jam. v. 20. 2 Pet. ii. 18. iii. 17. Jude ver. 11.

III. Deceit, imposture. occ. Mat. xxvii. 64. 1 Theff. ii. 3.

IV. Seduction, deceiving. occ. Eph. iv. 14. 2 Theff. ii. 11. 1 John iv. 6. Comp. ver. 1, 2, 3.

The above cited are all the passages of the N. T. wherein the word occurs.

Πλανητης, ε, ο, from πλαναομαι to wander.

A wanderer, wandering. occ. Jude ver. 13, where, I think, ασερες πλανηται can mean nothing but those five

wandering stars which we call planets, namely, Mercury, Venus, Mars, Jupiter, and Saturn. (Of which see *Cicero*, De Nat. Deor. lib. ii. cap. 20.) Thus the words are used by *Philo Byblius* in *Eusebius*, Præp. Evang. lib. i. cap. 9, p. 33. A.

speaking of the Egyptians and Phenicians; Φυσικοι δε ηλιον και σεληνην και τας λοιπας ΠΛΑΝΗΤΑΣ ΑΣΤΕΡΑΣ, και τα στοιχεια, και τα τετοις συναφη, Θεος μονον εινωσκον. The natural Philo-
sophers acknowledged only the sun, the moon, and the other planets or wandering stars, and the elements, and what was connected with them, for Gods."

Comp. p. 28. A. *Plato*, cited in the same work, lib. xi. cap. 30, p. 558. C. after mentioning the sun and moon, speaks of πέντε αλλα ασρα επικλην

εχοντα ΠΛΑΝΗΤΕΣ, the five other stars called planets."

And the learned *Dutens*, in his Enquiry into the Origin of Discoveries, &c. p. 165, Note (a), Eng. edit. cites *Diodorus Siculus*, lib. i.

p. 73, mentioning τας τε των ΠΛΑΝΗΤΩΝ ΑΣΤΕΡΩΝ κινήσεις και περιόδους και σήρσεις, the motions, periods, and

stations of the planets" as well known to the ancient Egyptians. "The Jews, says *Doddridge* on Jude ver. 13, are said to have called their teachers stars; and they are represented under that emblem,

Rev. i. 16. ii. 1. And as the planets seem to have a very irregular motion, being sometimes stationary, and some-

times retrograde, they are proper emblems of persons so unsettled in their principles, and so irregular in their behaviour, as these men were."

Πλανος, of persons so unsettled in their principles, and so irregular in their behaviour, as these men were."

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Πλανος, ὁ καὶ ἡ, καὶ το—ον, from πλανῆ error, deceit.

Deceiving, deceitful, seducing. It is properly an adjective. occ. 1 Tim. iv. 1, (where however fourteen MSS and several printed editions read πλανης, so Vulg. erroris.) But hence πλανος, ὁ, ὁ, is used as a substantive, *a deceiver, impostor.* occ. Mat. xxvii. 63. 2 Cor. vi. 8. 2 John ver. 7. twice.

ΠΛΑΞ, πλακος, ἡ. The Greek Etymologists deduce it from πλατυς broad, q. πλαταξ. It may, I think, be better derived from πλασσω *to form, fashion*; but best of all from the Heb. קָטַע *to cleave*, and as a N. *A fragment, or piece broken off*, see Jud. ix. 53, in Heb. whence also the Eng. *flake*.

A table or slab of stone. occ. Heb. ix. 4. Hence applied to the heart. occ. 2 Cor. iii. 3.

In the LXX it is used as in the N. T. for the Heb. קָטַע *a smooth plank*. See LXX in Exod. xxxi. 18. Prov. iii. 3. Jer. xvii. 1.

Πλασμα, ατος, το, from πεπλασμαι, perf. pass. of πλασσω *to form, fashion*.

Somewhat formed or fashioned, figmentum. occ. Rom. ix. 20.

ΠΛΑΣΣΩ. The Greek Lexicographers deduce it from πηλος clay: But it may be better derived from the Heb. כָּוַן *to adjust, adapt, contrive*.

I. *To form, fashion*, as a statuary, or the like. So *Plutarch*, as cited by *Scapula*, speaks, Φειδῖς ΠΛΑΤΤΟΝΤΟΣ, of *Phidias* (an eminent statuary's) *fashioning or carving*. Comp. LXX in Hab. ii. 18, with the Heb. or with the Eng. *Transliteration*.

II. *To form, fashion, model*, as a potter doth his clay; though I know not that it hath any peculiar relation to the *potter's* business more than to the *statuary's*, or &c. Comp. next Sense. occ. Rom. ix. 20. Comp. Isa. xxix. 16. xlv. 9, in LXX.

III. *To form*, as *Adam* of the dust of the ground, and *Eve* of his rib. occ. 1 Tim. ii. 13. This V. is applied to the formation of *Adam's* body, by the LXX, Gen. ii. 7, 8, for the Heb. יָצַק *to form, fashion*.

Πλάσος, ἡ, ον, from πλασσω *to form*, also *to feign, devise*.

Artificial, artful, occ. 2 Pet. ii. 3. *Plato*

uses the phrase ΠΛΑΤΤΕΙΝ ΛΟΓΟΥΣ for *making an artificial laboured discourse*, Apol. Socrat. § 1.

Πλατεια, ας, ἡ. See under Πλατυς II.

Πλατος, εος, ες, το, from πλατυς broad.

Breadth. occ. Rev. xx. 9. xxi. 16, twice. Eph. iii. 18, where observe, that terms of *Architecture* were familiar, and must have been peculiarly striking, to the Ephesians, on account of their famous temple of *Diana*. Comp. Eph. ii. 19—22, and under Αρτεμις.

Πλατυνω, from πλατυς broad.

I. *To make broad, widen.* occ. Mat. xxiii. 5.

II. Πλατυνομαι, Pass. *To be dilated, enlarged*, as the heart in tender love and benevolence. I cannot forbear observing, that the expression καρδια πεπλατυναι is strictly and philosophically just; *the heart of man is really dilated by love and zealous affection*, and in consequence, while he is under the influence of those joyful passions, his pulse becomes *strong and full*. occ. 2 Cor. vi. 11, 13. Comp. Isa. lx. 5, and Heb. and Eng. Lexicon under כָּוַן I.

ΠΛΑΤΥΣ, εια, υ. The most probable derivation of it seems to be from the Heb. שָׁלַח *to set free, deliver*, q. d. *to set at large*, according to Pf. xxxi. 8.

I. *Broad, wide.* occ. Mat. vii. 13.

II. Πλατεια, ας, ἡ, *A broad place* (χωρα being understood) of a city, *a broad street or open place*, platea. Mat. vi. 5, Luke xiv. 21. Acts v. 15.

ΠΛΑΩ, from the Heb. מָלַא *to fill*, מ being changed into it's sister labial π, ευφρωνιας gratia, for the sake of a more agreeable sound, as it is also in the old Latin derivative pleo *to fill*; whence plenus, impleo, compleo, &c.

To fill. An obsolete V. whence may be deduced 1 fut. πλησω, 1 aor. ἐπλησα, (see Mat. xxvii. 48. John xix. 29.) &c. the latter of which often answers in the LXX to the Heb. מָלַא. See under Πληθω.

Πλεγμα, ατος, το, from πεπλεγμαι perf. pass. of πλεκω *to plait*.

A being plaited or braided, a plaiting or braiding. occ. 1 Tim. ii. 9.

Πλεισος, η, ον. An irregular superlative, from πολυς many, q. πολλισος, or from πλεος or πλειος full, used by *Homer*.

II. x. lin. 579. II. xi. lin. 636, & al. *Very many, very great* in number, the most.

most. occ. Mat. xi. 20. xxi. 8. Πλείστον, το, neut. used adverbially, *κατα* and *μερος* being understood, *At the most*, occ. 1 Cor. xiv. 27.

Πλείων, ονος, ὁ, ἡ, και το—ον. An irregular comparative, from πολὺς *many*, q. πολλίων, or from πλεος or πλειος. Comp. under Πλείστος.

I. *More in number*. Mat. xxi. 36. xxvi. 63. Luke ix. 13. 'Οι πλείους, *The more, the greater part or number*. Acts xix. 32. 1 Cor. xv. 6. Also, Πλείονες, plur. *Many, a great many*. Luke xi. 53. Acts xiii. 31. xxi. 10. xxvii. 20. xxviii. 23.

II. *More in quantity*. Mark xii. 43. Luke xxi. 3. John xv. 2. Πλείον, neut. used adverbially, *More, of two*, Mat. v. 20; or, as we commonly express it, *Most*, Luke vii. 42. Ἐπὶ πλείον, *Longer, in or by more words*. Acts xxiv. 4. Thus used also in Polybius. See *Rapheius*.

III. *More, greater, more excellent*. Mat. vi. 25. xii. 41, 42. Mark xii. 33.

IV. *Of time, Longer*. Acts xviii. 20.

ΠΑΕΚΩ, perhaps from Heb. קָבַל *a distaff*, used in spinning or twisting flax together. *To plait, plico*. occ. Mat. xxvii. 29. Mark xv. 17. John xix. 2.

Πλεονάζω, from πλεων *more*.

I. *To have more, than enough namely, to abound, superabound*. occ. 2 Cor. viii. 15.

II. *To cause or make to abound*. 2 Cor. ix. 8. 1 Thess. iii. 12.

III. *To abound, be abundant*. Rom. vi. 1. Phil. iv. 17, & al. On Rom. v. 20, comp. ch. iii. 20. vii. 7, 8, 9.

Πλεονέκτω, ω, from πλεον *more*, and ἐχω *to have*.

In general, *To have more than others, or than one ought, to have the advantage of*.

I. With a genitive of the thing following, *To have more or a greater share than others*, whether of good, as *Thucydides*, lib. vi. Τῶν ωφελιμῶν ἢ ΠΑΕΟΝΕΚΤΕΙ μόνον, *Has not only the greatest share of the benefits*,—or of evil, as *Xenophon*, *Cyropæd.* lib. i. ΠΑΕΟΝΕΚΤΕΙΝ τὴ ψυχῆς καὶ πόνων, *To have the greatest share of, or to endure the most, cold and labour*."

II. In the N. T. it is used only in a bad sense. Transf. with an accusative of the person, *To make a gain or prey of, to defraud*, aliquem quæstui habere. occ. 2 Cor. vii. 2. xii. 17, 18. 1 Thess. iv. 6.

In which last text *Theodoret, Chrysostom, Theophylact*, and others of the Greek commentators, explain πλεονέκτειν of *defrauding or injuring our brother by adultery*; so likewise do many of the moderns, as *Erasmus, Heinsius, Whitby, &c.* and indeed the context, both preceding and following, clearly proves that it relates to *this sort of injustice*. See more in *Suicer Thesaur.* under Πλεονέκτω, and in *Whitby* and *Kypke* on the text.

III. *To get the better, as an enemy, whether by force, conduct, or fraud*. *Elfner* produces several passages where it is so applied by the Greek writers, who likewise use the passive πλεονεκτῆσθαι, ἡμῶν, for *being worsted*. Thus *Plutarch*, ΠΑΕΟΝΕΚΤΟΥΜΕΝΟΣ ὑπὸ τῶν πολεμίων, *Being worsted by the enemies*." So 2 Cor. ii. 11, ἵνα μὴ πλεονεκτῇθωμεν ὑπὸ τοῦ σατανα, *Lest we should be overcome by Satan*, i. e. *Lest Satan should get an advantage of us*, as it is well rendered in our Translation. See *Wetstein*.

Πλεονέκτης, ε, ὁ, from πλεονέκτω.

I. *Covetous, avaricious*, q. ΠΑΕΟΝ ΕΧΕΙΝ βελομενος, *desirous of having more, than his due namely*. occ. 1 Cor. v. 10, 11. vi. 10.

II. *A person exorbitantly addicted to carnal lusts*, "a lewd, lascivious libertine." *Locke*. occ. Eph. v. 5.

Πλεονεξία, ας, ἡ, from πλεων, ονος, *more*, and ἔχω *to have*.

I. *Covetousness, a desire of having more than belongs to one, an inordinate desire of riches*. Luke xii. 15. Mark vii. 22, where *Campbell*, whom see, "Insatiable desires." Comp. 2 Pet. ii. 14.

II. *A defraudation, extortion, a gift or kindness extorted by importunity and force, as it were, and conferred with grudging*. occ. 2 Cor. ix. 5, where see *Macknight*.

III. *Inordinate lust, or "exorbitant desire in venereal matters."* *Locke*. Eph. v. 3. Col. iii. 5. Eph. iv. 19, Εἰς ἐρίσκιαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ, "To the committing of all uncleanness, even beyond the bounds of natural desires." *Locke's Paraphrase*. See also his Note here, and on Eph. v. 3. It may be worth adding, with *Whitby* on 1 Thess. iv. 6, that *Plato* uses πλεονεξία in a like view, where *Socrates* tells *Callicles*, when pleading for those pleasures, that men ought not to be

be επιθυμίας ακολασας, of unbounded *lusts*, συ δε ΠΑΕΟΝΕΞΙΑΝ οἰεῖ δειν ασκειν, but thou, says he, thinkest that a man may *exceed* in these matters." The same *Plato*, De Repub. lib. ix. speaks of men given to sensual pleasures, ἐνεκα της τερτων ΠΑΕΟΝΕΞΙΑΣ κυριτωλεις και λαλιζονεις αλληλεις, on account of their *inordinate lust* after these things butting and kicking one another." See *Blackwall's Sacred Classics*, vol. ii. p. 211.

Πλευρα, ας, η, q. from πελω to be, and ευρος broad, as being the *breadth*, as it were, of the body, or of whatever it is spoken of. The *side* of the human body. occ. John xix. 34. xx. 20, 25, 27. Acts xii. 7. Hence the Eng. *pleurisy*, *pleuritic*.

ΠΑΕΩ, from the Heb. חָבַט to cut, cleave; whence also the Eng. *plough*. To sail in a ship, q. d. to cut the sea in sailing. Thus τεμνειν to cut is applied in Greek, as the words *feco*, *fulco*, &c. often are in Latin, and *cut*, *plough* in Eng. So *Homer*, Odyss. iii. lin. 174, 5,

Και ηνωγει πελαγος μεσση εις Ευβοιαν
ΤΕΜΝΕΙΝ.

— And ordered us to *plough* the deep
Straight to Eubœa.

And *Virgil*, Æn. v. lin. 2,

Fluctusque atros Aquilone secabat.

— Cuts his wat'ry way.

DRYDEN.

Æn. x. lin. 166,

Mæssicus æratâ princeps fecat æquora Tigri.

Brave Mæssicus i' th' Tiger cuts the seas.

— lin. 197,

Et longâ fulcat maria alta carinâ.

And with a length of keel he *ploughs* the deep.

So *Dryden* renders Æn. i. lin. 39,

Et spumas salis ære ruebant.

And *ploughing* frothy furewens in the main.

occ. Luke viii. 23. Acts xxi. 3. xxvii. 2, 6, 24.

Πλεων, ονος, ο, η, και το πλεων, the same as πλειων, which see.

More. occ. Luke iii. 13.

Πληγη, ης, η, from perf. mid. πεπλησα of πλησσω to strike.

I. A *stroke*, a *stripe*, a *wound*. See Luke x. 30. xii. 48. Acts xvi. 23, 33.

II. A *plague*, *calamity*, *affliction*. Rev. xi. 6. xv. 1, 6. It is obvious to derive our English word *plague* from the Latin *plaga*, which from the Doric πλαα for πληγη: But I must confess, when I * find that the Islandic *plaaga* denotes

a *calamity*, the Swedish *plaga* and Irish *plagam* to *plague*, the Welsh *pla*, and Dutch *plaag* a *plague*, I am inclined to deduce not only these northern words and Eng. *plague*, but even the Latin *plaga* and Greek πληγη, not from the V. πλησσω, but from the Heb. חָבַט to cleave, cut or break in pieces.

Πληθος, εος, ες, το, from πληθω to fill.

A *multitude*, a *great number*. Mark iii. 7, 8. Luke i. 10. ii. 13. Jam. v. 20. 1 Pet. iv. 8, & al. freq. On Luke v. 6, see *Herodotus*, lib. i. cap. 141, cited in *Wetstein*. Φρυσανων πληθος, A number of sticks. occ. Acts xxviii. 3. *Pricæus* in *Pole Synopf.* shews that πληθος is in the best Greek writers likewise applied to *inanimate things*.

Πληθων, from πληθους a *multitude*, which from πληθος the same.

Transitively, To *multiply*, *increase*, *cause to multiply* or *increase*. 2 Cor. ix. 10. Heb. vi. 14. Also, Intransitively, To *multiply*, *be multiplied*. Acts vi. 1. Πληθυνομαι, pass. To be multiplied or increased, to abound. Mat. xxiv. 12. Acts vi. 7. xii. 24; where it is applied to the word of God, considered as a *divine seed* bringing forth abundant increase. See *Doddridge* on the place, and comp. Αυξανω III.

Πληθω, from the obsolete V. πλαω to fill, which see; whence the reduplicate verbs *πιμπλαω* and *πιμπλημι* the same.

I. To *fill*, *make full*, as a sponge with vinegar, Mat. xxvii. 48. John xix. 29.—a marriage feast with guests, Mat. xxii. 10.

II. To *fill*, in a figurative and spiritual sense, as with the Holy Spirit, Luke i. 15, 41, 67, & al.—with fear, Luke v. 26.—with madness, Luke vi. 11.—with astonishment, Acts iii. 10.—with zeal, Acts v. 17, xiii. 45.—with confusion, Acts xix. 29.

* "PLAGUE, pestis, C. B. *pla*, B. *plæga*, Gr. *πληγη*, Dor. *πλαα*, Islandis *plaaga*, est calamitas, Suecis *plaga* to *plague*, Hibernis *plagam*, L." *Lyc's Junius Etymol. Anglican.*

III. In

III. In the Pass. *To be fulfilled, completed, ended*, of time. Luke i. 23, 57. ii. 21, where the meaning certainly is not that the eight days were ended, but that the eighth day was come. See Gen. xvii. 12. Lev. xii. 3, and comp. Συμπληρω III.

Πληκλής, ε, ό, from πλησσω *to strike*.

A striker (so Plutarch in Marcell. p. 298.

C. τη χειρι πληκλής); or, *a reviler, one who by reproachful and upbraiding language wounds the conscience of his brethren*. Thus the Greek commentators, Theodoret, Chrysostom and Œcumenius understand it: But Theophylact, joining both the proper and figurative sense of the word together, explains it, μητε δια χειρων πληκτονια, μητε δια σικκων λογων και αποτομων ακαιρως, neither smiting with the hands, nor unseasonably with bitter and severe words." occ. 1 Tim. iii. 3, (where it is opposed to αμαχω.) Tit. i. 7. See Suicer Thesaur. and Ellsner and Kypke on 1 Tim. the latter of whom explains the word by vehemens, impetuosus, litigator, vehement, impetuous, quarrelsome.

Πλημμυρα, ας, η, from πλημυη *the flow of the sea*, as opposed to the ebb (which from πλημι or πλαω *to fill*) and μυρω *to flow*, which from the oriental. 77 the same.

I. *The flow of the sea, full or high tide*. Thus sometimes used in the profane writers.

II. *A flood, overflowing inundation*, whether of a river, a lake, or the sea. occ. Luke vi. 48. The LXX have used this word, Job xl. 18, or 23, Εαν γενηται πλημυρα, *If there be a flood*, for the Heb. ויגשגש הנהם, *Behold the stream may press*; so Plutarch and Philo cited by Wetstein apply it to rivers, and Dionysius Halicarn. by Kypke to a lake.

Πλην, An adverb or conjunction, from πλεον more.

I. An adverb,

1. Governing a genitive, *Besides*, q. d. *more than*. Mark xii. 32. John viii. 10. Acts xv. 28. xxvii. 22.

2. With a genitive, *Besides, except*. Acts viii. 1. So with ότι and a verb following, *Except that*, q. d. *more than that*. Acts xx. 23.

II. A conjunction,

1. *Moreover, but moreover*, q. d. *what is*

more. Luke xxii. 21. Comp. Mat. xi. 22. xxvi. 64. Luke xii. 31. Hence

2. *Adversative, But*. Luke xxiii. 28.

3. *But, yet, nevertheless*. Mat. xviii. 7. xxvi. 39. Luke x. 20, & al.

Πληρης, εος, ες, ό, η, και το—ες, from πλαω or πλημι *to fill*, compounded perhaps with ρεω *to flow*.

I. *Full*, in a passive sense, *filled*. Mat. xiv. 20. xv. 37, & al. Comp. Luke iv. 1. Acts vi. 3, 5, 8. xix. 28. Πληρης λεπρας, *Full of leprosy*, Luke. v. 12, means overrun with that disease.

II. *Abounding or abundant in*. John i. 14. Acts ix. 36.

III. *Abundant, copious, ample*. 2 John ver. 8.

IV. *Full, complete, perfect*. Mark iv. 28. So the LXX apply it to σταχυες ears of corn for the Heb. מלוי *full*, Gen. xli. 7, 22.

Πληροφορεω, ω, from πληρης *full*, and φορεω or φερω *to carry*.

I. *To fulfil, thoroughly accomplish*. occ. 2 Tim. iv. 5, where Chrysostom and Theophylact explain it by πληρωσον. Comp. Acts xii. 25. xx. 24. Col. iv. 17. Πληροφορομαι, εμαι, πασι, *To be fulfilled*. occ. 2 Tim. iv. 17. So the Vulg. impleatur, Chrysostom πληρωθη, and Theophylact βεβαιωθη, η εις περας ελθη και πληρωθη, *might be established, or might be brought to an end and completed*." And in this sense of *being accomplished*, I think Campbell, whom see, has proved that it ought to be understood, Luke i. 1. Comp. also Millii Proleg. p. v.

II. Πληροφορομαι, εμαι, Pass. *To be fully persuaded, or convinced*. occ. Rom. iv. 21, xiv. 5. See Wolfius and Whitly on this latter text, and Suicer's Thesaur. in Πληροφορεω. Clement in 1 Cor. § 42, and Ignatius Magnes. § 8, 11, & al. use the word in this sense.

Πληροφορια, ας, η, from the same as πληροφορεω.

Full conviction or assurance. occ. Col. ii. 2. 1 Theff. i. 5. Heb. vi. 11. x. 22.

Comp. Πληροφορεω II.

Πληρω, ω, from πληρης *full*.

I. *To fill*, as a net with fish, Mat. xiii. 48.—as a house with a perfumed smell, John xii. 3. Comp. Acts ii. 2. Eph. i. 23, where πληρωμενος is for πληρενός. So Xenophon, as Beza hath observed, uses πληρεσθαι for πληραν, Hist. Græc. lib. vi.

On

On Acts ii. 28, we may remark that *Longinus*, De Sublim. sect. vii. has the similar expression, ἡ ψυχὴ—ΠΑΗΡΟΥ-ΤΑΙ ΧΑΡΑΣ, *The soul is filled with joy.*"

II. *To fill up*, as a valley, Luke iii. 5.—or a measure, Mat. xxiii. 32.

III. *To fill up*, supply. Phil. iv. 19.

IV. *To fulfil*, complete, of time, Mark i. 15. Luke xxi. 24. John vii. 8. Acts xxiv. 27.—of number, Rev. vi. 11.

V. *To complete*, perfect. John xv. 11. Phil. ii. 2. Col. ii. 10.

VI. *To complete*, finish, end, Luke vii. 1.

VII. *To fulfil*, complete, accomplish, perform fully. Mat. iii. 15. Luke ix. 31, (where see *Kypke*.) Acts xii. 25. Rom. xiii. 8. Col. iv. 17, where see *Elfner* and *Wolffius*.

VIII. *To preach* or *explain* fully. Rom. xv. 19. Col. i. 25.

IX. *To fulfil*, accomplish, or perform, what was foretold or prefigured in the O. T. Mat. i. 22. xxi. 4. John xix. 24, 36. Acts xiii. 27. With many learned and respectable men, I was once of opinion that the expressions, τότε ἐπληρώθη, *Then was fulfilled*, ὅπως and ἵνα πληρωθῇ, *That it might be*, or, *So that it was*, fulfilled, were in several passages of the New Testament prefixed to texts of the Old, in a sense of *allusion* or *accommodation* only. Of such instances the strongest seemed to be Mat. ii. 15. ver. 17, 18, and viii. 17.

On Mat. ii. 15, observe that Hof. xi. 1, to which it refers, runs thus, *When Israel was a child, then I loved him, and called my son out of Egypt.* This latter part of the text, St. Matthew tells us, was fulfilled by God's calling his son *Jesus* out of Egypt, comp. ver. 19, 20. To account for this application let us turn to Exod. iv. 22, 23, where God commandeth Moses, *Thou shalt say unto Pharaoh, Thus saith the LORD, Israel (is) my son (even) my first-born. And I say unto thee, Let my son go, that he may serve me.* In delivering which message to Pharaoh, Exod. v. 1, Moses and Aaron say, *Thus saith the LORD God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.* Now under the Patriarchal dispensation, every first-born son in the holy line, reckoning from the *Father*, i. e. every one who had the rights of

primogeniture, was a type of the *Great First-born**, even of the *Messiah*, and, no doubt, was regarded as such by the pious believers of those times. *The people of Israel* then being thus solemnly declared by God himself to be his *Son*, even his *First-born*, must (like David afterwards, see Pl. lxxxix. 27.) have been considered by the ancient believers as being, in some respect, an eminent type of the same exalted personage. And let it be particularly observed, that the LORD gave to *Israel* this high title, on occasion of his calling him out of Egypt. Believers therefore might naturally expect that something similar to the calling of *Israel* out of Egypt, would happen to Him whom *Israel* represented. If *Jesus* then was indeed the *Messiah* the Son of God, the *Great First-born*, St. Matthew very pertinently applied *Hosea's* words concerning God's calling *Israel* when a child (i. e. in a political sense, as not being yet formed into an independent nation) out of Egypt, to his calling the anti-type of *Israel*, even his beloved child *Jesus*, out of the same country.

As to Mat. ii. 17, 18, if, agreeably to St. Paul's doctrine, 1 Cor. x. 6, 11, we consider the church and people of *Israel* as historical types of the Christian church and people, and what happened to those as types of what should be fulfilled in these, and particularly if we regard the captivity of the former in *Babylon* as the emblem of the more awful captivity of the latter in death and the grave, we shall see that the words of the prophet Jeremiah, ch. xxxi. 15, 16, 17, though in their primary, immediate and outward sense certainly relative to the *Babylonish* captivity, yet were, as the Evangelist asserts, fulfilled or accomplished, i. e. in their ultimate and highest view, by the slaughter of the infants at *Bethlehem*, and its neighbourhood. Yea, the expression that *Rachel* would not be comforted, because they were not, is more properly applicable to a natural, than to a political, death†. Comp. under *Esai* VIII. With regard to Mat. viii. 17, it is almost a li-

* See Πρωτοτοκος below, and *Heb.* and *Eng.* Lexicon under בְּרִיךְ I.

† See Mr. Lowth's Notes on Jer. xxxi. 15, and an excellent Sermon of Dr. George Horne's (late Lord Bishop of *Norwich*), vol. i. Disc. 2.

teral translation of the Heb. of Isa. liii. 4, which undoubtedly may, and, I think, ought to, be rendered, *Surely he himself took away our infirmities, and carried off our sicknesses or maladies*—an interpretation which the Greek in Mat. viii. 17, will likewise very well bear. Comp. Βα-
5αζω III.

X. When Christ says, Mat. v. 17, *I came not to destroy the law or the prophets, αλλά πληρῶσαι, but to fulfil*, I apprehend, that, in order to make out the connection between this and the two following verses of our Saviour's discourse, we must take *πληρῶσαι* in it's most extensive sense, as denoting that Christ came not only to fulfil the types and prophecies by his actions and sufferings, but also to perform perfect obedience to the law of God in his own person, and fully to enforce and explain it by his doctrine. See *Kypke*.

XI. Πληρεν την καρδιαν, *To fill the heart*. Acts v. 3. This is an *hebraical* or *biblical* expression signifying to *embolden*, and corresponding to the Hebrew one, מִלֵּא הֵאָרָה, used Esth. vii. 5, Ecclef. viii. 11, and by the LXX in the former text rendered ἐβόλησε *batb dared*, and in the latter ΕΠΙΛΗΡΟΦΟΡΗΘΗ Ἡ ΚΑΡΔΙΑ.

Πληρωμα, ατος, το, from πληρωω *to fill*. Properly, *A filling, or filling up*.

I. *A fulness, or being full*. occ. Mark viii. 20, Ποσων σπυριδων πληρωματα κλασματων ηρατε; *How many baskets full of fragments, literally, the fulnesses of how many baskets of fragments, did ye take up?*

H. *Somewbat pat in to fill up*. occ. Mat. ix. 16. Mark ii. 21.

III. *A fulness, complete number*. occ. Rom. xi. 12, 25, where see *Whitby* and *Doddridge*. In both texts it imports a *general conversion* to Christianity. See *Macknight*.

IV. Πληρωμα της γης, *The fulness of the earth*, i. e. all the good things with which the earth is filled or plentifully stored. occ. 1 Cor. x. 26, 28. Comp. Ps. xxiv. 1. Observe, that in 1 Cor. x. 28, the words *τε γαρ Κυρις ἡ γη και το πληρωμα αυτης* are wanting in eleven MSS, seven of which ancient, and in the Syriac and Vulg. versions, that they are rejected by the most eminent critics mentioned by *Wetstein*, to whom we may add Bp.

Pearce (whom see), and omitted in *Griesbach's* text.

V. Πληρωμα νομου, *A fulfilling of the law*. occ. Rom. xiii. 10. Comp. ver. 8.

VI. Πληρωμα ευλογιας, *A fulness of blessing*, i. e. a full and abundant blessing. occ. Rom. xv. 29. Comp. under Ευλογια IV.

The Apostle prays, Eph. iii. 19, *ἵνα πληρωθωσιν εἰς παν το πληρωμα το Θεου, that they may be filled with all the fulness of God*, i. e. says *Theodore*, *ἵνα τελειως αυτον ενοικον δεχωμαι*, that they may receive him entirely for an inhabitant." See also *Doddridge* and *Macknight*.

Εἰς μετρον ηλικιας το πληρωματος το Χριστου, Eph. iv. 13, *To the measure of the full stature of Christ*, i. e. to that full stature or growth in spiritual graces which becomes the body of Christ." See *Whitby* and *Wolffius* on the text.

VII. *The fulness of time* denotes the completion of a particular period of time before ordained and appointed. Eph. i. 10. Gal. iv. 4, where see *Raphelius* and *Wolffius*.

VIII. *Completion*. The church is called the πληρωμα of Christ, who filleth all in all. Eph. i. 23. Επληρωσε γαρ αυτην, says *Theodore*, *παντοδαπων χαρισματων και οικει εν αυτη, και εμπεριπατει κατα την προφητικην φωνην. Ταυτο δε ακριβεσερον κατα τον μελλοντα βιον γενησεαι*. For he hath filled it with all kinds of gifts, and dwelleth in it, and walketh in it, as the Prophets express it. But this will be done more perfectly in the life to come." *Locke* also takes the word here in a passive sense for a thing to be filled and completed. But *Theophylact's* interpretation seems better, who says the Church is the Πληρωμα Completion of Christ, as the body and limbs are of the head. See his words in *Swicer's Thesaurus*. "Without the Church, which is his body, Christ would not be complete." *Macknight* on Rom. xi. 12.

IX. *The fulness of divine graces and mercies in Christ*. John i. 16, where "the expression *Εκ το πληρωματος αυτου* is very observable. The *Gnosticks* in general, and the *Cerinthians* in particular, were wont to talk much of the πληρωμα or fulness, by which they meant a fictitious plenitude of the Deity, in which the whole race of *Æons* was supposed to sub-

list, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the *Valentinians* (and probably of the elder *Gnosticks* also), that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were, in their esteem, *carnal*, had grace but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John here asserts, that *all* Christians equally and indifferently, all Believers at large, have received of the *plenitude* or fulness of the Divine *Logos*, and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*." Thus the learned *Waterland*, Importance of the Doctrine of the Trinity, ch. vi. p. 260, 1, 2d edit. And indeed a person who knows a little of the *History of Heresy* in the primitive church, can hardly doubt but St. John alluded to *Cerintus* and his followers in the above expression.

- X. *The fulness of the Godhead in Christ.* Col. ii. 9, (where see *Macknight*) i. 19. Comp. Εὐδοκew I. The word Πληρωμα in these expressions of St. Paul, as in that of St. John under Sense IX. seems likewise to glance at the fictitious Πληρωμα of *Cerintus*, whom, as we learn from * *Jerome*, the Apostle often lashes, and who was so far from teaching, that the *Pleroma* or *Fulness of the Godhead dwelt bodily in Christ*, that, according to *Irenæus*, a very early witness, he taught that † "the Creator and the Father of the Lord were different, as were likewise the Son of the Creator and Christ; the latter of whom came from above, and

* Speaking of the seeds of the *Cerintian*, *Ebionæan*, and other heresies, which denied that Christ was come in the flesh, he says, "Quos & ipse (Johannes) in Epistola sua Antichristos vocat, & Apostolus Paulus frequenter percutit." Prolog. in Mat.

† "Illi (i. e. Cerintus and the Nicolaitans) dicunt alterum quidem Fabricatorem, alium autem Patrem Domini: Et alium quidem Fabricatoris Filium; alterum vero de superioribus, Christum, quem & impassibilem perseverasse, descendente in Jesum Filium Fabricatoris, & iterum revolasse in suum Pleroma." *Irenæus*. *Advers. Hæres.* lib. iii. cap. 11, p. 218, edit. Grabe.

continued incapable of suffering when he descended into Jesus the Son of the Creator, and afterwards flew back again into his own *Pleroma*." *Ignatius* also seems to allude to the *Cerintian* Heretics when, in his salutation to the Church of *Ephesus*, he calls it Εὐλογημένη ἐν μετέθει Πάτρι, ΠΛΗΡΩΜΑΤΙ. Blessed in the greatness of God the Father, *The Pleroma or Fulness*; and when he salutes the Church of the *Trallians*, ἐν τῷ ΠΛΗΡΩΜΑΤΙ, In the *Pleroma or Fulness*. The above cited are all the passages of the N. T. wherein πληρωμα occurs.

Πλησιον, An adv. governing a genitive, from πλεas the same, and this perhaps from the Heb. שָׁב to make level, even, smooth; or from the same word in the sense of weighing, in order to which things must be brought nigh to each other.

I. Near. John iv. 5.

II. Πλησιον, with the prepositive article masc. ὁ, and sometimes without it, as Luke x. 29, 36, is used as a N. q. d. Ὁ ὡν πλησιον, One who is near, a neighbour, a friend. This character the Scribes and Pharisees seem to have confined to those of their own nation and religion. See Mat. v. 43. Luke x. 29. But our blessed Saviour, in his parable of the good Samaritan, Luke x. teaches us to extend it to all mankind, as St. Paul also doth Rom. xiii. 8, 9, where, in explaining the command of loving our neighbour as ourselves, he uses ἕτερον another, i. e. any other man, as a synonymous term with τον πλησιον a neighbour. *Rapphelius* on Mat. v. 43, shews from *Polybius*, that the Heathen Greeks, in this preferable to the Pharisaical Jews, by ὁ πλησιον a neighbour meant any man, even εχθρος an enemy.

Πλησμονη, ης, ἡ, from πεπλησμαι perf. pass. of πληρω to fill, of the same form as πεισμονη from πειπεισμαι.

A repletion, satisfying. occ. Col. ii. 23. The word is used by the LXX Exod. xvi. 3, and often by the profane writers in the like view. See *Elfner* and *Wetstein*.

ΠΑΗΣΣΩ, or ΠΑΗΤΤΩ, from the Heb. שָׁב to shake.

To smite, strike. occ. Rev. viii. 12, where it is applied to the sun, moon, and stars; and the learned *Daubuz* observes, that the *Rabbinical* Jews in like manner use the

the Chald. נִפְּל, which in their style signifies *to strike, and the N. נִפְּל smiting, to express an eclipse of the sun or moon: In which sense also the Latins apply the verbs percutere and icere to smite, strike †. Comp. Vitrina on Rev.

Πλοιαριον, ε, το. A diminutive of πλοιον. A little ship, or vessel, a sailing-boat. Mark iii. 9. iv. 36.

Πλοιον, ε, το, from πεπλοα perf. mid. of πλεω to sail.

A sailing-vessel, whether large or small, a ship, a bark. See Acts xxvii. 37. Jam. iii. 4.

A sailing-boat. See Luke v. 3, 7.

Πλοος, ες; ος, ε; ο, also Πλες, gen. πλοος, (comp. Νας) from πεπλοα perf. mid. of πλεω to sail.

I. Sailing, navigation. occ. Acts xxvii. 9. So Agrippa in Josephus, Ant. lib. xvi. cap. 2, § 1. ΤΟΝ—ΠΑΟΥΝ, επιβαινοντος τς χειμωνος, ΟΥΚ ενωμιζεν ΑΣΦΑΛΗ, thought that, as winter was approaching, sailing was not safe."

II. A course by sea, a voyage. occ. Acts xxi. 7. xxvii. 10.

Πλεσιος, ια, ιον, from πλετος riches.

I. Rich, having, or abounding in, riches. Mat. xxvii. 57. Luke xii. 16. xiv. 12, & al. freq.

II. Rich, in a spiritual sense, i. e. in faith, holiness, and good works. See Jam. ii. 5. Rev. ii. 9. iii. 17. Comp. Luke xii. 21.

III. Rich, in glory and happiness, as Christ was before his incarnation. 2 Cor. viii. 9. Comp. John xvii. 5.

IV. Rich, abounding, as God in mercy, Eph. ii. 4.

Πλεσιως, An adv. from πλεσιος.

Richly, abundantly. occ. Col. iii. 16. 1 Tim. vi. 17. Tit. iii. 6. 2 Pet. iii. 11.

Πλετω, ω, from πλετος.

I. To be or grow rich. 1 Tim. vi. 9.

II. To be rich, in a spiritual sense, and that whether in imagination only, Luke i. 53. (comp. Rev. iii. 17. Mat. ix. 13. Mark

ii. 17. Luke v. 31, 32.)—or in reality, as in good works, 1 Tim. vi. 18; in the graces of the Spirit here, and in glory hereafter, 2 Cor. viii. 9. Comp. 1 Cor. iv. 8, where it seems particularly to refer to the miraculous gifts of the Spirit. Πλετειν εις Θεον, Luke xii. 21, is, To be rich for God's glory and service in works of piety and charity. So Wetstein and Wolfius cite from Lucian. Epist. Saturn. 24. (tom. ii. p. 830. B. edit. Bened.) ΕΣ το κοινον ΠΛΟΥΤΕΙΝ, To be rich for (the benefit of) the community;" and from Philo Byzant. ΠΛΟΥΤΕΙΝ ΕΙΣ Θεων ΚΟΣΜΟΝ, To be rich for the honour of the Gods."

III. To be rich, abundant, as God in grace and mercy towards all men. Rom. x. 12.

Πλετιζω, from πλετος.

I. To make rich, enrich, both naturally and spiritually. occ. 2 Cor. ix. 11.

II. To enrich in a spiritual sense, as with the blessed truths and hopes of the Gospel, occ. 2 Cor. vi. 10. Πλετιζομαι, pass. To be enriched, as with the gifts of the Holy Spirit, occ. 1 Cor. i. 5.

Πλετος, ε, ο, Eusebius says that πλετον is thus denominated q. πολυετον—οτι εκ πολλων ετων εστι συνηγμενος, because it is collected from many years; or it may be so called because it will suffice for many years, as the rich fool said in the Gospel, Luke xii. 19, Soul, thou hast much goods laid up εις ετη πολλα for many years.

I. Riches, wealth, goods. Mat. xiii. 22, 1 Tim. vi. 17.

II. Abundance, copiousness. 2 Cor. viii. 2.

III. Riches, in a spiritual sense, spiritual gain or advantage, Rom. xi. 12. Heb. xi. 26.

Spiritual abundance, Rom. ii. 4. ix. 23, Col. ii. 2. Eph. i. 7. ii. 7. Spiritual excellence, Eph. i. 18. Comp. Eph. iii. 8, where it seems to denote that superabundance of grace and mercy, those treasures of love to man, which are in Christ Jesus, and which no heart can fully conceive, no tongue express,

ΠΑΥΝΩ.

To wash, properly as clothes, by* plunging them in water (comp. Λαω); so it may, like the Eng. plunge, be derived from the Heb. שָׁלַב to swallow, swallow

* Thus in the Talmudical Tract, Maccoth, יִבְּרִיחַ יְהוָה, And behold these are beaten," & al. See Suicer, Thesaur. in Πλυσσω, and Castell, Heptaglott. Lexicon in נִפְּל.

† Thus Lucan, Pharsal. I. lin. 538, 9, Jam Phæbe, toto cum fratrem redderet orbe, Terrarum subitâ percussâ expalluit umbrâ: And Manilius, Astron. lib. i.

Quod si plana foret tellus, simul icta per omnes Desideret toto pariter miserabilis orbe.

‡ See Homer, Odyss. vi. lin. 85, & seqt.

up, as water does. See Pf. lxxix. 16, in Heb. occ. Rev. vii. 14, where see *Wetstein*.

Πνευμα, ατος, το, from πεπνευμαι perf. pass. of πνεω, πνευσω, to breathe.

I. *The material spirit, wind, or air in motion.* So *Aristotle*, De Mundo, Ανεμος οδεν εστι πλην αηρ πολυς ρεων, οστις αμα και πνευμα λεγεται, Wind is nothing else but a large quantity of air flowing, which is also called πνευμα." *Theophranes*, Homil. xlvii. p. 325. Αυτος ο κινεμενος αηρ λεγεται πνευμα, The air itself in motion, is called πνευμα." occ. John iii. 8. Comp. Cant. iv. 16. Baruch vi. 61, Το δε αυλο και ΠΝΕΥΜΑ εν παση χωρα ΠΝΕΙ. In this sense the word is applied not only in the LXX, Gen. i. 2. viii. 1. Job i. 19. Pf. x. 7, or xi. 6. xlviii. 7, & al. for the Heb. רוּחַ, but frequently in the profane writers. See *Scapula*. To what he has observed I add, that *Josepbus*, Ant. lib. i. cap. 1, § 1, speaks of ΠΝΕΥΜΑΤΟΣ αυτην (την γην namely) ανωθεν επιθεονλος, the spirit which came upon the earth from above," at the formation namely, Gen. i. 2; and that he uses ΠΝΕΥΜΑ βιαιον for a violent wind, Ant. lib. xiv. cap. 2, § 2, and De Bel. lib. iii. cap. 8, § 3, as *Lucian* also does βιαιω ΠΝΕΥΜΑΤΙ, Ver. Hist. lib. i. tom. i. p. 714. So *Plato*, Phædon, § 24, edit. *Forster*, has μετ' αλω τινη ΠΝΕΥΜΑΤΙ for a high wind. In like manner spiritus, from spiro to blow, breathe, is applied in Latin, as by *Virgil*, Æn. xii. lin. 365,

————— *Boreæ cum Spiritus alto*
Intonat Ægæo. ———

————— *When the northern Blast*
Roars in th' Ægæan. ———

Comp. Acts viii. 39, with 1 K. xviii. 12. And because the air is a most powerful, though subtle and invisible, agent (see John iii. 8, above), hence Πνευμα denotes

II. *The human soul or spirit breathed into man immediately by God himself* (see Gen. ii. 7. Rev. xi. 11.), and expressly distinguished both from his body, σωμα, and from his ψυχη, or animal soul, which he hath in common with the brutes, 1 Thess. v. 23. Comp. Heb. iv. 12. Eph. iv. 23. Mat. xxvi. 41. Luke i. 47. Acts vii. 59. Heb. xii. 23. 1 Pet. iii. 19. 1 Cor. ii. 11. It is applied to *Christ's*

human soul or spirit, Mat. xxvii. 50. Luke xxiii. 46. John xiii. 21. xix. 30. Comp. Acts vii. 59.

On Luke xxiv. 37, 38, see *Wetstein*, and observe, that what is there called πνευμα is by *Ignatius*, ad Smyrn. § 3, styled δαιμονιον ασωματον, an incorporeal demon or ghost. Comp. Δαιμονιον II. And it may be worth remarking in this place, that the leading sense of the old Eng. word ghost is breath ("spiritus, anima," says *Junius*), whence it is applied not only to the human soul, but also to the Holy Spirit; that ghost is evidently of the same root with gust of wind; and that both these words are plain derivatives from the Heb. דָּחַץ to move with violence; whence also gust, &c. See Heb. and Eng. Lexicon under דָּחַץ.

III. *A temper, or disposition of the soul.* Rom. xi. 8. Comp. Luke ix. 55. Rom. viii. 15. 1 Cor. ii. 12. iv. 21. 1 Pet. iii. 4.

IV. *An evil spirit, a devil*, whether used absolutely, Mat. viii. 16. Luke ix. 39. x. 20; or with the words unclean, evil, or other like epithets added, Mat. x. 1. xii. 43. Mark ix. 25. Luke vii. 21. viii. 2. xiii. 11, & al.

V. *A spiritual or incorporeal substance or being.* John iv. 24. Acts xxiii. 8.

VI. *The third Person of the ever-blessed Trinity*, as distinguished from the Father and the Son, whose agency in the spiritual world is described to us in Scripture by that of the air in the natural (see John iii. 8. xx. 22. Acts ii. 4.), and thus Πνευμα is applied

1. Either absolutely, as Mat. iv. 1. Mark i. 10. Acts xi. 28. xxi. 4, where see *Bowyer*.

2. Or with epithets added; So He is called the Holy Spirit, not only because He is the author of sanctification to man, but because HE is himself infinitely separated from and superiour to all creatures. Mat. i. 18, 20. iii. 11. xii. 32. xxviii. 19, & al. freq. Comp. Rom. i. 4, where see *Wetstein*.

—The Eternal Spirit. Heb. ix. 14, where see *Bp. Fell* and *Doddridge*.

—The Spirit of God, or of the Lord, as being himself very God, a Person of Jehovah. See Mat. iii. 16. Acts v. 9. 1 Cor. ii. 10, 11, 14. iii. 16. vi. 19. Comp. 2 Cor. vi. 16. Wherefore also, Christ, speaking

speaking to his Disciples, calls him *the Spirit of your Father*. Mat. x. 20. Comp. Rom. viii. 11. Eph. iii. 14, 16.

—*The Spirit of Christ the Son of God*, since His gracious assistance was, according to the plan of man's redemption, a consequence of Christ's death and suffering, and since, agreeably to the same plan, He is now sent by Christ. Rom. viii. 9. Gal. iv. 6. Phil. i. 19. Comp. John xv. 26. xvi. 7, Acts ii. 33.

—*The Spirit of Adoption*, since he endues Believers with a filial loving confidence in God, as their reconciled Father in Christ, Rom. viii. 15, where He is opposed to the *Spirit of Servitude*, or that slavish fear of God, which the Mosaic law considered merely as the law of a carnal commandment had a tendency to produce. Comp. Gal. iv. 4—7. 2 Tim. i. 7.

—*The Spirit of Grace*, from the miraculous gifts and powers, which He graciously vouchsafed to the primitive Believers. Heb. x. 29. Comp. ch. ii. 3, 4. vi. 4, 5. Rom. xii. 6. 1 Cor. xii. 11, and Χαρις V.

—*The Spirit of Truth*, John xiv. 17. xv. 26; because He bore witness to Christ by his miraculous operation, and led his Disciples into all the truth. John xvi. 13.

—*The Spirit of Promise*, Eph. i. 13, principally in respect of those miraculous works He performed, agreeably to the promise of God, by the prophet Joel, ch. ii. 28, and by Christ, Luke xxiv. 49. John xv. 26. xvi. 8, &c. Acts i. 4. ii. 33.

VII. Acts xix. 1, 2, *Paul finding certain Disciples at Ephesus said unto them, Have ye received the Holy Ghost since ye believed? and they said unto him, Αλλ' ουδε ει Πνευμα Αγιον εστιν, ηκασαμεν*, which we translate, *We have not so much as heard whether there be any Holy Ghost, as if the words related to the existence of that Person in the Trinity*. But this cannot be the meaning of them, because, ver. 3, *they had been baptized into John's baptism*, i. e. by John himself, having been in Judea during his ministry: And part of his doctrine, as recorded by all the four Evangelists, was, that *He that should come after him*, i. e. Christ, *should baptize them with the Holy Ghost*. See Mat. iii. 11. Mark i. 8. Luke iii. 16. John

i. 33. These *Ephesian Disciples*, therefore, could not be ignorant, that there existed such a Divine Person as the Holy Ghost; but they say, *We have not heard, ει Πνευμα Αγιον εστιν*, whether the Holy Ghost be, that is, in action, or actually sent upon the Disciples of Christ. There is an exactly parallel expression, John vii. 39, *Ουτω γαρ ην Πνευμα Αγιον*, *For the Holy Ghost was not yet given* (say our Translators rightly,) *because that Jesus was not yet glorified*. Ephesus being at a great distance from Jerusalem, these Disciples had not heard of the actual effusion of the Holy Ghost on Christ's Disciples according to the Baptist's doctrine.

VIII. The Holy Spirit is symbolically represented, Rev. i. 4, by seven Spirits, "in regard of the perfection and variety of his gifts and graces," says Mr. Clark, Comp. Επ' α II. and see *Vitringa*.

So Rev. iv. 5, *The seven lamps of fire burning before the throne, which are the seven Spirits of God*, denote the perfection or sufficiency of the Holy Spirit co-operating with Christ (comp. Rev. v. 6.) upon his Church, as the material Spirit does with the material light: They moreover refer to the seven lamps on the golden candlestick before the Cherubic throne in the Jewish Tabernacle and Temple. Comp. Exod. xxv. 37. xxxvii. 23, and see *Vitringa* on Rev. iv. 5. Πνευματα Προφητων, 1 Cor. xiv. 32, mean the inspirations of the Christian Prophets by the Holy Spirit (see *Whitby* and *Doddridge*); so ver. 12, πνευματων are spiritual gifts.

IX. It refers to human nature or man, considered as regenerated or born again of the Holy Spirit. John iii. 6. Comp. 1 Cor. vi. 17.

X. A religious teacher who pretends to divine inspiration or authority, whether truly or falsely. See 1 John iv. 1, 2, 3, 6. 1 Tim. iv. 1. Rev. xvi. 13.

XI. The Spirit of the Law, as opposed to the Letter of it, denotes it's spiritual and evangelical meaning and import, as opposed to it's literal sense and mere outward ordinances. See Rom. ii. 29, (comp. ver. 27, 28.) Rom. vii. 6. 2 Cor. iii. 6. comp. ver. 17, and see Mr. *Locke* on these passages. Our Lord says in a similar view, John vi. 63, *The words that I speak unto you they are Spirit and they are life*, i. e. They

They are to be taken in a *spiritual sense*, and being thus embraced will quicken you to a *spiritual*, and so bring you to eternal life." See Doddridge and Mr. Clark on the place.

Πνευματικός, η, ον, from πνευμα *spirit*.

In general, *Spiritual*.

- I. Of persons, *Spiritual*. It denotes one who is endued with *spiritual gifts*, 1 Cor. xiv. 37. comp. Gal. vi. 1, and *Mac-knight* there; or one whose mind is illuminated and sanctified by the *Spirit of God*. Thus it is opposed to ψυχικός an *animal man*, 1 Cor. ii. 15, (comp. Jude ver. 19.) and to σαρκικοί *carnal men*, 1 Cor. iii. 1.
- II. Of things. It denotes *spiritual things* in general revealed by the *Spirit of God*, 1 Cor. ii. 13;—*Spiritual gifts* bestowed on men by the *Holy Spirit*. See 1 Cor. xii. 1, &c. xiv. 1. Rom. i. 11;—The *spiritual blessings* of the gospel. 1 Cor. ix. 11. Rom. xv. 27. *Spiritual understanding*, Col. i. 9, is understanding in *spiritual things* bestowed by the *Holy Spirit*. *Spiritual songs*, Eph. v. 19. Col. iii. 16, are songs relative to *spiritual things*, and composed under the influence of the *Spirit*. Comp. 1 Cor. xiv. 15, 26.
- III. The law is said to be *spiritual*, Rom. vii. 14, as requiring not merely outward but inward *spiritual obedience*. Comp. Rom. ii. 29. Christians are built up a *spiritual House or Temple*, as opposed to the material one which was made with hands, and are in another view an holy Priesthood to offer up the *spiritual sacrifices* of prayer, praise, and obedience, acceptable to God by Jesus Christ, 1 Pet. ii. 5, where see Doddridge's Paraphrase.
- IV. Typical, emblematical, symbolical of *spiritual things, mystical*. 1 Cor. x. 3, 4. Comp. Πνευμα XI. and Πνευματικός II.
- V. It is applied to the *glorified and spiritualized bodies* of the Blessed after the resurrection. 1 Cor. xv. 44.
- VI. Τα πνευματικά της πορνείας, Eph. vi. 12, mean the *wicked spirits*. So Theopylact and Ecumenius explain the expression by *demons or devils*. Comp. Πνευμα IV, and Luke vii. 21. viii. 2, and see Wolfius on Eph. and Suicer The-saur. in Πνευματικός II. 1.

Πνευματικός, Adv. from πνευματικός.

- I. Spiritually, by the assistance of the *Holy Spirit*. occ. 1 Cor. ii. 14.

II. Spiritually, emblematically, mystically. occ. Rev. xi. 8. Comp. Rev. xvii. 5, 7.

ΠΝΕΩ, 1 fut. πνευσω, from the Heb. נָפַח to blow, breathe, for which Symmachus and Theodotion use it, Gen. ii. 7, as the LXX do the compound διαπνεω, Cant. ii. 17. iv. 6, 16.

To blow, breathe, as the wind or air. Mat. vii. 25, 27. Luke xii. 55. John iii. 8.

Πνίσω, q. πνενω αλω, to break, interrupt the breath, or from Heb. נָפַח to breathe, and נָגַע to labour, or נָגַע to afflict.

I. To choke, suffocate, as by drowning. occ. Mark v. 13. Comp. Josephus, De Bel. lib. iv. cap. 7, § 5.

II. To take another by the throat, so as almost to strangle him, or rather to twist another's neck behind him, as Wetstein on Mat. shews merciless creditors used to do by their debtors when they dragged them before the magistrates, occ. Mat. xviii. 28;

Πνικός, η, ον, from πνενω 3 perf. perf. pass. of πνίσω to suffocate, strangle.

Suffocated, strangled. occ. Acts xv. 20, 29. xxi. 25.

Πνοη, ης, η, from πνεωα perf. mid. of πνεω to breathe, blow.

I. A wind, a blast of wind. occ. Acts ii. 2. So in Homer, Il. v. lin. 697, we have ΠΝΟΗ (for ΠΝΟΗ) βοεαο, the breath or blast of Boreas, the north-wind.

II. Breath, or rather the air considered as proper for breathing. occ. Acts xvii. 25.

Πόδηγος, εος, ου, ο, η, from πω, ποδος, the foot, and απο to fit.

Reaching down to the feet (thus it is used as an adjective by the profane writers, see Wetstein in Rev.), and εσθης being understood, A garment or robe reaching down to the feet. occ. Rev. i. 13, where Christ in Glory (comp. Exod. xxviii. 2.) is represented as clothed with such a garment, like the Jewish High Priest, whose outer robe, or, as it is sometimes called, the robe of the Ephod, is described by the same term ποδηγος in the LXX of Exod. xxviii. 4, answering to Heb. מַעְטָל the outer garment or robe. Comp. Heb. and Eng. Lexicon in עֵלָי XII.

Ποδος, ποδι, ποδα, &c. Gen. Dat. Accus. &c. of Πες, which see.

Ποθεν, Adv. either from πω where? with the syllabic adjectionθεν denoting from a place, or from πω where? and οθεν from whence.

- I. Properly of place, interrogative, *Whence* ? Mat. xv. 33. Comp. Mat. xxi. 25. On Mark viii. 4, *Kypke* observes that the Greek writers likewise elegantly apply ποθεν and other adverbs of place to food.
2. The phrases Ποθεν ἐστὶ, *Whence he is*; and Ποθεν εἰ σὺ; *Whence art thou* ? signify in the hellenistical Greek, *Who is his father*, or *Who is thy father* ? John vii. 26, 27. xix. 9. comp. ver. 7, and see 2 Sath. i. 13. 1 Sam. xxx. 13, in LXX, and Bp. *Candler's* Defence of Christianity, p. 333, 4, 1st edit. who very justly observes, that John vii. 28, should be read interrogatively: *Then Jesus cried—Do you indeed know me, and whence I am* ? See also *Doddridge* and *Campbell* on the Text.
3. *Whence* ? from what cause ? by what means ? Mat. xiii. 27, 54. Jam. iv. 1.
4. *How* ? how comes it to pass that ? Luke i. 43. Mark xii. 37, where see *Kypke*.
- Ποiew, w, from ποιος qualis, of what sort or quality ? or of a certain sort, endued with a certain quality.
- I. To make, to endue a person or thing with a certain quality or qualities, q. d. to qualify. See Mat. iii. 3. iv. 19, (comp. Mark i. 17.) Mat. v. 36, xxiii. 15. Luke xv. 19. John v. 11, 15.
- II. To make, appoint, constitute. Mark iii. 14. John vi. 15. Acts ii. 36. Heb. iii. 2. where see *Wetstein*, and comp. 1 Sam. xii. 6, in LXX; and on Mark iii. 14, see *Elfner* for similar applications of ποiew in the Greek writers.
- III. To make, build, construct. Mat. xvii. 4. Mark ix. 5. Luke ix. 33. Comp. Mat. xix. 4. Acts xvii. 26.
- IV. To make, as implying creation. Acts iv. 24. xiv. 15. xvii. 24. So in the LXX it frequently answers to the Heb. ברא to create, as Gen. i. 1, 27, & al.
- V. To make, prepare. Mat. xxii. 2. Mark vi. 21. Luke v. 29, & al.
- VI. To make, acquire, gain. Mat. xxv. 16. Luke xix. 18. *Plato* and *Aristotle* use the V. in the same sense. See *Wetstein* on Mat. So we say, to make money, a fortune, &c. and the Latins, facere pecuniam,—rem.
- VII. To keep, celebrate, as a religious festival. Mat. xxvi. 18. Heb. xi. 28. Thus not only the LXX use ποiew πασχα, to celebrate the passover, for the Heb. עָמַד

פסח, Exod. xii. 48. Num. ix. 6, 14. Deut. xvi. 1, 2, & al. but *Xenophon* likewise, as cited by *Rapheius* and *Wetstein* on Mat. xxvi. 18, has ΠΟΙΕΙΝ ΤΑ ΟΛΥΜΠΙΑ, to celebrate the Olympics. So *Kypke* quotes from *Plutarch*, Quæst. Rom. p. 267, Τὴν Τερμινον, ἢ ΤΑ ΤΕΡΜΙΝΑΛΙΑ ΠΟΙΟΥΣΙ, ἑσθὺν νομιζόντες, Reckoning Terminus, to whose honour they celebrate the Terminalia, for a god. See also *Blackwall's* Sacred Classics, vol. 1. p. 32, 33.

VIII. To bring forth, bear, produce, as fruit. Mat. iii. 8, 10. vii. 17, 18. The expression καρπὸν ποiew, though applied by the LXX for the Heb. עֲשֶׂה פֶּרִי, Gen. i. 11, 12. 2 K. xix. 30, yet it is not a mere hebraical or hellenistical phrase; for it is repeatedly used by *Aristotle*, cited by *Wetstein* on Mat. iii. 8.

IX. To produce, send forth, as a fountain does water. Jam. iii. 12. I know not of any classical writer who applies the V. in this manner. However in *Theophrastus*, Eth. Char. cap. 3, and in *Aristophanes*, Vesp. lin. 31, Ζεὺς, i. e. the heavens, or air, are said ποiew ὕδωρ to produce water, i. e. to rain.

X. To make, i. e. to treat or esteem as. 1 John i. 10. v. 10. Comp. Mat. xii. 33, where see *Kypke*.

XI. Ποiew εαυτον, or αὐτον, To make himself, i. e. pretend or claim to be, seipsum venditare. John v. 18. viii. 53. x. 33. xix. 7, 12.

XII. With words of time, To spend, pass. Acts xv. 33. xviii. 23. xx. 3. 2 Cor. xi. 25. Jam. iv. 13. Comp. Acts xviii. 21. *Rapheius* on Acts xv. 33, shews that χρόνον ποiew is a pure Greek phrase; where see also *Wolfius*, *Wetstein*, and *Kypke*.

XIII. To make, cause. Mat. v. 32. Col. iv. 16.

XIV. To do, perform, in whatever manner, transitively or intransitively. See Mat. i. 24. v. 46, 47. vi. 1, 2. vii. 21, 22, 24, 26. John iv. 34, & al. freq. On John xiii. 27, see *Alberti*, *Wolfius* and *Wetstein* for similar expressions of such seeming concession in the Greek and Latin writers.

On Rev. xiii. 5, observe that πολεμον is wanting in the *Alexandrian*, in another ancient and three later MSS, in the Syriac and Vulg. versions, and in several of the best editions, and is accordingly marked by *Wetstein* as spurious, and re-

jected from the text by *Griesbach*; and indeed πολεμον seems to be an addition by some copyist who did not understand what was meant by ποιησαι alone, and that it signified absolutely to practise, to perform exploits, as the Heb. פָּעַל, and it's Greek translation ποιεin is used Dan. viii. 12, 24. xi. 28, 32, & al. See *Vitrin-ga* on Rev. xiii. 5, and Bp. *Newton* on Proph. vi. 3. p. 228, 8vo.

With a dative of the person, To do to, act by, treat, agere cum. Mat. vii. 12. xxi. 36, 40. xxv. 40, 45. Luke vi. 11. xviii. 41, where observe that we have the very same phrase in *Anacreon*, ode xii. lin. 1,

ΤΙ ΣΟΙ ΘΕΑΕΙΣ ΠΟΙΗΣΩ;

With two accusatives, one of the person, the other of the thing: Mat. xxvii. 22, Τι εν ποιησω τον Ιησυν; What then shall I do to Jesus? So *Scapula* cites from *Xenophon*, Πισω σε κακον or ασαθον, I do (to) you harm or good. See *Vigerus* De Idiotism. cap. v. § 10. reg. 1.

XV. To practise. John viii. 34. 1 John iii. 7, 8, 9. Comp. John iii. 21.

XVI. Intransitively, To work, labour. occ. Mat. xx. 12. The verb is used in the same sense by the LXX. Ruth ii. 19. 2 K. xii. 11, for the Heb. פָּעַל; and IIa. xliii. 13, for the Heb. עָמַל to work.

XVII. Ὅδον ποιεin, Iter facere, To go a journey, or simply to go. occ. Mark ii. 23, where *Wetstein* cites *Herodotus*, lib. vii. cap. 42, using this phrase for the going or march of an army; and *Kypke* produces the same expression from *Xenophon*, *Dionysius Halicarn.* *Josephus*, and *Dio Cassius*. It is not, therefore, to be reckoned a Latinism.

XVIII. Ποιεin φονον, To commit murder. Mark xv. 7. So *Polybius*, cited by *Raphelius*, ΠΟΙΕIN αίμα και ΦΟΝΟΤΣ, To commit slaughter and murders.

XIX. Καλως ποιεin, construed with an accusative, To do good to. Mat. v. 44. This is a phrase common in the best Greek writers. Very many MSS however (five of which ancient) and some printed editions read in this text τοις μισοειν in the dat. and this reading is embraced by *Wetstein* and *Griesbach*.—With a dative, according to the Latin or Syriac idiom, Luke vi. 27. See *Campbell's* Pref. to Luke,

p. 183. But the purest Greek writers also use ποιεin with a dative in the same sense. See *Zeunius's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 16.—With a participle following, it denotes that the action expressed by such participle is right or proper. Acts x. 33. The best Greek authors frequently use the same phrase. See *Wolffius* and *Wetstein* on Acts, and *Vigerus* De Idiotism. cap. v. § 10. reg. 2.

XX. Εξω ποιεin, To put out or aside. Acts v. 34, where see *Elfner*, and *Hoogeveen's* Note on *Vigerus* De Idiotism. cap. v. § 10. reg. 6.

XXI. Πορειαν ποιεισθαι, To make, or take, a journey, to journey, travel. Luke xiii. 22. So *Raphelius* cites from the *Life of Homer*, ascribed to *Herodotus*, Δια Λαρισσης την ΠΟΡΕΙΑΝ ΠΟΙΗΣΑΜΕΝΟΣ, Taking bis journey through Larissa; and from *Xenophon*, Cyropæd. lib. vi. Καθ' εαυτας την ΠΟΡΕΙΑΝ ΠΟΙΕIN, To take their journey, or to travel, by themselves." See also *Wetstein*. *Josephus* uses the phrase with επι following, as St. Luke with εις, Τίτος δε την προκειμενην ΠΟΙΟΥΜΕΝΟΣ ΠΟΡΕΙΑΝ επ' Αιγυπτου, Titus taking the journey, which he proposed, to Egypt." De Bel. lib. vii. cap. 5, § 3. Comp. cap. 2, § 1.

XXII. Αναβολην ποιεισθαι, To make delay. Acts xxv. 17.

XXIII. Πασαν σπαδην ποιεισθαι, To use the utmost diligence, or earnestness. occ. Jude ver. 3. This phrase is used in the same sense by the best Greek writers, as may be seen in *Wetstein* and *Kypke* on Jude, and in *Wetstein* on 2 Cor. viii. 7. Comp. under Πας VII.

XXIV. Ποιεin πολεμον μελα, To wage, or, as we say, make, war with. Rev. xi. 7. xii. 17. xiii. 7. So *Thucydides*, cited by *Wetstein*, ΠΟΛΕΜΟΝ ΜΕΤ' αυτων ΠΟΙΕΙΣΘΑΙ.

XXV. Ποιεin ελεος μετα τινος, To shew mercy, compassion, or kindness to any one. occ. Luke i. 72. x. 37. Jam. ii. 13. This seems an *ellenicistal* expression. It is used by the LXX, Gen. xxiv. 12. Jud. i. 24. viii. 35. Ruth i. 8, & al. for the correspondent Heb. phrase—דָּוַח פְּעָלָו עִי.

XXVI. Ποιεin κρατος, Luke i. 51. See under Κρατος.

Ποιημα,

Ποιῖμα, αἶος, το, from ποιοῖμαι perf. pass. of ποιεῖν to make.

Somewhat made; a work, workmanship. occ. Rom. i. 20. Eph. ii. 10. Comp. Ecclef. viii. 17, in LXX.

Hence the Latin *poëma* and Eng. *poem*; in which sense the Greek ποιῖμα also is generally applied in the profane writers.

Ποιησις, ιος, ἄττ. εως, ἡ, from ποιεῖν to act, do.

An acting, deed, performance. occ. Jam. i. 25. Hence the Latin *poësis* and Eng. *poesy*; so the Greek ποιησις is often used for the making of poems.

Ποιητής, ε, ὁ, from ποιεῖν to do, make.

I. A doer, a performer. occ. Rom. ii. 13. Jam. i. 22, 23, 25. iv. 11.

II. A poet, a maker of poems. occ. Acts xvii. 28.

ΠΟΙΚΙΛΙΟΣ, η, ον. It may be derived from the Heb. כּוֹס denoting a species of colour (whence Latin and Eng. *fucus*), and כּל all, q. d. of all colours.

I. Various, of various colours. Thus it is used not only in the LXX for the Heb. נָקָד spotted, Gen. xxx. 40. & al. פְּסִיס pieces, stripes, Gen. xxxvii. 3. & al. רְקוּמָה embroidered, 1 Chron. xxix. 2, & al. but also in the profane writers, See *Scapula*.

II. Various, different, manifold. Mat. iv. 24. Heb. ii. 4. xiii. 9. Jam. i. 2. 1 Pet. iv. 10, & al.

Ποιμαίνω. The learned *Damm*, in his *Lexicon*, deduces it from *poû* a flock, (used by *Homer*, II. iii. lin. 198. II. xi. lin. 695. II. xv. lin. 323, & al.) and *paû* to care, mind, curo, studeo; and *poû* may be deduced from *paû* to eat, which from Heb. פֶּה the mouth; for *paû* see under *Μαίνομαι*.

I. To feed or tend a flock, as a shepherd. occ. Luke xvii. 7. 1 Cor. ix. 7.

II. To feed or tend, in a spiritual sense. occ. John xxi. 16. Acts xx. 28. 1 Pet. v. 2. Rev. vii. 17. So Mat. ii. 6, it is spoken of Christ's spiritual government and care of his people. The correspondent Heb. word to ποιμαίνει in Mat. is מְרִימָה ruling. Thus *Homer* frequently styles kings or rulers ΠΟΙΜΕΝΕΣ ΛΑΩΝ, *Shepherds of the people*; and *Xenophon* observes, *Cyropæd.* lib. viii. p. 450, edit. *Hutchinson*, 8vo. Ὅτι παραπλησια εἶρα εἰσι νομῶς ἀσάθῃ καὶ βασιλεὺς ἀσάθῃ, That

the offices of a good *shepherd* and of a good *king* are very much alike." See *Hutchinson's* Note there, *Camerarius* in *Pole* Synopf. and *Rappelius*, *Wetstein* and *Kypke* on Mat. ii. 6, and comp. Pf. lxxviii. 70—72. But St. Jude, ver. 12, speaks of certain, εαυτὰς ποιμαίνοντες, who fed themselves, i. e. delicately and luxuriously, taking care of their own bellies. (comp. Phil. iii. 9.) The expression is evidently taken from Ezek. xxxiv. 2, 8, 10, where the wicked *shepherds* of *Israel* are described as feeding themselves, ἐδοσκησαν—εαυτὰς, LXX, whilst they neglected the flock.

III. To rule, govern, restrain. occ. Rev. ii. 27. xii. 5. xix. 15. Comp. Pf. ii. 9, where the LXX render the Heb. הָרָעָה by ποιμαίνεις αὐτὰς, thou shalt feed or tend them.

Ποιμῆν, ενος, ὁ, from ποιμαίνω, which see.

I. A shepherd, "one who tends sheep in the pasture." *Johnson*. Luke ii. 8, 15, 18, 20.

II. It is applied spiritually to *Christ*. Mat. xxvi. 31. John x. 11, 12, 14, 16. Heb. xiii. 20. 1 Pet. ii. 25; and to the spiritual pastors of his flock. occ. Eph. iv. 11.

Ποιμνῆ, ης, ἡ, from ποιμῆν.

I. A flock of sheep. occ. Luke ii. 8. 1 Cor. ix. 7.

II. A spiritual flock of men: occ. Mat. xxvi. 31. John x. 16.

Ποιμνιον, ε, το. A diminutive of ποιμνῆ.

A flock, properly a little flock. In the N. T. it is applied only spiritually. occ. Luke xii. 32. Acts xx. 28, 29. 1 Pet. v. 2, 3. On Luke xii. 32, *Wetstein* shews that the purest Greek writers likewise join the adjective συμμικτός or μικτός with a diminutive noun.

Ποιός, α, ον, from ποῖ which way? where? how? (which from Heb. מַה where? dropping the * interrogative מַה) and οἷος such as, of which sort, qualis.

What, which, of what sort, whether with an interrogation, Mat. xix. 18. xxi. 23. xxii. 36. Acts vii. 49; or without, Mat. xxiv. 42, 43. Luke xii. 39. John xii. 33. xxi. 19.

Πολεμῶ, ω, from πολεμος.

I. To war, wage or make war. Jam. iv. 2. Rev. ii. 16.

* See Note (s) in the *Jena* edition of *Nadius's* particles on פֶּה.

II. *To fight, to engage.* Rev. xii. 7. So *Diodorus Siculus*, Καρχηδονίων ΠΟΛΕΜΗΣΑΝΤΩΝ και ἡττηθέντων, *The Carthaginians engaging and being beaten.* See *Raphelius*, and comp. Πόλεμος II.

Πόλεμος, ε, ό, either from πολὺς *much*, or *many*, and ὀλεω *to destroy*, q. πολολεμος, or, according to *Damm*, Lexic. from παλαμη *the hand*, which from παλλω *to shake, move*, and this from Heb. רָבַח *to shake*.

I. *A war.* Mat. xxiv. 6. Mark xiii. 7. Ποιεῖν πολέμον, see under Ποιῶ XXIV.

II. *A battle, an engagement.* I Cor. xiv. 8. Heb. xi. 34. Comp. Luke xiv. 31. Rev. xvi. 14. It is used in the same sense by *Arrian* and *Diodorus Siculus*. See *Raphelius* on I Cor. xiv. 8. Rev. xii. 7, and *Wetstein* on Luke xiv. 31.

Πόλις, ιος, Att. εως, ἡ, from πολὺς *many*, as containing or consisting of *many* inhabitants.

I. *A city, or town, urbs.* Mat. ii. 23. iv. 5, (where see *Wetstein*.) v. 14. xi. 20, & al. freq.

II. *The inhabitants of a city or town.* Mat. viii. 34. xxi. 10. Mark i. 33. Acts viii. 40.

III. Spiritually, it denotes *Heaven*. Heb. xi. 10, 16. xiii. 14.

IV. *The City of the Living God* signifies the Church of Christ, even on earth. Heb. xii. 22. Comp. Gal. iv. 26. Rev. xxi.

Πολιταρχίς, ε, ό, q. d. ὁ τῶν πολιτῶν ἀρχὴ ἢ ἀρχὼν, *the head or ruler of the citizens.* *A ruler of a city, a magistrate.* occ. Acts xvii. 6, 8.

Πολιτεία, ας, ἡ, from πολιτεύω.

I. *A political society, state, or common-wealth, civitas.* occ. Eph. ii. 12, where, however, the following sense is also applied.

II. *Citizenship, the rights of a citizen, freedom of a city or state, jus civitatis.* occ. Acts xxii. 28. *Josephus*, Ant. lib. xii. cap. 3, § 1, cited by *Wetstein* on Eph. ii. 12, several times uses the word in this sense. See also *Wetstein* on Acts.

Πολιτευμα, ατος, το, from πεπολιτευμαι perf. pass. of πολιτεύω.

A state, community, or political society (as it were) to which one belongs. occ. Phil. iii. 20. See *Raphelius* and *Wolfius* on the place, and comp. Eph. ii. 19. Heb. xii. 22. xiii. 14. Gal. iv. 26.

Πολιτεύω, from πολιτης.

I. *To manage or govern a city or state.*

II. *To live in a state or society according to its laws and customs; to converse.* In this view it is applied in the passive voice, Acts xxiii. 1. Phil. i. 27, the only passages of the N. T. where it occurs. So 2 Mac. vi. 1, Τοῖς τε Θεοῖς νόμοις μὴ ΠΟΛΙΤΕΥΕΣΘΑΙ, *Not to live after the laws of God.* Eng. Translat. And *Josephus* in like manner says of himself, in his *Life*, § 2, Ἡρξαμην τε ΠΟΛΙΤΕΥΕΣΘΑΙ τῇ Φαρισαίων ἀίρεσει κατακολουθῶν, *I began to live in conformity to the sect of the Pharisees;* and § 49, Πυθεσθε — εἰ μετὰ πάσης σεμνότητος καὶ πάσης δὲ ἀρετῆς ἐνθαδὲ ΠΕΠΟΛΙΤΕΥΜΑΙ, *Enquire whether I have not (ammon, Hudson) lived or conversed here with the greatest gravity and even virtue.*

Πολιτης, ε, ό, from πολίς *a city*.

I. *A citizen, properly so called, one who has the right of citizenship, a freeman.* occ. Acts xxi. 39.

II. *A citizen, an inhabitant of a city or town.* occ. Luke xv. 15. xix. 14.

Πολλακίς, An Adv. from πολὺς (neut. plur. πολλά) *many*, and κίς a numeral termination (which see) denoting *times*.

Many times, often, frequently, multoties, sæpe. Mat. xvii. 15. Mark v. 4, & al. freq.

Πολλαπλασιῶν, ονος, ό, ἡ, καὶ το—ον, from πολὺς *many*, and πλάσιον *fold*, which see under Ἐκατοπλασιῶν.

Many fold, manifold more, multiplex. occ. Luke xviii. 30.

Πολλος, &c. See under Πολύς.

Πολυλογία, ας, ἡ, from πολὺς *much*, and λόγος *speech*.

Much speaking. occ. Mat. vi. 7; where *Wetstein* cites *Aristotle*, *Galen*, and *Plutarch* using this word.

Πολυμερῶς, Adv. from πολυμερής, εος, ες, ό, ἡ, consisting of *many parts*, which from πολὺς *many*, and μέρος *a part*.

By or in many parts or parcels. occ. Heb. i. 1. *Wetstein* cites *Josephus* applying the word in the same sense, Ant. lib. viii. cap. 3, § 9, to the various parts of Solomon's magnificent temple. See also *Kypke*.

Πολυποικίλος, ε, ό, ἡ, from πολὺς *much*, and ποικίλος *various*.

Manifold, multifarious, greatly diversified, abounding in variety. occ. Eph. iii. 10.

ΠΟΛΥΣ,

ΠΟΛΥΣ, πολλή, πολυ, gen. πολλὰς, &c. perhaps from the Heb. מָלַא *to fill*, and as a N. full, π being substituted for it's sister labial ϖ, and the Greek termination —υς added. Comp. under ΠΛΩ.

I. Of a discrete quantity, *Many*. Luke iv. 25, 27, & al. freq. On Acts i. 5, Kypke observes, that in the words, οὐ μετὰ πολλὰς τὰντας ἡμέρας, there is* a remarkable change of construction; for they are put instead of ε πολυ μετὰ τὰντας ἡμέρας, *not much after these days*, or for ε πολλὰς ἡμέρας μετὰ τὰντα, *not many days after these things*: Yet he produces two instances of a similar phraseology from Josephus.

II. Great in number, *numerous*. Mat. xiv. 14. xv. 30. xix. 2. Acts xviii. 10.

III. Οἱ πολλοί, *The many*, i. e. the multitude, or whole bulk of mankind. Rom. v. 15, 19, in which texts οἱ πολλοί are plainly equivalent to παντας ανθρωπους, ver. 12, 18. Comp. Mat. xxvi. 28. 1 Cor. x. 17.

IV. Much, great. See Mat. ii. 18. v. 12. ix. 37. Acts xxi. 40. xxii. 28. xxiii. 10. xxiv. 3, 7. xxv. 23, & al. Πολυ, neut. used adverbially. *Much, greatly*. Mark xii. 27. Luke vii. 47. Acts xviii. 27. So Πολλα, plur. *Much, very much*. Mark iii. 12. v. 23, 38. See Rabbelius and Westein on Mark iii. 12, who shew that the best Greek writers apply πολλα in the same manner. Also, *Often, many times*. Mat. ix. 14. Rom. xv. 22. Thus likewise used by Herodotus and Aristophanes. See Rabbelius on Mat. and Westein on Rom. Πολλω, *By much, much*, joined with comparatives: Mat. vi. 30. Luke xviii. 39. John iv. 41, & al. Επι πολυ, *For a great while*. Acts xxviii. 6. It is used four times in this sense in Epictetus's Enchirid. cap. 63.

Πολυσπλαγχνος, ε, ο, η, from πολυς much, and σπλαγχνον a bowel, which see.

Abounding in bowels of mercy, of tender mercy or pity, very merciful or compassionate. occ. Jam. v. 11.

Πολυτελης, εος, ες, ο, η, και το—ες, from πολυς much, great, and τελος expense, cost.

Costly, of great value. occ. Mark xiv. 3. 1 Tim. ii. 9. 1 Pet. iii. 4.

Πολυτιμος, ε, ο, η, from πολυς much, great, and τιμη price.

Of great price, very precious or valuable. occ. Mat. xiii. 46. John xii. 3.

Πολυτροπως, Adv. from πολυτροπος various, which from πολυς many, and τροπος a manner.

In various manners. occ. Heb. i. 1, where see Macknight.

Πομα, ατος, το, from πεπομαι perf. pass. of the obsolete V. ποω *to drink*.

Somewhat that is drunk, drink. occ. 1 Cor. x. 4. Heb. ix. 10.

Πονηρια, ας, η, from πονηρος.

Wickedness, malignity, mischief. See Mat. xxii. 18. Rom. i. 29. 1 Cor. v. 8.

Πονηρος, α, ον, from πονος labour, sorrow.

I. Evil, bad, in a natural sense. Mat. vii. 17, 18.

II. Evil, in a moral or spiritual sense, malicious, malignant, mischievous. Mat. v. 11, 39. xii. 35. Luke iii. 19. vii. 21, & al. freq. On Mat. v. 37, 39. xxv. 26, see Campbell's Notes. Ο Πονηρος, used as a substantive, *The wicked one*, i. e. *The Devil or Satan*. Mat. xiii. 19. (comp. Mark iv. 15. Luke viii. 12.) Mat. xiii. 38. 1 John v. 19, where see Macknight.

III. Πονηρος οφθαλμος. See under Οφθαλμος III.

Πονηροτερος, α, ον. Comparative of πονηρος.

More wicked, or malignant. occ. Mat. xii. 45. Luke xi. 26.

Πονος, ε, ο, δ, from πεπονα perf. mid. of πενομαι *to labour*, which see under Πενης.

I. Labour. Thus applied in the Greek writers, in the LXX of Prov. iii. 9, and perhaps in Rev. xxi. 4.

II. Pain, misery. occ. Rev. xvi. 10, 11. xxi. 4. Thus it is not only frequently used by the LXX, but sometimes also by the profane writers. See Scapula's Lexicon.

Πορεια, ας, η, from πορευω *to cause to pass*, which from πεπαρα perf. mid. of πειρω *to pass*.

I. A way, journey. occ. Luke xiii. 22. Comp. under Ποιω XXI.

II. A way, course, or manner of life. occ. Jam. i. 11. Comp. Οδοις ver. 8.

Πορευω, from πεπορα perf. mid. of πειρω *to pass, pass over*.

I. To cause to go or pass, to carry, convey. It occurs not, however, in the active form in the N. T.

II. Πορευ

- II. Πορεύομαι, Depon. It denotes *local* motion from place to place. *To go*. Mat. viii. 9. xvii. 27. xviii. 12, & al. freq.—In 1 Pet. iii. 19, πορεύεσθαι is used pleonastically, as ἐλθὼν Eph. ii. 17. See *Elfner* and *Macknight*.
- III. *To go away, depart*. Mat. ii. 8, 9. xi. 7. xix. 15. xxv. 41. Luke viii. 14, Πορευόμενοι *Going away*, i. e. from hearing the word to their usual occupations. Comp. Mat. x. 7, and see *Elfner* and *Wolffius* on Luke.
- IV. *To go, journey, travel*, and that whether on foot, as Mark xvi. 12. Luke ix. 51, 53. (where comp. 2 Sam. xvii. 11, in LXX.)—or in a chariot, Acts viii. 36, 39; (on which last verse *Rapheilius* shews that *Xenophon* uses the same phrase ΠΟΡΕΤΕΣΘΑΙ ΤΗΝ ὈΔΟΝ, and particularly applies πορεύεσθαι to a chariot; Εὐρύχανε ΕΦ' ἈΜΑΞΗΣ ΠΟΡΕΤΟΜΕΝΟΣ, He was travelling in a chariot." De Exped. Cyri, lib. ii.)—or by ship, Acts xx. 22. Comp. ver. 38, and ch. xxi. 1.
- V. *To go, or proceed in a particular way or course of life*; so it imports the *manners, actions, conversation*. See Luke i. 6. 1 Pet. iv. 3. 2 Pet. ii. 10. iii. 3. Jude ver. 11, 16, 18. In the LXX it often answers to the Heb. הלך *to walk, go*, in this sense, as Lev. xxvi. 23, 27, 40. 2 Chron. vi. 16. Pf. xxvi. 1, & al. Not that this is a mere *hellenistical* use of πορεύομαι, for *Wolffius* on 1 Pet. iv. 3, shews that *Plato* has several times applied it in like manner.
- VI. *To go away by death, to depart*. Luke xxii. 22. Acts i. 25. The profane writers likewise use the V. in this sense. See *Wolffius* on Luke. Comp. 1 Pet. iii. 19, and John xiv. 2, 3, 12, 28. xvi. 7, 8. But in these last passages of St. John it also includes our Lord's *Ascension* into Heaven, and Session at God's right hand. Comp. Acts i. 10, 11. 1 Pet. iii. 22, and Ἦλθω II.
- Πορθεῖν, ω, from πεπορθεῖν perf. mid. of πορθεῖν *to waste, lay waste*, which from the Heb. פָּרַשׁ *to divide, depart*. *To lay waste, destroy, desolate, make havoc of*. occ. Acts ix. 21. Gal. i. 13, 23. See *Blackwall's Sacred Classics*, vol. i. p. 234. On Acts *Kypke* shews that *Philo*, in like manner, several times applies πορθεῖν to the *wasting, ruining, breaking, destroying, of men*. See more in *Kypke*.
- Πορισμός, σ, ό, from πεπορισμαι perf. pass. of πορίζω *to get, gain, acquire*, which from πορος *gain*, which see under Εὐπορεῖν. *Gain*. occ. 1 Tim. vi. 5, 6.
- Πορνεία, ας, ή, from πορνεῖν.
- I. It denotes in general *Whoredom*, i. e. any commerce of the sexes out of lawful marriage. See 2 Cor. xii. 21. Eph. v. 3. Col. iii. 5. Comp. Acts xxi. 25. Acts xv. 20, where see *Wolffius*, and *Br. Pearce*, and *Marsh's* Note 19, in vol. i. p. 450, of his Translation of *Michaelis's* Introduction to the N. T.
- II. *Simple fornication* between two unmarried persons, as distinguished both from μοιχεία *adultery*, and ἀσέλγεια *lasciviousness* of other kinds, Mark vii. 21.—as distinguished from both these, and also from ἀκαθαρσία *uncleaness*, Gal. v. 19.
- III. *Whoredom in a married woman, adultery*. Mat. v. 32. xix. 9. Comp. Eccclus. xxiii. 23.
- IV. It is applied to *incestuous whoredom*, or rather *incestuous adultery*. 1 Cor. v. 1, where see *Macknight*, and comp. 2 Cor. vii. 12.
- V. It may include *All kind of lewdness*, Rom. i. 29, according to *Theophylact* on the place: Πασαν ἀπλως τὴν ἀκαθαρσίαν τῶν τῆς πορνείας ὀνομασίᾳ περιελάξεν, The Apostle comprehends absolutely *all kind of uncleaness* under the name of πορνεία." Comp. 1 Cor. vi. 13, 18, (where see *Kypke*.) vii. 2. 1 Thess. iv. 3, and following verses.
- VI. It denotes *The communication of Christians in idolatrous worship*, which was a violation of the marriage between God or Christ and his Church, and was often accompanied with *bodily prostitution*. (See Πορνεῖν II.) Rev. ii. 21. xiv. 8. xvii. 2, 4. xviii. 3. xix. 2.
- In this last sense it is generally used in the LXX for the Heb. זָנָה, though sometimes for *bodily fornication* or *whoredom*, as Gen. xxxviii. 24. Hof. i. 2.
- Πορνεῖν, from πορνῆ.
- I. *To commit whoredom, to whore*. occ. 1 Cor. vi. 18. x. 8. Rev. ii. 14, 20.
- II. *To commit spiritual whoredom against God or Christ by communication in idolatrous*

trous worship, which was frequently accompanied, as 1 Cor. x. 8, (comp. Num. xxv. 1, 2.) Rev. ii. 14, 20, with *bodily aboredom*. occ. Rev. xvii. 2. xviii. 3, 9.

Πορνη, ης, η, from πεπορνα perf. mid. of περι-νῆμι or περιναω to *sell*, which from περαω to *pass through, carry over*, particularly as merchants, and thence to *sell*. See under Πιπρασκω.

I. A *whore*, a woman who prostitutes her body for gain. So the Latin * meretrix a *whore* is from mereor to *earn, get money*; and our Eng. *whore*, from the German huren, Dutch hoeren, to *hire*, which Eng. V. likewise is of the same root. occ. Mat. xxi. 31, 32. Luke xv. 30. 1 Cor. vi. 15, 16. Heb. xi. 31. Jam. ii. 25.

II. A *Christian Church corrupted by idolatry*. occ. Rev. xvii. 1, 5, 15, 16. xix. 2. Comp. Πορνεία VI. and Πορνεύω II.

Πορνος, ος, δ, from the same as πορνη, which see.

I. One who prostitutes himself for gain, a male prostitute, a pablic, a catamite. Thus Socrates in Xenophon's Memor. lib. i. cap. 6, § 13. Τῆν—ώραν εἰαν μὲν τις ἀρσῦρις—πώλῃ τῷ βαλομένῳ, ΠΟΡΝΟΝ αὐτὸν ἀποκαλέσιν. If one sells his beauty for money to any man who pleases to purchase it, they call this person πορνος." In this sense it seems to be used 1 Cor. vi. 9, where μαλακοί are also mentioned; the distinction between whom and πορνοί seems to consist in this, that the πορνοί prostitute themselves for gain, but the μαλακοί gratis. So Eph. v. 5. 1 Tim. i. 10. See Wolfius on 1 Cor. vi. 9, and Heb. and Eng. Lexicon in πορν V.

II. An impure or unclean person, of whatever kind. occ. 1 Cor. v. 9, 10, 11. (comp. ver. 1, and 13.) Heb. xii. 16. xiii. 4. Rev. xxi. 8. xxii. 15. See Wolfius on 1 Cor. v. 10.

This word occurs not in the LXX, but in Eccclus. xxiii. 16, 17, or 21, 22.

Πορῶ, Adv. from προ before. Far, far off, at a distance. occ. Mat. xv. 8. Mark vii. 6. Luke xiv. 32.

* Thus Ovid, Amor. lib. i. eleg. 10.

Stat meretrix certo cuius mercabilis ære,
Et miseræ jussu corpore querit opes.

There the poor whore for hire sells herself,
And by her body earns some wretched pelf.

Πορῶθεν, from πορῶ far, and the syllabic adjectionθεν denoting from or at a place. From far, far off, at a distance. occ. Luke xvii. 22. Heb. xi. 13.

Πορῶτερος, Adv. comparative of πορῶ. Farther, furiber. occ. Luke xxiv. 28.

ΠΟΡΦΥΡΑ, ας, η.

I. A kind of *Shell-fish*, remarkable for yielding that purple colour which was so highly esteemed by the ancients. Martinius, Lexic. Philol. in Purpura, deduces the Greek name "from the Chald. פּוּרְר to break, because the fishes were † broken in order to get at their valuable liquor, or because the fish itself has a tongue so formed that it can break through other shells." But if I embraced this etymology I should rather say, from the † broken, rugged form of it's own shell. Πορφυρα may, however, perhaps be better derived from a reduplication of the Heb. פָּאָר to adorn, beautify. The reader may find a particular and curious account of the purple colour, and of the high estimation in which it was among the ancients, in Goguet's Origin of Laws, Arts, and Sciences, vol. ii. p. 95, &c. edit. Edinburgh.

II. In the N. T. A purple garment or cloth. occ. Mark xv. 17, 20. Luke xvi. 19. Rev. xvii. 4. xviii. 12. In this sense the word is frequently used also in the profane writers. See Scapula's Lexicon.

Πορφυρεος, ος; εη, η; εον, αν; from πορφυρα.

Of a purple colour, purple. occ. John xix. 2, 5. Rev. xviii. 16.

Πορφυροπωλις, ιος, att. εως, η, from πορφυρα purple, and πωλεω to sell.

A seller of purple. occ. Acts xvi. 14.

Ποσakis, An interrogative adv. from ποσος how many? and kis a numeral termination denoting times, which see.

How many times? how often? occ. Mat. xviii. 21. xxiii. 37. Luke xiii. 34.

Ποσις, ιος, att. εως, η, from the obsolete πω to drink.

Drink. occ. John vi. 55. Rom. xiv. 17. Col. ii. 16.

+ "Et majoribus quidem purpuris detractâ conchâ [succum] auferunt, minores trapedis frangunt, ita demum rorem eum excipientes Tyrii. The Tyrians procure this liquor by taking off the shell of the larger purpurs, and by breaking the smaller in olive-presses." Pliny Nat. Hist. lib. ix. cap. 36.

† See Nature Displayed, Eng. edit. 12mo. vol. iii. p. 152, and the plate.

- Ποτος, η, ου, from πη *bow*? (which see under Ποιος) and οτος *as much* as.
- I. *How great?* Mat. vi. 23. Luke xvi. 5, 7. 2 Cor. vii. 11. Ποσω, dative, used adverbially with comparatives, *By how much?* *How much?* Mat. vii. 11. x. 25. Heb. x. 29, & al. freq.
- II. Ποσοι, αι, α, plur. *How many?* Mat. xv. 34. xvi. 9, 10. xxvii. 13, & al.
- Ποταμος, ε, ες, q. ποτασμος, from ποταζω *to flow*, which may be either from ποτος *drink*, or from Heb. יָצַח *to overflow*. This derivation seems preferable to that from ποτισμος *drinkable*, especially because Homer applies ποταμος to the ocean, II. xiv. lin. 245. II. xviii. lin. 606, & al. See *Scapula*.
- I. *A river.* Mark i. 5. Acts xvi. 13. Comp. Rev. xxii. 1, 2.
- II. *A flood, a torrent.* Mat. vii. 25, 27. Luke vi. 48, 49. Comp. Rev. xii. 15.
- Ποταμοφορητος, ε, ες, η, from ποταμος *a river, torrent*, and φορητος *carried*. *Carried away and drowned by a river, or torrent.* occ. Rev. xii. 15, where see *Vitranga* and *Wolsius*.
- Ποταπος, η, ου, from ποιος *what?* or πη *where?* and δαπεδον *a soil*, δ being softened into τ, as usual.
- I. *Of what soil or country?* Thus sometimes used in the best Greek writers, as, for instance, by *Theophrastus*, Eth. Char. cap. 13, towards the end, where see the learned *Dupont's* remark.
- II. *What manner of? of what sort?* qualis? occ. Luke i. 29. vii. 39. 2 Pet. iii. 11.
- III. Denoting admiration, *What kind of?* *how great?* qualis, quantusque? occ. Mat. viii. 27. Mark xiii. 1. 1 John iii. 1.
- Ποτε, An Adv. from πη *where?* or πη *bow?* and ιτε *when?*
- I. *When*, whether interrogative, Mat. xxiv. 3. John vi. 25; or not, Mark xiii. 33, 35.
- Εως ποτε, *Till when?* i. e. *How long?* Mat. xvii. 17, & al.
2. Indefinite, *At some time or other, once, ever.* See Luke xxii. 32. John ix. 13. Rom. vii. 9. 1 Cor. ix. 7. Gal. i. 13, 23.
3. Μη ποτε, *Not ever, never.* Heb. ix. 17, where *Kypke* cites *Dio Cass.* *Euripides*, and *Homer* using μηποτε in this sense.
- Ποτερος, α, ου, from ποιος *which?* and ἄτερος *another*.
- Whether*, of two. It occurs only in the

neut. ποτερον, which is used adverbially, *whether*. John vii. 17.

Ποτήριον, ε, το, from πειποται 3 perf. perf. pass. of the obsolete πωω *to drink*.

I. *A cup to drink out of, a drinking-cup.* Mat. xxiii. 25, 26. Mark vii. 4, 8.

II. *The liquor contained in a drinking-cup.* Mat. x. 42. 1 Cor. x. 16, 21. Comp. Luke xxii. 20. 1 Cor. xi. 25, 26, 27.

III. From the * ancient custom of the master of the feast's appointing to each of the guests his cup, i. e. his kind and measure of liquor, ποτήριον is used in the LXX answering to the Heb. כֶּסֶף, for that portion of happiness or misery which God sends on kingdoms or individuals, as Ps. xi. 6. xvi. 5. xxiii. 5†. So in the N. T. it denotes the bitter sufferings of Christ for the sins of men, Mat. xx. 22. xxvi. 39†, 42. Mark x. 38. xiv. 36. Luke xxii. 42. John xviii. 11.—of his faithful followers, Mat. xx. 23. Mark x. 39.—of the wicked; Rev. xiv. 10. xvi. 19. xviii. 6, where see *Daubuz*.

IV. *The golden cup* in the hand of the woman, Rev. xvii. 4, imports the gaudy and plausible allurements to idolatry. The image is taken from the golden cups of wine used in the worship of idols, and consecrated to their service. Comp. Jer. li. 7, and 1 Cor. x. 21, and under Οινος II. On Rev. xvii. 4. C. and ver. 2. B. see the learned *Daubuz* and Bp. *Newton* and *Vitranga*, especially Note †.

Ποτιζω, from ποτον *drinkable, drink*, from πειποται 3 perf. perf. pass. of obsol. πωω *to drink*.

I. With an accusative of the person following. *To give drink* to a man, Mat. x. 42. xxv. 35. xxvii. 48. Rom. xii. 20. Comp. Rev. xiv. 8.—to a beast, Luke xiii. 15. In 1 Cor. iii. 2, it is construed with two accusatives, one of the person; υμας, and another of the thing, γαλα; and moreover the V. επιποτισα, which is strictly ap-

* See *Homer*, II. iv. lin. 261, &c.

† Comp. *Homer*, II. xxiv. lin. 527, &c. Δοιμι γαρ τε πιδου, &c.

And lin. 663, &c. of *Pope's* Translation, Two urns by Jove's high throne, &c.

Of *Cowper's*, lin. 660,

"Fast by the threshold of Jove's courts, &c.

‡ See *Boswyer's* Conject. Appendix to 4to edit.

pliable

applicable only to γάλα, refers also to βρώμα. So *Hesiod*, on the other hand, *Theogon*. lin. 640, cited by *Wetstein*, applies the V. εδειν eat to nectar, which was the drink, as well as to ambrosia, which was the food, of the Gods:

ΝΕΚΤΑΡ Τ' Ἀμβροσιν τε, τὰ περ Θεοὶ αὐτοὶ ἐδούσι.

Homer in like manner applies εδειν to wine as well as to fat sheep, *Il.* xii. 319, 320,

— ΕΔΟΥΣΙ ΤΕ ΠΙΝΟΜ ΜΗΛΑ,
ΟΙΝΟΝ Τ' ΕΞΑΙΤΟΥ, ΜΕΛΙΝΔΕΑ.

II. To water, as plants, applied spiritually. *1 Cor.* iii. 6, 7, 8.

Ποτός, s, δ, from πεποταί 3 perf. perf. pass. of obfol. πωω to drink.

A computation, drinking match, drunken bout. occ. *1 Pet.* iv. 3.

ΠΟΥ, An adv. from the Heb. ים where & dropping the s.

I. Where? Interrogative, *Mat.* ii. 2, 4.—without an interrogation, *John* i. 40.

2. Whither? Interrogative, *John* xiii. 36.—without an interrogation, *John* iii. 8. viii. 14. xx. 2, & al.

3. Somewhere. occ. *Heb.* ii. 6. iv. 4.

4. About, near, of time. occ. *Rom.* iv. 19, where *Kypke* cites from *Plutarch*, "Elder than *Lyfias* ΕΤΕΣΙ ΠΟΥ ΕΙΚΟΣΙ by about twenty years;" and, ΤΕΤΡΑΚΟΣΙΩΝ δε ΠΟΥ διατενομενων ΕΤΕΩΝ, about four hundred years being elapsed."

ΠΟΥΣ, ποδος, δ, either from the Heb. דם to tread or trample under foot, or from פשע to pass, go forwards.

The foot, of man, *John* xiii. 5, 14, & al. freq.—of beast, *Mat.* vii. 16. *Rev.* xiii. 2. For the various applications of this word see also *Mat.* iv. 6. v. 35. xviii. 8. xxii. 44. *Luke* i. 79. vii. 44. To illustrate which last text we may observe from *Dr. Shaw*, *Travels*, p. 238, that "the custom, which still continues [in the east] of walking either barefoot or with slippers, requires the ancient compliment of bringing water upon the arrival of a stranger to wash his feet." *Comp. Gen.* xviii. 4. *Jud.* xix. 21. *1 Tim.* v. 10. *Rom.* x. 15, compared with *Isa.* lii. 7, How beautiful are the feet of them who bring the good tidings of peace, who bring the good tidings of good things! "The feet of those who had travelled far in a hot

country, through rough and dusty roads, present a spectacle naturally offensive to the beholder; nevertheless, the consideration that the persons themselves are to us the messengers of peace, and felicity; and that it is in bringing these welcome tidings they have contracted that fordid appearance, can in an instant convert deformity into beauty, and make us behold with delight this indication of their embassy, their dirty feet, as being the natural consequence of the long journey they have made." *Campbell's Prelim. Dissertat. to Gospels*, p. 145, where see more. *Wetstein*, I find, had given the same explanation in a more concise manner. "Pedes eorum, qui lætū afferrunt nūciū, licet pulvere fordidi, formosi tamen videntur."

ΠΟΥ, from the Heb. פה or פ the mouth.

To drink. An obsolete V. whence in the N. T. we have only the perf. act. πειπωκα, *Rev.* xviii. 3, but in the profane writers are also used perf. pass. πεπωμαι or πεπομαι, and 1 aor. εποην. See under Πινω.

Πραμα, atos, to, from πεπραμαι perf. pass. of πασσω to do, perform.

In general, Somewhat done, a work.

I. A fact, work, deed. occ. *Luke* i. 1. *Jam.* iii. 16.

II. A thing. occ. *Mat.* xviii. 19. *Acts* v. 4. *Heb.* vi. 18. x. 1. xi. 1.

III. A matter, an affair. *Rom.* xvi. 2. 2 *Cor.* vii. 11. Πραμα εχειν προς τινα, To have a matter, i. e. of complaint or litigation, against any. occ. *1 Cor.* vi. 1.

IV. It seems to refer particularly to a venereal affair, *1 Thess.* iv. 6, as it doth sometimes in the profane writers. See *Raphelius*, *Wetstein*, and *Kypke* on the place, and *Wolfius* on 2 *Cor.* vii. 11.

Πραμαλεια, as, η, from πραμαλευω.

An affair, business. occ. 2 *Tim.* ii. 4. See *Wetstein*.

Πραματευω, from πραμα an affair.

To engage another in affairs or business, also to manage affairs or business. Hence Πραματευομαι, mid. To be occupied or employed in affairs or business, "negotia obire, negotiis gerendis occupari," *Wetstein*. occ. *Luke* xix. 13.

ΠΡΑΙΤΩΡΙΟΝ, s, to. Lat.

A word formed from the Latin prætorium,

rium, a derivative from * *Prætor* (which from *præo* to go before), a Roman title which sometimes denotes a military, sometimes a civil, officer. Hence *Prætorium* signifies,

I. *The General's tent.*

II. *A place or court where causes were heard by the prætor, or any other chief magistrate, a judgement-hall.* In this sense the word *Πραιτωριον* is used Mat. xxvii. 27. Mark xv. 16. John xviii. 28, 33. xix. 9; and from Mark xv. 16. John xviii. 28, the *Prætorium* seems to have been the same as, or a part of, the palace of Pilate; so the Latin word often denotes a governor's palace. Doddridge observes, that Herod's *prætorium*, Acts xxiii. 35, was in like manner a palace and court, built by Herod the Great, when he rebuilt and beautified Cæsarea; and that probably some tower belonging to it might be used as a kind of state-prison, as was common in such places.

III. *The Roman emperor's palace.* Phil. i. 13, where see *Wolfius* and *Macknight*.

Πρακτωρ, *ορος*, *ο*, from *πρακτω* 3 perf. perf. pass. of *πρασσω* to do, *act*, *exact*. An officer, a bailiff, serjeant, or the like. It seems properly to denote the officer whose business it was to exact the money adjudged to be paid. So *Hesychius* explains *πρακτορες* by *παιρηται exactors, collectors*; and *Suidas* *πρακτωρ* by *ο τον επικειμενον εισηπρατομενος φορον*, he who exacts the tribute imposed; and in the LXX of Isa. iii. 11, this word denotes an exactor, oppressor, answering to the Heb. *נָגַב*. occ. Luke xii. 58.

Πραξις, *ιος*, att. *εως*, *η*, from *πινπραξαι* 2 perf. perf. pass. of *πρασσω* to do, *act*.

I. *A work, action, deed.* occ. Luke xxiii. 51. Rom. viii. 13. Col. iii. 9. Comp. Acts xix. 18, where see *Wolfius*.

II. *Practice, behaviour.* occ. Mat. xvi. 27.

III. *Office, use.* occ. Rom. xii. 4.

ΠΡΑΟΣ, or *ΠΡΑΙΟΣ*, *α*, *ον*.

Meek, mild, gentle. occ. Mat. xi. 29, where see *Elfuer* and *Wolfius*.

The most probable of the Greek derivations of this word seems to be from *ραος*, for *ραδιος*, *easy*: But may it not be better deduced from the Heb. *פָּרַץ* to break, q. d. of a broken heart, contrite? So the

Heb. *עָנָה meek* is from *עָנָה* to afflict, oppress, humble. Comp. under *Πραουης*.

Πραουης, *τητος*, *η*, from *πρως*.

Meekness, mildness. 1 Cor. iv. 21. Gal. v. 23, & al. freq.

The LXX use it for the Heb. *עָנָה meekness*, from the V. *עָנָה* to afflict, humble, Pf. xlv. 4.

Περασια, *ας*, *η*, q. *περασια*, from *περας* the extremity.

I. The learned *Damm*, Lexic. col. 1978, says that it properly denotes † a long range, not a broad bed, of plants, at the extreme side of a garden, or of some considerable part of a garden; and thus he remarks *Homer* uses it, *Odyss.* vii. lin. 127,

Ενθα δε κοσμεται ΠΡΑΣΙΑΙ' παρα νεατον ορχον
Πλοια περυσιν.

There are beautiful borders of all kinds of plants at the extreme plot of the garden."

It occurs in this sense *Ecclus.* xxiv. 31. Hence

II. In the N. T. *A regularly disposed company*, of persons. occ. Mark vi. 40, twice, where *Campbell* observes, in opposition to an opinion which I once embraced, "That the whole people made one compact body, an hundred men in front and fifty deep (a conceit which has arisen from observing that the product of these ten numbers is five thousand), appears totally inconsistent with the circumstances mentioned both by Mark, who calls them, in the plural, *συμποσια* and *πρασiai*, and by Luke, who calls them *κλησιαι*."

Observe that the repetition of the N. *πρασiai*, *πρασiai*, in Mark vi. 40, as of *συμποσια*, *συμποσια*, ver. 39, and of *δυο*, *δυο*, ver. 7, in a distributive sense, is agreeable to the Hebrew idiom, which is imitated by the LXX, Gen. vii. 2, 3. Exod. viii. 14. A classical writer would have said *κατα πρασιας*, &c.

ΠΡΑΣΕΩ, or *ΠΡΑΤΤΩ*, from the Heb. *בָּרַא* to create, make, perform. See Num. xvi. 30. Jer. xxxi. 22, in Heb.

I. *To do, perform*, in general, Acts xxvi. 26. 1 Thess. iv. 11, (where see *Wetstein* and *Kypke*).—good, Acts xxvi. 20. Rom. ii. 25.—evil, Luke xxii. 23. xxiii. 41. John iii. 20. Rom. xiii. 4. Comp. Acts

+ "Longus, at non latus, ordo plantarum ad extremum latus horti, vel majoris alicujus partis horti." xvii.

* See *Ainsworth's Dictionary* in *Prætor* and *Prætorium*.

xvii. 7. xix. 36. Rom. ix. 11. 2 Cor. v. 10. On Luke xxiii. 15, see under Αἵσιος I.

II. *Εὐπραγίαν*, *To do rightly, or to do, i. e. fare or succeed well, to be happy.* occ. Acts xv. 29; where *Wolffius* observes that the Greek phrase will bear either of these senses, but with *Elfner* embraces the latter, as best opposed to the assertion of the false teachers at ver. 1. He observes that *εὐπραγίαν* is often used as a *wish of prosperity* in the beginning of letters; and that in *Plato* it signifies *to fare well, be happy*. See *Plato's Phædon*, § 2, p. 158. edit. *Forster*. On Eph. vi. 21, *Kypke* shews from the Greek writers that *τι πράσσω* imports both what *I do*, and, how *I do* or *fare*.

III. *To exact, require.* occ. Luke iii. 13. xix. 23. *Rapheilius*, after *Camerarius*, observes on Luke iii. 13, that *Xenophon* uses the phrase *χρηματα πράττειν* to *exact money*; and that *Polybius* has the expression *τελος πράττειν* to *exact tribute*: the former corresponds with Luke iii. 13, the latter with Luke xix. 23. *Πράσσω* in this sense may be either taken as we say in English, *to make* (meaning *to gain*) money, comp. *Ποiew* VI. or else it may be considered as a derivative from the Heb. פצר *to press*, or פָּרַץ *to force, urge*.

HPATΣ, εἰα, υ, the same as *πρως*, which see. *Meek, mild, gentle.* occ. Mat. v. 5. xxi. 5. 1 Pet. iii. 4.

HPAUTHS, τηρος, η, from *πραῦς*. *Meekness, mildness.* occ. Jam. i. 21. iii. 13. 1 Pet. iii. 15.

HPAΩ. An obsolete verb.

I. *To burn.* See under *Ευκαρῆω*.

II. *To sell.* See under *Ηπρασκω*.

HPETΩ. It may be deduced from the Heb. פאר *to adorn, beautify*, and פאר *the countenance, or face*; or else from פאר *to be fair, beautiful*.

To become, suit, be fitting, occ. Heb. vii. 26. Comp. 1 Tim. ii. 10. Tit. ii. 1. It is also used impersonally, *Ηπειται* *It becometh, is fitting, decent.* occ. Eph. v. 3. Heb. ii. 10. *Ηπειον, το, particip. neut. Becoming, fitting, suitable.* occ. Mat. iii. 15. 1 Cor. xi. 13.

HPESIEA, ας, η, from *πρεσβευω*. *An embassy.* occ. Luke xiv. 32. xix. 14.

HPRESYUW, from *πρεσβευς*, or *πρεσβυς*. *To perform the office of an Embassador,*

be an Embassador. occ. 2 Cor. v. 20. Eph. vi. 20, where see *Elfner* and *Wolffius*.

Πρεσβυς, υος, ο, or Πρεσβυς, εια, υ, from *προεισῆλθαι* *to be far entered into, or advanced in*, life or years namely; so *aged persons* are in the O. T. said to be ימים רבים *advanced in days*. Gen. xviii. 11, & al. and in the New, ΠΡΟΒΕΒΗΚΟΤΕΣ *εν ταῖς ἡμεραις αὐτῶν*. Luke i. 7, 18. Comp. under *Προβημι* II.

I. *Old, an old man, a man advanced in years.*

II. *An Embassador*, because *old men* were usually employed on such occasions.

The word occurs not in the N. T. but is inserted on account of its derivatives. The LXX, however, have often used it for *an Embassador*, as Num. xxi. 21, & al.

Πρεσβυτεριον, ο, το, from *πρεσβυτερος*.

I. *An assembly or council of Elders*, in a political sense. occ. Luke xxii. 66. Acts xxii. 5. In which passage it denotes the Jewish *Sanbedrin* or *Great Council* at Jerusalem. Comp. under *Πρεσβυτερος* III. and *Συνεδριον*, and see *Campbell* on Luke.

II. *An assembly of Christian Elders or Presbyters, a presbytery.* occ. 1 Tim. iv. 14. Comp. 2 Tim. i. 6. Acts viii. 17, 18.

Πρεσβυτερος, α, ον, properly an adjective of the comparative degree, from *πρεσβυς*.

I. *Elder, more advanced in years.* Luke xv. 25. John viii. 9.

II. *An elder*, in respect of *age, a person advanced in years.* 1 Tim. v. 1, 2.

III. Because the Jewish *Sanbedrin* or *Great Council* was chiefly composed of *elderly men* (comp. *Πρεσβυτεριον* I. and *Συνεδριον*), hence *Πρεσβυτεροι* *Elders*, and *Πρεσβυτεροι τε λαο*, *Elders of the people*, who are likewise mentioned by *Josephus*, Ant. lib. xiii. cap. 4. § 9, seem to denote *Members of that council, Elders in dignity and authority*, q. d. *Senators*. Mat. xxi. 23. xxvi. 3, 47, 57, 59. xxvii. 1, 3, & al. freq. Comp. Exod. xvii. 5. xix. 7. xxiv. 1, 9. Num. xi. 16, 24. 1 Mac. vii. 33. xii. 35. xiii. 36.

IV. *An Elder or Presbyter* in the Christian Church. This title is given both to inferior Ministers, who were appointed Overseers of the Flock of Christ to feed the Church of God, see Acts xx. 17, 28. Tit. i. 5, 7. 1 Pet. v. 1—5; and to the Apostles themselves, 2 John ver. 1, (where see *Wolffius*.) 3 John ver. 1. Comp. 1 Pet. i. 1.

v. 1. So Πρεσβύτεριον, 1 Tim. iv. 14, certainly includes St. Paul himself. Comp. 2 Tim. i. 6. "Who, asks the learned *J. f. Mede*, can deny that our word *Priest* is corrupted of *Presbyter*? Our ancestors the Saxons first used *Preofter*, whence by a further contraction came *Presfte*, and *Priest*. The High and Low Dutch have *Priester*; the French *Presfre*; the Italian *Prete*; but the Spaniard only speaks full *Presbytero*." Works, fol. p. 27, where see more*.

V. Πρεσβύτεροι, δι, *Ancestors, predecessors*. Mat. xv. 2. Mark vii. 3, 5. Heb. xi. 2.

Πρεσβυς, α, δ, from πρεσβυς.

Old, aged, an old man. occ. Luke i. 18. Philem. ver. 9. Tit. ii. 2, where see *Mac-knight*, and on ver. 3.

Πρεσβυς, ιδος, η, from πρεσβυς.

An old or aged woman. occ. Tit. ii. 3.

Πρηνης, εος, ες, δ, η, from προ forward, and νευ or νευω to nod, incline.

Prone, falling forward on his face. So *Hesychius*, Πρηνης· Επι προσωπον πεπλω-
κως; and *Phavorinus*, Πρηνης· Εις τ' εμπροσθεν, επι σωματος, επι προσωπις. Thus likewise *Eustathius* on *Homer*, II. ii. lin. 414, observes of πρηνες or πρηνες, Κυριως λελεται το πεσον επι προσωπον—
Λελεται δε μεταφορικως πρηνης και κατα-
της τοπος—Οθεν και παροιμια το, σφαιρα
κατα πρηνες. It is properly applied to
what falls on it's face, and metaphorically
a sloping ground is called πρηνης; whence the Proverb, A globe κατα πρα-
ως, rolling down hill." Thus πρηνης is
plainly applied, II. ii. lin. 418, and II. vi.

lin. 43. See also *Rapbelius* on Mat. xxvii. 5, who observes that he finds no authority for πρηνης signifying *headlong*, nor consequently any reason to think that *Judas*, after he had hanged himself, fell down a precipice; πρηνης γενομενος expressing only that he fell on his face. occ. Acts i. 18. *Elfner*, whom see, produces several passages from the Greek writers where πρηνης means flat on one's face, and πτωειν πρηνης to fall on one's face, particularly one from *Josephus* De Bel. lib. i. cap. 32. § 1, where *Antipater* enters, και ΠΕΣΩΝ ΠΡΗΝΗΣ προ τω

* "PRIEST, Presbyter, Sacerdos. A. S. p̅neȝt

Al. prister. B. priester [Su. preit.] G. preitre. It prete. It. preste. Omnia satis manifeste desumpta sunt ex πρεσβυτερος." *Junii Etymolog. Anglican.*

ποδων τε παλτος, and falling prostrate, or on his face, at his father's (*Herod's*) feet, says, I beseech you, O father, not to pre-
judge me, &c." I add that in his *Life* also, § 28; *Josephus* uses ΠΡΗΝΗΣ ΠΕ-
ΣΩΝ in the same sense, "humi prostratus," *Hudson*.

Πριζω. See Πρω.

Πριω, A Conjunction, q. from προ αν before that.

Of time, Before, joined with an infinitive, John xiv. 29.—with an accusative case and an infinitive, Mat. xxvi. 34, 75. Comp. John viii. 58.

Πριω η, Before that, q. d. sooner than, joined with an optative, Acts xxv. 16.—with a subjunctive, Luke ii. 26.—with an accusative and an infinitive, Mat. i. 18. Mark xiv. 30. & al.

ΠΡΙΩ, or ΠΡΙΩ. *Mintert* says πριω is so called q. περω to pass through: But may it not be better deduced from Heb. פָּרַק to break, as a saw does in cutting? And if a different derivation be required for πριζω, what can be a more probable one than from the Heb. פָּרַק to break, break through? To saw, saw asunder. occ. Heb. xi. 37; where the Apostle is by some particularly thought to refer to the manner in which the prophet *Isaiah* was put to death, concerning whom there is a tradition among the Jews that he was *sawn asunder*. This tradition is at least as old as *Justin Martyr*, and is mentioned by many. See *Wetstein* and *Suicer* Thesaur. in Πρω, and comp. Διχοτομω I.

ΠΡΟ. A preposition. It may perhaps be considered as a corruption of the Heb. עֲבֵר beyond, by transposition.

I. Governing a genitive,

1. Before, of place. See Mat. xi. 10. Mark i. 2. Luke ix. 52. x. 1. Acts xiv. 13, *Jupiter*, who was before the city, i. e. whose image was erected before, or near the entrance into, the city, as a tutelar god, according to the custom of the Heathen. See *Elfner*, *Wolffius*, *Wetstein*, and *Bp. Pearce*.

2. Before, at, of place. Acts v. 23. xii. 6, 14.

3. Before, of time. Mat. v. 12. viii. 29. John xvii. 24. & al. freq. John xii. 1, Προ ἕξ ἡμερων τε Πασχα, Six days before the Passover. We have an exactly parallel construction in *Josephus*, Ant. lib. xv. cap. 11. § 4. ΠΡΟ ΜΙΑΣ ἩΜΕ-
ΡΑΣ

ΠΑΣ τῆς ἑορτῆς, One day before the feast." Comp. 2 Cor. xii. 2, and see many other instances of the like trajection from the Greek writers in *Wetstein* and *Kypke* on John.

4. With an infinitive mood and the neut. article gen. τῆς, *Before, before that.* Mat. vi. 8. Luke xxii. 15. John xiii. 19, & al.
5. *Before, above, preferably to.* præ. Jam. v. 12. 1 Pet. iv. 8. So applied by *Plato*. See *Zeunius's* edition of *Vigerus De Idiot.* p. 658. *Lips.* 1788.

II. In composition it denotes,

1. *Before, of place, as in προαἶω to go before.*
2. *Forth, forward, as in προβαλλω.*
3. *Before, in the presence of, as in προοραω.*
4. *Publickly, openly, plainly, as in Προεξαγω II. III. Προδηλος, which see.*
5. *Before, of time, as in προεμαρτανω to sin before.*
6. *Before, of preference, as in προαιρεωμαι to choose before, prefer.*

Προαἶω, from προ before or forth, and αἶω to go, lead, bring.

- I. Of place, *To go before, or lead, properly when others follow,* Mat. xiv. 22. xxi. 9. xxvi. 32. xxviii. 7, & al.—less properly when others do not follow, Mat. xxi. 31, where it is applied figuratively to the kingdom of Heaven.

II. *To go before, precede, in time.* 1 Tim. i. 18. v. 24. Heb. vii. 18.

III. *To bring out or forth.* occ. Acts xvi. 30. xxv. 26; particularly to *condemnation or punishment, in which view Rapbelius* shews that both *Polybius* and *Arrian* apply this V. occ. Acts xii. 6.

Προαιρεωμαι, εμαι, mid. from προ before, in preference, præ, and αιρεωμαι to choose. *To prefer, choose,* præopto. occ. 2 Cor. ix. 7.

Προαιτιωμαι, ωμαι, mid. from προ before, and αιτιωμαι to accuse. *To accuse, allege, or convict before.* occ. Rom. iii. 9.

Προακω, from προ before, and ακω to bear. *To bear before.* occ. Col. i. 5.

Προεμαρτανω, from προ before, and εμαρτανω to sin. *To sin before.* See under Προεμαρτεω.

Προεμαρτεω, ω, from προ before, and obfol. εμαρτεω to sin.

To sin before or already. An obsolete V. whence in the N. T. we have particip.

perf. προημαρτηκως. occ. 2 Cor. xii. 21. xiii. 2.

Προαυλιον, ο, το, from προ before, and αυλη, which see.

A porch, or gateway, such as, we are informed by Dr. Shaw, the principal houses in the East are still usually furnished with.* occ. Mark xiv. 68.

Προβαινω. See under Προβημι.

Προβαλλω, from προ forth, forward, and βαλλω to cast, put.

I. *To put forward, i. e. in order to speak on a publick occasion, in which view the V. is also applied by the Greek writers, as may be seen in Wetstein.* occ. Acts xix. 33, where the French translation, *Les Juifs le pouissant à parler.* Comp. also *Kypke.*

II. *To put forth, as a tree it's buds.* occ. Luke xxi. 30; where *Wetstein* cites from *Diogenides* ΠΡΟΒΑΛΛΕΙΝ ανθος, *to put forth the flower;* and *Kypke* understands the word τι any thing, i. e. either leaves, as Mat. xxiv. 32, or flowers [fruit-buds] which the fig-tree shoots out nearly with the leaves.

Προβατικος, η, ον, from προβατον.

Of or belonging to sheep. occ. John v. 2, *Επι τη προβατικη (αγορα or πυλη namely), At the sheep-market or rather -gate.* See *Neh.* iii. 1, 32. xii. 39; in which passages, for the Heb. יָצְאָה רֶעָה, the LXX have πυλη προβατικη. See *Campbell* on John.

Προβατον, ο, το, from προβαινω to go forward, "because, says *Mintert*, it goes forward in feeding:" Or else, the Greek name may be referred to the obedient, tractable temper of these animals, by which they are disposed readily to proceed after the shepherd calling them. See *John* x. 3, 4, and *Bochart*, vol. ii. 521.

A sheep. Mat. xii. 11, 12, & al. These animals, on account of their simplicity, mildness, inoffensiveness, patience, and obedience, are used as emblems of Believers in Christ. *John* x. 15, 16, 26, 27. Comp. Mat. xxv. 32, 33. Heb. xiii. 20. On Mat. x. 16, *Wetstein* cites a very similar expression from *Herodotus*, lib. iv. cap. 149, *Εφη αυτον καταλειπειν οιν εν λυκοισι, He said he would leave him a sheep among wolves.* Lost or straying

* Travels, p. 207, &c. 2d edit.

sheep represent persons not yet converted, but wandering in sin and error. Mat. x. 6. xv. 24. 1 Pet. ii. 25. Comp. Mat. ix. 36. Mark. vi. 34.

Προερχομαι, An obsolete verb, from προ forward, and obsolet. ερχομαι to go; whence in the N. T. we have perf. act. particip. προερχομενος, 2 aor. particip. προεξας.

I. Of place, To go forward, advance. occ. Mat. iv. 21. Mark i. 19.

II. Of time, To advance. occ. Luke i. 7, 18. ii. 36. The Greek writers use προεβαιων κατα την ηλικιαν for advancing in age, and προεβηχως τη ηλικια, or simply προεβηχως, for a person advanced in age, as may be seen in Wetstein: But the phrase προεβηχως EN TAIS HMEPAIS, literally advanced in days, is belle-mistical, and plainly taken from the Heb. מֵבִטֵּחַ, to which προεβηχως (TAIS) HMEPAIS answers in the LXX of Josh. xxiii. 1, 2. 1 K. i. 1; and προεβηχως HMEPON, Gen. xviii. 11. xxiv. 1. Josh. xiii. 1.

Προβιβαζω, from προ forward, and βιβαζω to cause to go.

I. To thrust or push forward. occ. Acts xix. 33.

II. To push forward, in a moral sense, to egg on, incite. occ. Mat. xiv. 8. On which passage Rapbelius shews that Xenophon uses ΠΡΟΒΙΒΑΖΕΙΝ ΛΟΓΩΙ, or ΛΕΓΩΝ, to push or egg on by words, oratione impellere, in the same sense. See Xenophon, Memor. lib. i. cap. 2, § 17, and cap. v. § 1, edit. Simpson.

Προβλεπομαι, from προ before, and βλέπω to see.

To provide. occ. Heb. xi. 40.

Προποιω, or Προποιω, An obsolete verb, from προ before, and obsolet. γεινω or γινω to make; whence in the N. T. we have particip. perf. mid. προποιωντος done before, past. occ. Rom. iii. 25.

Προποιωμαι, from προ before, and γινωμαι to be, or be done.

To be or be done before, to be past. See under Προποιω.

Προπινωσκω, from προ before, and γινωσκω to know.

I. To know before, whether a person, occ. Acts xxvi. 5;—or a thing, occ. 2 Pet. iii. 17.

II. To know before, or fore-know with approbation, to fore-approve, comp. Γινω-

σκω VII. Or, To make a previous choice of, as a peculiar people. occ. Rom. viii. 29. xi. 2. Comp. Amos iii. 2. 1 Pet. i. 2.

III. To ordain before, to fore-ordain. occ. 1 Pet. i. 20.

Προπινωμι, An obsolete verb, from προ before, and obsolet. γινωμι to know; whence in the N. T. we have 2 aor. 3 perf. προεσινω, and particip. perf. pass. γεν. προεσινωμενε.

To fore-know. See under Προσινωσκω.

Προπινωσις, ιος, att. εως, η, from προπινωμι. Prescience, fore-knowledge. occ. Acts ii. 23. 1 Pet. i. 2.

Προσεναι, ων, οι, from προ before, and γαστρονα, perf. mid. of γεινω to form, or γινωμαι to be born.

Progenitors, parents, fore-fathers, occ. 1 Tim. v. 4. 2 Tim. i. 3.

Προσγραφω, from προ before, or openly, plainly, and γραφω to write, describe, paint.

I. To write before or afore-time. occ. Rom. xv. 4. Eph. iii. 3, where comp. ch. i. 9, and see Wolfius.

II. To post up publicly in writing, proscribe. occ. Jude ver. 4. Those who were summoned before Courts of Judicature were said to be ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ ΕΙΣ ΧΡΙΣΤΙΝ, because they were cited by posting up their names in some public place; and to these, in the style of Plutarch and Achilles Tatius, η χριστις ΠΡΟΓΕΓΡΑΦΗ, judgement was published or declared in writing. Thus Elser; who remarks further, that the Greek writers apply the term ΠΡΟΓΕΓΡΑΜΜΕΝΟΙ * to those whom the Romans called proscriptos, or proscribed, i. e. whose names were posted up in writing in some public place, as persons doomed to die, with a reward offered to whoever would kill them; therefore in Jude ver. 4, προγεγραμμενοι εις τατο το κομμα, says the same learned critic, denotes "not only those who must give an account to God for their crimes, and are liable to his judgement, but who, moreover, are destined to the punishment they deserve, as victims of the divine anger." It beasked where they are thus ΠΡΟΓΕΓΡΑΜΜΕ-

* See also Wetstein, and especially Plutarch in Sylla, tom. i. p. 472, B. edit. Xylandr. Middleton's Life of Cicero, vol. i. p. 31, Note (x) 4to. and comp. Kypke in Jude.

NOI proscribed? I think we must answer in the examples of those mentioned by St. Jude, ver. 5, 6, 7, 11, and especially in the prophecy of Enoch, ver. 14, 15. Comp. 1 Pet. ii. 8. under Τῆς VII.

III. To describe or paint (as it were) publicly or openly. occ. Gal. iii. 1, where see Alberti and Wolfius.

Προδῆλος, ε, ε, η, και το—ον, from προ before, and δηλος manifest.

Manifest before, or rather publicly, plainly, or evidently manifest. occ. 1 Tim. v. 24, 25. Heb. vii. 14. In this latter sense it is used not only in the Apocryphal Books, Judith viii. 29. 2 Mac. iii. 17. xiv. 39, in the first Epistle of Clement to the Corinthians, § 11, and 40, (edit. Ruffel); but likewise in the best Greek writers, such as Herodotus and Dionysius Halicarn. cited by Raphaelius on 1 Tim. v. 24. We may also observe that Lucian very often applies it to the same meaning.

Προδίδωμι, from προ before, or forth, and δίδωμι to give.

I. To give before or first. occ. Rom. xi. 35.

II. To give or deliver up, q. d. to give forth. In this sense it occurs not in the N. T. but see 2 Mac. vii. 37.

III. To deliver up to another by deceit, to betray. This is a very usual sense of the V. in the profane writers, and the LXX use it for betraying of counsels, 2 K. vi. 11.

Προδοτής, ε, δ, from προδίδωμι to deliver up, betray.

I. One who delivers up or betrays another, a betrayer. occ. Luke vi. 16. Acts vii. 52.

II. A traitor, one who betrays his trust. occ. 2 Tim. iii. 4.

Προδρεμω, An obsolete verb, from προ before, and obsolet. δρεμω to run; whence in the N. T. we have 2 aor. προεδράμουν, particip. προδρεμων.

To run before. occ. John xx. 4. Luke xix. 4. Προδραμων εμπροσθεν. Xenophon writes in the same pleonastic style, ΠΡΟΠΟΡΕΥΕΣΘΕ ΕΜΠΡΟΣΘΕΝ, Cyropæd. lib. iv. p. 200, edit. Hutchinson, 8vo.

Προδρεμας, ε, δ, from προδεδρομα perf. mid. of προδρεμω

A fore-runner. occ. Heb. vi. 20.

Προειδω, from προ before, and ειδω to see, or know.

To fore-see, or fore-know. occ. Acts ii. 31. Gal. iii. 3.

Προελευθω, from προ before, and obsolet. ελευθω to come, go. An obsolete V. whence in the N. T. we have 1 fut. mid. προελευσμαι, 2 aor. (by syncope) προηλθον, particip. προελθων.

To go before or forwards. See under Προερχομαι.

Προελπίζω, from προ before, and ελπίζω to hope, trust.

To hope or trust before others, to hope first. occ. Eph. i. 12, That we (Jewish Converts) should be to the praise of his glory, της προηλπιμοτας εν τω Χριστω, who first trusted in Christ, i. e. believed in him, as the promised Saviour, before the Gentiles, and especially before the Ephejians, to whom the Apostle particularly addresses himself, ver. 13. Comp. Luke xxiv. 47. Acts i. 8. ii. 41. iii. 26. xiii. 46.

Προεναρχομαι, from προ before, and εναρχομαι to begin, or begin in.

To begin in or among before, or to begin before or already. occ. 2 Cor. viii. 6, 10.

Προεπαγγελλομαι, Mid. from προ before, and επαγγελλομαι to promise.

To promise before or afore-time. occ. Rom. i. 2.

Προεπω, from προ before, and επω to tell.

I. To tell before or formerly. occ. Gal. v. 21: 1 Theff. iv. 6.

II. To tell before the event, to foretel, predict. occ. Acts i. 16.

Προερω, ω, from προ before, and ερω to say, declare.

I. To say, speak, or declare before or formerly. occ. 2 Cor. vii. 3. xiii. 2. Gal. i. 9. (comp. ver. 8.) Heb. x. 15. 2 Pet. iii. 2. Jude ver. 17. Comp. Rom. ix. 29.

II. To say or tell before the event, to foretel. Mat. xxiv. 24. Mark xiii. 23.

Προερχομαι, from προ before, or forwards, and ερχομαι to go.

I. Of place, with a genitive following, To go before. occ. Luke xxii. 47. Used absolutely. Acts xx. 5, 13.

II. With an accusative following, To out-go, get before in going. occ. Mark vi. 33.

III. To go forwards, advance. occ. Mat. xxvi. 39. Mark xiv. 35. Acts xii. 10, Προηλθον βρυχην μιαν, They went forward or advanced (ibrough) one street, δια being understood.

IV. To go before, precede, in time. occ. Luke i. 17. Comp. 2 Cor. ix. 5.

Προετοιμαζω, from *προ before*, and *ετοιμαζω to make ready*.

To make ready before-hand, to prepare before. occ. Rom. ix. 13. Eph. ii. 10.

Προεβηγγελιζομαι, from *προ before*, and *εβηγγελιζομαι to preach the gospel*.

To preach the gospel before "the law was given." *Macknight*. occ. Gal. iii. 8.

Προεχω, from *προ before*, and *εχω to have, be*.

To have the advantage, excel, *præcello*, *præsto*. Thus *Cebes* in his *Picture*, p. 44, edit. *Simpson*, where the stranger asks,

Ποτερον εδεν ΠΡΟΕΧΟΥΣΙΝ ετοι δι μαθηματικοι προς το βελτιως γενεσθαι των αλλων ανθρωπων; Have not these men of learning the advantage to become better than other men? Πως μελλ-

λᾶσι ΠΡΟΕΧΕΙΝ; How are they like to have the advantage? "replies the old man; and p. 45, Πως εν ετοι ΠΡΟΕΧΟΥ-

ΣΙΝ, εφη, εις το βελτιως ανδρας γενεσθαι, ενεκα τετων των μαθηματων; How then, says he, have these the advantage to become better men by means of their learning?" So Προεχωμαι, mid. To have the advantage. occ. Rom. iii. 9. Thus

Theophylact explains προεχομεθα by Αρα εχομεν τι πλεον; Have we any advantage? And so the modern Greek version, Εχομεν τιποτες προτιμησιν;

Προησεται, ημαι, from *προ before*, and *ησεται to think, or lead*.

To think or esteem another before; i. e. to prefer (so our Translators); Or rather, To go before or prevent another. The Greek writers frequently apply the verb in the latter sense, but never (so far as I can find) in the former. occ. Rom. xii. 10, where *Macknight's* Commentary,

"In every honourable action, go before and lead on one another."

Προθεσις, ιως, att. εως, η, from προτιθημι.

I. A setting before. occ. Mat. xii. 4. Mark ii. 26. Luke vi. 4. Heb. ix. 2. The LXX apply this word only to the *show-bread*, as it is commonly called. They use the expression of the Apostle, Heb. ix. 2,

Προθεσις των αρτων, The putting on of bread, for the Heb. לחם מנחה, 2 Chron. xiii. 11; and that of the Evangelists,

Αρτοι της προθεσεως, literally loaves of setting before (i. e. set before the Lord on the Holy Table), for the Heb. לחם ערך, the setting in order of bread, Exod. xl. 23;

for לחם המנחה, bread of ordering, 1 Chron. ix. 32. xxiii. 29; and for לחם פנים, bread of the presence, 2 Chron. iv. 19; which latter Heb. name was therefore given to this bread, because it was commanded to be continually לפני יהוה, before the presence of Jehovah. See Exod. xxv. 30. xl. 23. And since part of the frankincense put upon the bread was to be burnt on the altar for a memorial, i. e. * of the bread, even an offering made by fire unto the Lord; and since Aaron and his sons were to eat it in the Holy Place, (see Lev. xxiv. 5-9.) it is evident that this bread typified Christ, first presented as a sacrifice to, or rather to the presence of, Jehovah, and then becoming spiritual food to such as in and through Him are spiritual Priests to God, even his Father. See Rev. i. 6. v. 10. xx. 6. Comp. 1 Pet. ii. 5.

II. A predetermination, purpose, intention, design, in God, of calling men in general, Gentiles as well as Jews, to salvation, Rom. viii. 28;—of gathering together all things in Christ, Eph. i. 11, see ver. 9, 10;—of making the Gentiles fellow-heirs, and of the same body, with the Jews, and partakers of his promise in Christ by the gospel, Eph. iii. 11, (see ver. 6.) comp. 2 Tim. i. 9;—of choosing one nation rather than another to certain privileges and blessings, Rom. ix. 11. Comp. Εκλογη II. The passages just cited are all wherein the word is applied to the Purpose of God in the N. T.

III. Predetermination, purpose, resolution, of man. occ. Acts xi. 23. 2 Tim. iii. 10.

IV. Purpose, intention, design, of man. occ. Acts xxvii. 13. Comp. under Κοατew VI.

Προθεσµια, ας, η, the fem. of προθεσµιος before-appointed, which from προτιθηµι to appoint before.

A before-appointed day or time, namely, ημερα or ωρα being understood. occ. Gal. iv. 2; where *Wetstein* shews that the word is often applied in the same sense by the Greek writers. See also *Kypke*.

Προθυµια, ας, η, from προθυμος.

Readiness of mind, alacrity. occ. 2 Cor. viii. 11, 12, 19. ix. 2. Acts xvii. 11. The phrase πασα προθυµια is used for the

*So the Heb. Lev. xxiv. 7, וחיחת לחם לאכרה, And it shall be to the bread for a memorial. Comp. Lev. ii. 2.

greatest

greatest readiness or alacrity by the purest Greek writers, particularly by *Herodotus* and *Polybius*. See *Wetstein*, and comp. Πας VII.

Προθυμος, ε, δ, η, και το—ον, from προ forward, and θυμος mind.

I. Forward or ready in mind, willing. occ. Mat. xxvi. 41. Mark xiv. 38.

II. Ready, promptus, in a passive sense, desired, wished for. occ. Rom. i. 15, where *Wolffius* has justly remarked that εστι is understood. The passage ετω το κατ' εμε προθυμον, κ. τ. λ. may be literally rendered, So, as much as in me lies, or according to the best of my power, it is ready to me (i. e. I am ready or desirous, see *Rapheilius*) to preach, &c. Thus the Vulg. Ita (quod in me) promptum est, et vobis—evangelizare. *Rapheilius* and *Wetstein* have shewn, by quotations from the Greek writers, that το κατ' εμε means as far as is in my power, quantum in me est. The phrase is elliptical for κατα το κατ' εμε ον. But it is manifest that according to this interpretation there is in the text, at least, a double ellipsis, namely of ον and εστι. But this seeming harsh to *Kypke*, he would understand only εστι after προθυμον, and refer το to προθυμον; so that το κατ' εμε προθυμον should be considered as synonymous with το προθυμον υς, and προθυμον be rendered substantively, as it is used by *Dionysius Halicarn.* *Thucydides*, and *Euripides*. My readiness is to preach, i. e. I am ready to preach.

Προθυμως, Adv. from προθυμος.

Of or with a ready mind, willingly, cheerfully. occ. 1 Pet. v. 2.

Προΐσθηναι, from προ before, and ισθηναι to place.

I. Properly, To place or set before.

H. To set over, and * in the 2d aor. infin. προσηναι, with a genitive following, to preside over. occ. 1 Tim. iii. 5. So perf. act. particip. contract. Οι προεσώτες, Who preside, presiding. 1 Tim. v. 17. Προΐσθαι, pass. To be set over, to preside, used either absolutely, or with a genitive. occ. Rom. xii. 8. 1 Thess. v. 12. 1 Tim. iii. 4, 12.

III. Καλων εσων προΐσθαι. occ. Tit. iii. 8, 14. *Witby* interprets it to excel and outstrip others in good works; But

to express this meaning προΐσθαι should, I apprehend, have been joined with εσων καλοις in the dative, as in *Plato*, cited by *Scapula*, Παντων ΠΡΟΨΤΑΣ ΕΥΨΥΧΙΑ, Excelling all in magnanimity." *Doddridge* explains the phrase, to signalize or distinguish themselves in good works: But I find no proof that προΐσθαι will bear this sense. Προΐσθαι means strictly to stand before, and thence is used for defending, as by *Demosthenes* cont. *Timoc.* ΤΩΝ ΎΜΕΤΕΡΩΝ ΔΙΚΑΙΩΝ ΠΡΟΪΣΤΑΣΘΑΙ, to defend your rights, to stand before them, as it were, and not suffer your enemies to seize them. But *Josephus* has an expression more nearly resembling that of the Apostle, De Bel. lib. i. cap. 20, § 2, where *Augustus Caesar* says to *Herod the Great*, Αξιός ει πολλων αρχειν, ετω ΦΙΛΙΑΣ ΠΡΟΪΣΤΑΜΕΝΟΣ, Thou art worthy to rule over many, since thou thus maintainest friendship, cum amicitiam tantâ fide tuearis." *Hudson*. So that I know not how the phrase καλων εσων προΐσθαι can be more justly or faithfully rendered than as it is in our Translation, to maintain good works, i. e. not only to practise, but to stand before and defend them, as it were, from whatever might tend to make themselves or others remiss in the performance of them. See also *Wolffius*, *Kypke* and *Macknight* on Tit.

Προκαλεσμαι, εμαι, from προ forward, and καλεω to call.

To provoke, irritate, occ. Gal. v. 26.

Προκαταγγελλω, from προ before, and καταγγελλω to declare, publish.

To declare or speak before or before-hand. occ. Acts iii. 18, 24. vii. 52. 2 Cor. ix. 5.

Προκαταρτιζω, from προ before, and καταρτιζω to adjust, prepare, complete.

To prepare, make ready, or to complete before-hand. occ. 2 Cor. ix. 5.

Προκειμαι, from προ before, or forth, and κειμαι to lie, be set.

I. Of time, To be set or present first, prius adsum, occ. 2 Cor. viii. 12, where see *Kypke*.

II. To be proposed, or set forth. occ. Heb. vi. 18. xii. 1, 2. Jude ver. 7. *Wetstein* on Heb. vi. 18, shews that it is applied by *Xenophon*, *Josephus*, and *Philo* to the rewards of labours and contests; and on Heb. xii. 1, he cites from *Arrian*, *Epictet*.

* See under 'Ισθηναι 1.

tet. lib. iii. cap. 25, ΑΓΩΝ ΠΡΟΚΕΙΤΑΙ; from *Herodotus*, lib. ix. cap. 59, ΑΓΩΝΟΣ μελιστα ΠΡΟΚΕΙΜΕΝΟΥ; and from *Euripides*, *Orest.* lin. 845, the very phrase ΑΓΩΝΑ ΤΟΝ ΠΡΟΚΕΙΜΕΝΟΝ.

With Jude ver. 7. 2 Pet. ii. 6, may very pertinently be compared 3 Mac. ii. 5, Σὺ τες—Σοδομίτας, διαδήλως ταῖς κακαίαις γενομέναις, πυρὶ καὶ θειῇ κατεφλέξας, ΠΑΡΑΔΕΙΓΜΑ τοῖς ἐπιβουλομένοις ΚΑΤΕΣΤΗΣΑΣ. *Thou (O Lord) burning up the Sodomites, whose iniquities were manifest, with fire and brimstone, madest them an example to posterity.*

Προκηρυσσω, from *προ* before, and *κηρυσσω* to preach,

To preach before or first. occ. Acts xiii. 24. iii. 20, “Προκεχειρισμενόν ὑμῖν—This being the reading of near forty MSS, and better sense, it may be wondered that προκεκηρυγμένον (which was preached before) should be retained in so many editions. ὑμῖν is to be read with an emphasis: and that God may send Jesus Christ who was fore-designed for YOU, he being a minister of the circumcision, Rom. xv. 8.” *Markland* in *Botwyer’s* Conject. See also *Wetstein* and *Griesbach*, who embrace the reading προκεχειρισμένον.

Προκοπή, ης, ἡ, from προκεκοπη perf. mid. of προκοπῶ.

Promotion, furtherance, advancement, improvement. occ. Phil. i. 12, 25. 1 Tim. iv. 15. The examples from the Greek writers cited by *Wetstein* and *Kypke* on Phil. i. 12, and by *Elser* on 1 Tim. (whom see) abundantly prove this noun to be a good Greek word, notwithstanding it’s being condemned by the old Grammarians *Phrynichus* and *Thomas*.

Προκοπῶ, from *προ* before, or forward, and κοπῶ to strike, impel.

I. To go forwards, proceed, advance, properly of place.

II. To advance, in wisdom and age, or stature. occ. Luke ii. 52. So *Wetstein* cites from the *Life of Æschines*, ΠΡΟΚΟΠΤΕΙΝΘΙ ἡΛΙΚΙΑΙ, and from *Plutarch*, ΠΡΟΚΟΠΤΟΝΤΟΣ ἐν ἀρεθῇ.

III. To advance, as the night. occ. Rom. xiii. 12. So *Josephus*, *De Bel.* lib. iv. cap. 4, § 6. ΤΗΣ ΝΥΚΤΟΣ ΠΡΟΚΟΠΤΟΥΣΗΣ, the night advancing.”

IV. Προκοπῶ ἐν, To make a progress or proficiency in some particular discipline, as in Judaism. occ. Gal. i. 14. Thus *Lucian*, *Hermotim.* tom. i. p. 594. ΠΡΟΥΚΟΙΠΤΟΝ ΕΝ ΤΟΙΣ μαθημασί, I made a progress in learning.” And *Josephus*, in his *Life*, says of himself, § 2. Εἰς μετὰ λην παιδείας ΠΡΟΥΚΟΙΠΤΟΝ ἐπίδοσιν, I made a great proficiency in learning,” literally, I advanced to a great increase of learning.”

V. Προκοπῶ ἐπὶ πλεον, To proceed further, or much further, in a figurative sense. *Diodorus Siculus*, cited by *Wetstein*, has the same expression. occ. 2 Tim. iii. 9. Comp. 2 Tim. ii. 16, where *Kypke* refers προκοψαῖν to βεβήλως κενοφρονίας, and cites from *Lucian*, *Amores*, tom. i. p. 138, Εἰς τοσούτον τῆς τυραννικῆς βίας ἡ ΤΟΛΜΑ ΠΡΟΕΚΟΥΕΝ. Impudence proceeded to such a pitch of tyrannical violence.”

VI. Προκοπῶ ἐπὶ χειρὸν, To grow worse and worse. occ. 2 Tim. iii. 13. *Josephus* uses the same phrase, but in a natural or political sense, *De Bel.* lib. vi. cap. 1, § 1. Τα μεν ἐν τῶν Ἱεροσολυμῶν παθὴ ΠΡΟΥΚΟΠΙΤΕ κατ’ ἡμέραν ΕΠὶ ΤΟ ΧΕΙΡΟΝ, The miseries of Jerusalem daily grew worse and worse.” So in the title of this chapter, and *Ant.* lib. xx. cap. 8, § 4, at the end. And in *Ant.* lib. iv. cap. 4, § 1, he has τῆς ἐπὶ τὸ χειρὸν ΠΡΟΚΟΠΗΣ, A growing worse and worse.”

Προκρίμα, ατος, τό, from προκρίμαι perf. pass. of προκρίνω to prefer, which from *προ* before, and *κρίνω* to judge. Preference, a preferring of one before another, or rather A fore-judging, prepossession, prejudice, præjudicium; See *Wetstein*. occ. 1 Tim. v. 21.

Προκυρώ, ω, from *προ* before, and *κυρώ* to confirm, which from *κυράς* authority. See under *Κυρίος*.

To confirm or ratify before. occ. Gal. iii. 17. Προλαβάνω, from *προ* before, and λαμβάνω to take.

I. To take before another. occ. 1 Cor. xi. 21.

II. To anticipate, do somewhat before-hand. occ. Mark xiv. 8, where see *Wetstein* and *Kypke*.

III. Προλαβάνομαι, To be taken before one is aware, to be overtaken, surprized, as into a fault. occ. Gal. vi. 1, where see *Kypke* and *Macknight*.

Προλεῖω,

Προαἰῶ, from *προ* before, and *αἰῶ* to tell.
To tell before the event, to forewarn.
occ. 2 Cor. xiii. 2. Gal. v. 21. 1 Theff.
iii. 4.

Προμαρτυρομαι, from *προ* before, and *μαρ-
τυρομαι* to witness.

With an accus. To witness, testify, or bear
witness to, before-hand. occ. 1 Pet. i. 11.

Προμελεσται, ω, from *προ* before, and *μελε-
ται* to meditate.

To meditate before-hand, to premeditate,
occ. Luke xxi. 14.

Προμεμνηναι, ω, from *προ* before, and *με-
μνηναι* to be solicitous.

To be solicitous or anxious before-hand.
occ. Mark xiii. 11.

Προνοεω, ω, from *προ* before, and *νοεω* to
think.

With a genitive of the person following,
To provide for. occ. 1 Tim. v. 8. Πρόνο-
εμαι, εμαι, Mid. with an accusative of
the thing, To provide, take thought or care
before-hand, for. occ. Rom. xii. 17. 2 Cor.
viii. 21, Comp. Prov. iii. 4, in LXX.

Προνοια, ας, ή, from *προνοεω*.

I. Providence, care, prudence. occ. Acts
xxiv. 3.

II. Provision. occ. Rom. xiii. 14. On which
text *Kapbelius*, *ii etstein*, and *Kypke* shew
that the Greek writers, and particularly
Polybius, often use the phrase *προνοιαν
ποιεσθαι*, and sometimes with a genitive
following, in the sense of *taking care of*,
providing for, or the like. To their ob-
servations I add that in *Josephus* like-
wise we very frequently meet with the
same expression. See his *Life*, § 12. § 14.
§ 32. § 36, and *Ant. lib. xiv. cap. 7, § 4*,
at the end.

Προοραω, ω, from *προ* before, and *οραω* to see.
I. To see before, of time. occ. Acts xxi. 29.

II. Προορασμαι, ωμαι, Mid. To see before or
in the presence of. occ. Acts ii. 25, which
is a citation from the LXX of Ps. xvi. 8,
where *προωρομην* answers to the Heb.
יהוה I have placed before. *Προ* in com-
position is used by *Æschines* in a similar
manner; *Προ των οφθαλμων ΠΡΟΦΑΙ-
ΝΕΤΑΙ*. De fals. Leg. p. 313.

Προοριζω, from *προ* before, and *οριζω* to de-
termine.

I. To determine or define before-hand, or before
the event to predetermine. occ. Acts iv. 28,
where it may refer either to the determi-
nation of the Divine Will considered in

itself, or rather to the pointing out and
marking before-hand the boundaries of
the great events; here referred to, by the
prophetic writings. Comp. Luke xxii. 22.
Acts ii. 23, and see *Doddridge's Note* on
Acts iv. 28.

II. To decree or ordain before-hand, to fore-
ordain, fore-appoint. occ. Rom. viii. 29,
30; where it is applied to God's fore-
ordaining or fore-appointing those whom
he foreknew, i. e. with approbation,
namely, of the Gentiles as well as of the
Jews, to be conformable to the image of his
Son, both in holiness (see 2 Cor. iii. 18.
Eph. i. 3—7, 11, 12.) and in glory (see
1 Cor. xv. 49. Phil. iii. 21.) So Eph.
i. 5, *προορισας*, having fore-appointed us,
i. e. believers in general, to the adoption
of sons. But ver. 11. it relates particu-
larly to the Jewish converts, who *ελλη-
ρωθημεν προορισθεντες*, were taken, as it
were, by lot (see *Κληρω*), being before ap-
pointed according to God's purpose of
uniting under Christ, as the one Head,
all things, both which are in heaven, and
which are in earth, i. e. Angels and men,
Jews and Gentiles. Comp. ver. 9, 10.

In 1 Cor. ii. 7, it refers to the gospel-plan
of saving mankind, particularly the Gen-
tiles (see Rom. xvi. 25, 26. Eph. iii. 5,
8, 9.), which was ordained before the
world began; see 2 Tim. i. 9. 1 Pet. i. 20.
The above cited are all the passages of
the N. T. wherein the V. *προοριζω* oc-
curs; and from a diligent attention to
them the reader may determine for him-
self whether in any one of them *προοριζω*
has any relation to an absolute uncondi-
tional predestination of particular persons
to eternal salvation.

Προπασχω, from *προ* before, and *πασχω* to
suffer. See *Προπηθω*.

Προπεμπω, from *προ* forwards, and *πεμπω*
to send.

To send or bring forwards with respect,
to conduct, attend, deducó. Acts xv. 3.
xx. 38, & al.

Προπετης, εος, ες, ο, ή, και το—ες, from
προ forwards, and obsolete *πετω* to fall.

Precipitate, rash, præceps, occ. 2 Tim.
iii. 4, where see *Welstein*. Προπετες,
neut. used adverbially, Precipitately,
rashly. occ. Acts xix. 36.

Προπηθω, from *προ* before, and obfol. *πηθω*
to suffer.

To suffer before. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. προπαθόντες. occ. 1 Thess. ii. 2.

προπορευομαι, from προ before, and πορευομαι to go.

To go before. occ. Luke i. 76. Acts vii. 40.

Προς. A Preposition, denoting motion from place to place, q. from πειρω to pass, compounded perhaps with εις or ες to, or from Heb. פָּרַשׁ to spread.

I. Governing a genitive,

1. From, of, out of. Thus often used in the profane writers, but not in the N. T.

2. For, for the advantage of. Acts xxvii. 34. So *Rapbelius* observes from *Portus* that *Herodotus* uses the phrase *ΠΡΟΣ ΤΙΝΟΣ ειναι*, to be for any one, or for his advantage, (see an instance lib. i. cap. 75.); and *Blackwall* cites from *Thucydides*, lib. iv. 220. lin. 2. *Εἰωθε και τα πλειω ὄρω ΠΡΟΣ ΗΜΩΝ οὐτα*, I see well enough that most things are with or for us; and what comes still nearer to St. Luke's expression, from lib. iii. 182, lin. 16, *Ου ΠΡΟΣ ΤΗΣ ΎΜΕΤΕΡΑΣ ΔΟΞΗΣ ταδε*, These things do not tend to, or are not for, your reputation." Sacred Classics, vol. i. p. 143. Note. See other examples in *Wetstein* on Acts.

II. Governing a dative, *At*. John xviii. 16. Luke xix. 37. Rev. i. 13.

III. Governing an accusative,

1. To, unto, denoting motion towards. Mat. ii. 12. iii. 5, 13, 14, & al. freq. *Προς εαυτες*, To their own homes or houses, home. John xi. 10. *Polybius* and *Arrian* use the same kind of expression. So in Latin, *Terence*, *Eunuch*. act. iii. scen. 5, lin. 64, "Eamus ad me, Let us go to my house." See *Rapbelius* and *Wetstein*. Comp. Acts xxi. 18.

2. To, denoting concern or business, as Mat. xxvii. 4, *Τι προς ημας*; What (is it) to us? So John xxi. 22, 23. Comp. under *Τις* I. 1.

3. To, after verbs of speaking. Mat. iii. 15. Luke i. 61. ii. 15, & al. freq. Comp. 2 Cor. xiii. 7, and observe that *Scapula* cites from *Thucydides* *ΕΤΧΟΜΑΙ ΠΡΟΣ ΤΟΥΣ ΘΕΟΥΣ*.

4. Towards, erga. 2 Tim. ii. 24.

5. With, apud. Mat. xiii. 56. Mark ix. 19. *Προς σε*, With thee, i. e. At thy house. So

the Latins say *apud te*, and the French *chez toi*. Mat. xxvi. 18.

6. With, cum. Acts iii. 25. Comp. Rom. v. 1.

7. By, near. Acts v. 10.

8. At, about. Mat. iii. 10. Mark i. 33. ii. 2. v. 11. Comp. Mark xiv. 54.

9. Among. Mark i. 27. Comp. Acts xxviii. 25. 2 Thess. iii. 1.

10. According to. Gal. ii. 14. Comp. 2 Cor. v. 10. Luke xii. 47.

11. By, denoting proof. Eph. iii. 4.

12. Concerning. Mark xii. 12. Luke xx. 19. As to what concerns or respects, quantum attinet ad. Rom. x. 21. Heb. i. 7, 8. See *Rapbelius* and *W'bitby*.

Τα προς—The things which concern or belong to—Luke xiv. 32. xix. 42. *Polybius*, as cited by *Rapbelius*, uses the same phrase.

13. Because of, on account of. Mat. xix. 8. Comp. Acts iii. 10.

14. Against. Acts ix. 5. Comp. Eph. vi. 11, 12, where see *Kypke*.

15. It denotes comparison, Rom. viii. 18; as *Rapbelius* has shewn it does also in *Herodotus*, *Plato*, *Xenophon*, and *Polybius*; and as the preposition to often does in English.

16. Towards, near, of time. Luke xxiv. 29. On which passage *Wetstein* shews it is applied in like manner with words of time by the best Greek authors.

17. For, during, of time. John v. 35. 2 Cor. vii. 8. Gal. ii. 5. 1 Thess. ii. 17. *Philem*. ver. 15.

18. *Προς τι*, For what (intent or purpose, πρᾶγμα being understood.) John xiii. 28.

IV. With an infinitive and the neut. article το.

1. It denotes the end or design, *Προς το*, For to, to the end that. Mat. vi. 1. Luke xviii. 1. Eph. vi. 11.

2. — The event or effect, So that, so as. Mat. v. 28. Mark xiii. 22. 2 Cor. iii. 13.

V. In composition it signifies,

1. To, unto, as in *προσάγειν* to bring to.

2. Against, as in *προσσηλυμι* to break against.

3. Moreover, besides, as *προσανατιθηναι* to add besides.

4. Intensity, as in *προσπεινος* very hungry.

Προσάββατον, & το, from προ before, and σάββατον the sabbath.

The day before the sabbath. occ. Mark xv. 42.

Προσαγορεύω, from προς to, and αγορεύω to speak.

To speak to, to call, denominate. Hesychius explains it by ασπάζομαι to salute. occ. Heb. v. 10, where see Macknight.

Προσαύω, from προς to, or towards, and αὖω to bring, or come.

I. To bring to, to bring. occ. Luke ix. 41. Acts xvi. 20. 1 Pet. iii. 18, where comp. the texts under Προσαύω.

II. To come to or towards, to approach. occ. Acts xxvii. 27, The mariners thought προσάσειν τινα αυτοῖς χώραν, literally, that some land approached them. No doubt this was an usual sea-phrase for drawing near to land. See Pole Synopf. and Wetstein on the text; the latter of whom cites from Virgil, Æn. iii. lin. 72,

Provehimur portu, terræque urbesque recedunt,
We leave the port; the lands and towns recede;

and from Valerius Flaccus, the several similar expressions, "Jam longa recessit Sepias, Great * Sepias has now receded—transitque Electria tellus, the Electrian shore passes by—transit Halys, Halys passes—Jam nubiferam transire Carambin, Now cloudy Carambis passes." To which may be added from Ovid, Metam. lib. vi. lin. 512,

Admotumque fretum remis, tellusque repulsa est,
The oars now dash the sea, the shore's repell'd;

and from that elegant didactic Poem of the Cardinal De Polignac, entitled ANTI-LUCRETIVUS, lib. viii. lin. 120, 1, where he is accounting for the celestial phenomena caused by the earth's motion,

Haud secus, ac portu cum solvit nauta relicto
Litus abit, terræ fugiunt, urbesque recedunt:

Thus when the sailor looses from his port,
The shore retreats, lands flee, and towns recede.

It is evident that such expressions are taken from the apparent motion of the land to persons under sail. So Kypke remarks, that St. Luke spoke optically, as sailors usually do; and he cites from Achilles Tatius, "The port was left; γῆν γὰρ ἑωρωνμεν ἀπὸ τῆς νῆος κατὰ μικρὸν ANA-

* A large promontory of Thessaly.

ΧΩΡΟΥΣΑΝ, ὡς αὐτὴν πλεῖσαν, for we saw the land, as if itself were sailing, gradually receding from the ship." Comp. under Αναφαίνω II.

Προσαύω, ἤ, ῥ, from προσαύω.

Approach, access, or rather introduction. (See Raphelius.) occ. Rom. v. 2. Eph. ii. 18. iii. 12. Comp. 1 Pet. iii. 18.

Προσάιτω, ω, from προς intensive, and αἰτω to ask.

To ask earnestly, to beg. occ. Mark x. 46. Luke xviii. 35. John ix. 8. See Kypke on Mark.

Προσαναΐμι, from προς to, and αναΐμι to ascend, go up.

To go up to a place. occ. Luke xiv. 10.

Προσαναλίσκω. See Προσαναλω.

Προσαναλω, ω, from προς intens. and the obfol. αναλω to consume.

To spend entirely. occ. Luke viii. 43.

Προσαναπληρῶ, ω, from προς intens. and αναπληρῶ to supply.

To supply abundantly. occ. 2 Cor. ix. 12. xi. 9.

Προσανατιθῆμι, from προς to, with, or besides, and ανατιθῆμι to communicate.

I. Προσανατιθεμαι, Mid. with a dative, To communicate, confer, or consult with, adhibere in consilium, Wetstein. occ. Gal. i. 16. So Lucian, Jupiter Tragœd. tom. ii. p. 188. ΕΜΟΙ ΠΡΟΣΑΝΑΘΟΥ, Consult with me; and Diodorus Siculus, cited by Wetstein and Mintert, ΤΟΙΣ ΜΑΝΤΕΣΙ ΠΡΟΣΑΝΑΘΕΜΕΝΟΣ περὶ τὰ σημεῖα, Consulting the Soothsayers about the omen."

II. To communicate more or besides, to add in conference. occ. Gal. ii. 6.

Προσαπειλεῖν, εμαι, Mid. from προς besides, and απειλεῖν to threaten.

To threaten further or again. occ. Acts iv. 21.

Προσδαπανᾶω, ω, from προς besides, and δαπανᾶω to spend.

To spend besides or moreover. occ. Luke x. 35.

Προσδεῖν, εμαι, from προς besides, and δεῖναι to want.

To want besides or more, than one has namely, to need, stand in need of something more. occ. Acts xvii. 25, where see Wetstein and Kypke. The High Priest Simon confesses the same truth, 3 Mac. ii. 8, where he is addressing God concerning the Temple, ἡγιασας τὸν τόπον τῶτον εἰς σὸν ὄνομα σοὶ ἀπαντῶν ΑἰΠΟΣΔΕΕΙ, Thou

To gain moreover in trade or traffick. occ.
Luke xix. 16.

Προσερχομαι, from *προς* to, and *ερχομαι* to come.

I. To come to, approach, locally. Mat. v. 1. ix. 14, 20, 28, & al, freq.

II. To come to, approach, draw near, spiritually. Heb. iv. 16. vii. 25. x. 22. xi. 6. xii. 22.

III. To accede, assent to. The Latin *accedo* is used in the same sense. See *Ainsworth's Dictionary*. occ. 1 Tim. vi. 3, *If any man teach otherwise, και μη προσερχεται, and doth not accede to sound words, even to the words of our Lord Jesus Christ—he is proud, &c.* This sentence evidently relates to those who after admonition (comp. ch. i. 3.) persisted in teaching otherwise, and did not then accede to sound words: So that I cannot but think that the substitution of *προσεχεται* or *προσεχει* for *προσερχεται* in this passage would sink the Apostle's meaning; and that *Doddridge* is much too bold when, upon a * mere supposition of *Bentley's*, without the authority of a single MS, he proposes *προσεχεται* or *προσεχει* as the original reading. See also *Wolfius*, *Kypke*, and *Bowyer's Conject.* on the text.

Προσευχη, ης, η, from *προς* to, and *ευχη* a prayer.

I. A prayer to God, whether of petitioning for somewhat good, as Mat. xxi. 22; or of deprecating evil, see Mat. xvii. 21. Luke xxii. 45. Acts xii. 5. In Rev. viii. 4, there is an ellipsis of *συν* before *τας προσευχαις*. So in *Xenophon Cyropæd.* lib. i. p. 29, edit. *Hutchinson*, 8vo. Πολλες γαρ ηδη αυτοις τοις ιπποις κατακρημνισθηναι —For that many had already fallen down the precipices headlong (together with) their horses."

II. An oratory, a place built to pray in, q. d. a prayer-house. occ. Luke vi. 12. Acts xvi. 13, 16. So the ancient Syriac version in Acts xvi. 13, 16, בית צלות, *An house of prayer*. That the Jews, wherever they dwelt, usually had such places, which were † open courts commonly with trees planted near them, and often situated near the side of seas or rivers, is too well known

* See *Remarks on Free-thinkings*, by *Phileleuth.* Lips. 7th edit. p. 107.

+ *Calmet* in his *Dictionary* at *PROSEUCHE* gives a print of one of these *Oratories*.

to the learned to be insisted on: I shall, therefore, only remark, that the decree of the *Halicarnassians*, cited by *Josephus*, Ant. lib. xiv. cap. 10. § 23, gives the Jews liberty *τας ΠΡΟΣΕΥΧΑΣ ποιεισθαι προς τη θαλασση ΚΑΤΑ ΤΟ ΠΑΤΡΙΟΝ ΕΘΟΣ*, to build oratories by the sea-side according to their national custom;" and for further satisfaction I refer to *Wetstein* on Luke vi. 12; and the English reader may do well to consult, on this subject, the Notes of *Whitby* and *Doddridge*, and *Lardner's Credibility of Gospel Hist.* vol. i. ch. 3. § 3, but especially *Prideaux's Connection*, vol. i. part 1. book 6. p. 387—389. 1st edit. 8vo. See also *Campbell* on Luke.

Προσευχομαι, depon. from *προς* to, and *ευχομαι* to pray.

To pray to God, whether for the obtaining of good, or the averting of evil. See Mat. vi. 9, &c. xxiv. 20. xxvi. 36, 39, 44. Luke i. 10.

Προσεχω, from *προς* to, and *εχω* to have.

I. To apply, adhibeo; and hence, *τον νυν* being understood, *To apply the mind to* any thing, to attend to it. Acts viii. 6. 1 Tim. i. 4. iv. 1. Tit. i. 14. Heb. ii. 11. 2 Pet. i. 19. Comp. 1 Tim. iv. 13. In this sense it is followed by a dative. *Bos Ellips.* in *Nas* cites the phrase complete from *Plato Epist.* *Αυτοις σφοδρα ΠΡΟΣΕΙΧΟΝ ΤΟΝ ΝΟΥΝ*. See also *Wetstein* on Mat. vi. 1. On Acts viii. 6, *Wetstein* and *Kypke* shew that the Greek writers likewise use *προσεχειν* for attending to somewhat spoken. Hence

II. With a dative, *To believe*, and *to obey*. occ. Acts xvi. 14, where *Kypke* shews that the Greek writers use it in both these senses, and refers to the expression *πιστευω κυριω ειναι*, ver. 15.

III. With a dative, *To attend to* or *on* a particular business or office. occ. Heb. vii. 13. *Thucydides* in the same view says, *οι ΠΡΟΣΧΟΝΤΕΣ ΤΟΙΣ ΝΑΤΤΙΚΟΙΣ*, those who attended on the naval affairs;" and *Demosthenes*, *ΠΡΟΣΕΧΕΙΝ ΤΩ ΠΟΛΕΜΩ*, to attend to the war." See *Scapula*.

IV. With a dative, *To adhere* or *be addicted* to a person, to favour him, or be of his party. Acts viii. 10. The profane writers use it in this sense also. See *Scapula*, *Rapheilius*, and *Wetstein*.

V. With

- V. With a dative, *To be given or addicted to*, as to wine. 1 Tim. iii. 8, where *Wetstein* cites from *Polyænus*, Ἀνδρα ΤΡΥΦΗ, ΠΡΟΣΕΧΟΝΤΑ καὶ ΜΕΘΗ, A man addicted to luxury and drunkenness."
- VI. Προσεχειν ἑαυτῷ, *To take heed to oneself, to watch over and attend to oneself, one's own conduct and behaviour.* See Luke xvii. 3. xxi. 34. Acts v. 35. xx. 28. On this last text *Raphelius* cites from *Epidictus*, *Enchirid.* cap. 75. Ἀν—ήμερας ἀλλας ἐπ' ἀλλαις ὀρίζεις, μεθ' αἷς ΠΡΟΣΕΞΕΙΣ ΣΕΑΤΤΩΙ, κ. τ. λ. If you appoint day after day when you will attend to yourself, you will not be aware that you make no proficiency, but will continue one of the vulgar both living and dying." Comp. *Kypke* on Luke xxi. 34.
- VII. To take heed, beware, either with *μη* left, Mat. vi. 1; or with *απο* from, of, following, Mat. vii. 15. x. 17. xvi. 6, 11. So προσεχειν ἑαυτῷ απο, Luke xii. 1.
- Προσῆλθω, ω, from προσ το, and ἦλθω to nail, from ἦλος a nail, which see.
- Joined with a dative, *To nail to*, and particularly to a cross; for so the V. is applied not only by St. Paul, but also by *Plutarch*, *Apothegm.* p. 206, A. "Julius Cæsar συνηπάσε τας λησας καὶ ΠΡΟΣΗΛΩΣΕΝ, he took the pirates and crucified them." So *Josephus*, *De Bel.* lib. ii. cap. 14. § 9. and lib. v. cap. 11. § 1; in which latter passage, having told us that of those Jews whom the famine compelled to seek for food in the neighbourhood of Jerusalem, the Romans took, and, after scourging and torturing, crucified five hundred or more every day, he adds, that the soldiers, out of anger and hatred, προσῆλυν nailed to the crosses those whom they had taken, some one way, some another, as it were in sport; and that "so great was the number of those who were crucified, that room was wanting for the crosses (i. e. opposite to the walls) and crosses for the bodies;" Δια το πολλος χωρα τε ενελεμετο τοις σωτοις, καὶ σαιροι τοις σωμασιν. Was not this the very finger of God, pointing out the crime of the Jews in crucifying His Son? Was it not a dreadful answer from Heaven to their horrid imprecation, * Mat.
- xxvii. 25, His blood be on us and on our children! occ. Col. ii. 14; where there seems, as many have observed, an allusion to one of the ancient methods of cancelling bonds, namely, by striking a nail through them.
- Προσῆλutos, ε, ο, ἦ, from the obsol. προσ-ελευθω to come to.
- I. A stranger, a foreigner, one who comes from his own people to another, *advena.* Thus used in the profane writers, and by the LXX, Exod. xxii. 21. xxiii. 9. Hence
- II. The LXX apply it to a stranger or foreigner who came to dwell among the Jews, and embraced their religion, as Exod. xii. 48, 49. Levit. xvii. 8, 10, 12, 15. Num. ix. 14, & al. Whence
- III. In the N. T. it is used for a *Profelyte* or *Convert from Heathenism to Judaism*, wheresoever he dwelt. occ. Mat. xxiii. 15. Acts ii. 10. vi. 5. xiii. 43. Our Saviour's reflection, Mat. xxiii. 15, is strongly illustrated by observing that the zeal of the Jews in making profelytes, even at Rome, was so remarkable about this time, that it became almost proverbial among the Romans. Thus *Horace*, lib. i. sat. 4. lin. 143,
- Veluti te
Judæi, cogemus in hanc concedere turban.
- We, like the Jews, will force you to our herd,
- Comp. Sat. 9. lin. 69—72. and *Cicero*, *Orat. pro L. Flacco*, cap. 28. Accordingly among the persons assembled at Jerusalem on the day of Pentecost, are particularly mentioned 'Οι επιδημαντες Ρωμαιοι, Ισθαιοι τε καὶ Προσῆλutoι, Sojourners of Rome, both (native) Jews † and Profelytes. Acts ii. 10. For further satisfaction on this subject see *Wetstein* on Mat. xxiii. 15, who cites the testimony of *Dio*, speaking of the Jewish Profelytes: Εστὶ καὶ πασα τοις Ρωμαιοις το γενοσ τῆτο, κολοσθεν μεν πολλοις, αὐχθεν δε επι πλεισθν, ὡς τε καὶ ες παρεχσιαν της νομισσεως ἐκνηχσαι. This kind of people
- † When, after the death of Herod the Great, his son Archelaus was accused before Augustus by the Jewish Embassadors, *Josephus*, *De Bel.* lib. ii. cap. 6, § 1, tells us, that more than eight thousand of the Jews then at Rome supported them, συμπαρισπαντο δε αυτοις των επι Ρωμης Ισθαιων ὑπερ οκτακισχιλις."

* See Doddridge's excellent Note on this Text.

is found even among the *Romans*; they have often, indeed, been punished, but are still *vastly increased*, so as to have at length obtained a toleration of their worship." *Wetstein* also partly produces another remarkable passage from *Livy*, lib. iv. cap. 30; where the Historian, having mentioned a grievous drought and pestilence that prevailed at Rome, adds, *Nec corpora modo affecta tabo, sed animos quoque multiplex religio, et ple-
raque externa, invasit; novos ritus sacrificandi VATICINANDO inferentibus in domos, quibus quaestui sunt capti
superstitione animi: donec publicus jam pudor ad primores civitatis pervenit; cer-
nentes in omnibus vicis facillisque peregrina atque insolita piacula pacis Deum
exposcendæ. Datum inde negotium Ædi-
libus, ut animadverterent nequi, nisi Ro-
mani Dii, neu quo alio more, quam patrio, colerentur*—Neither were the bodies alone of men affected with the pestilence, but their minds also were invaded by a regard to various religious ceremonies, principally foreign; new rites of sacrificing being brought THROUGH SOOTH-SAYING introduced into families by such as make a gain of minds enslaved to superstition: till at length the popular disgrace came to be observed by the chief men of the state, who in all the streets and chapels saw foreign and unusual expiations for imploring the mercy of the Gods. Upon which the Ædiles were directed to take care, that no Gods but those of Rome should be worshipped, nor in any other than the Roman manner." The drought and pestilence here noticed are placed by *Livy* under the consulship of *A. Cornelius Cossus* and *T. Quintius Pennus*, that is, according to the *Fasti Romani Consulares* at the end of *Ainsworth's* Latin Dictionary, in the year of the Building of Rome 327, and before Christ 426. Now the prophet *Joel*, ch. iii. or iv. 6, * foretelling the capture and desolation of Tyre by *Alexander the Great*, says, *The children also of Judah, and the children of Jerusalem, have ye [Tyrians] sold unto the Grecians, that ye might remove them far from their border.* Since then there was a very early and frequent communication

between *Greece* and *Rome*, is it not probable that some of these *Jewish* captives were sold to the *Romans*, and that among the foreign religious rites above mentioned to be introduced, and for some time favourably received at *Rome*, these *Jews*, according to their national zeal for their religion, brought and propagated their own? Especially as it appears from the word *VATICINANDO* that the Religionists mentioned by *Livy* pretended to some kind of *divine communication* or *revelation*. The subject certainly deserves attention.

As to the number of *Jewish Proselytes* at *Antioch* in *Syria* (see *Acts* vi. 5. xi. 20, and comp. *Ελληνιστης*), *Josephus* has taken particular notice of it, *De Bel.* lib. vii. cap. 3, § 3, where, having told us that the Jews dwelt in great numbers at *Antioch*, and enjoyed equal privileges with the Greeks, he adds, *αἱ τε προσε-
γόμενοι τοῖς θρησκείαις πολλοὶ πλήρεις ἑλ-
ληνῶν, κακίαινες τροπῇ τινὶ μοῖραν αὐτῶν
πεποιήηντο*, and continually bringing over a great number of the Gentiles to their religion, they made them, in some measure, a part of themselves." See *Lardner's Credibility of the Gospel Hist.* vol. i. book i. ch. 3. § 1, and 5.

Προσκαίρος, ε, ο, η, και το—ον, from *προς* for, and *καιρος* a time.

Enduring or lasting for a time only, temporary, transient. occ. *Mat.* xiii. 21. *Mark* iv. 17. 2 *Cor.* iv. 18. *Heb.* xi. 25.

Προσκαλεσμαι, εμαι, mid. and pass. from *προς* to, and *καλεω* to call.

I. To call to oneself. *Mat.* x. i. xv. 10, 32. xviii. 2, & al. freq.

II. To call to an office or business. *Acts* xiii. 2. xvi. 10.

III. To call to the Christian faith by the preaching of the gospel. *Acts* ii. 39. Comp. *John* x. 16.

IV. To call or send for, accerso. *Acts* xiii. 7. *Jam.* ii. 14.

Προσκαρτερεω, ω, from *προς* to, and *καρτερεω* to endure.

I. With a dative of the thing, To persevere in, to continue steadfast or constant in, to attend constantly to. occ. *Acts* i. 14. ii. 42, 46. vi. 4. *Rom.* xii. 12. *Col.* iv. 2. So with the preposition *εις* and an accusative following. occ. *Rom.* xiii. 6.

II. With a dative of the person, To attend constantly

* See *Bp. Newton* on *Proph.* vol. i. p. 334—9, 2d edit. 8vo.

constantly on. occ. Mark iii. 9. Acts viii. 13. x. 7. For instances of the like applications in the profane writers see *Wetstein* on Mark iii. 9, and *Kypke* on Acts x. 8.

Προσκαρτερησις, ιος, att. εως, ἡ, from προσκαρτερεω.

Perseverance, invincible constancy. occ. Eph. vi. 18.

Προσκεφαλιον, ο, το, from προς το, at, and κεφαλη the head.

A pillow for the head. occ. Mark iv. 38.

Προσκληρω, ω, from προς το, and κληρω to take by lot.

Properly, *to associate or add to by lot*; hence simply, *To associate, join as a companion to others.* Προσκληρομαι, εμαι, pass. *To be associated to, to associate oneself with, to comfort or join oneself with.* occ. Acts xvii. 4; where *Kypke* cites *Pbilo* several times using it in a similar manner.

Προσκλινσις, ιος, att. εως, ἡ, from προσκλινω to incline to or towards, which from προς το, and κλινω to incline.

Inclination or propension of mind towards one rather than another, partial affection, partiality. occ. 1 Tim. v. 21. So *Clement*, 1 Cor. § 21, Την αλατιν αυτων μη ΚΑΤΑ ΠΡΟΣΚΛΙΣΕΙΣ, αλλα πασι τοις φοβουμενοις τον Θεον οσιως ιστην παρεχεσθωσαν. Let them shew their charity without partiality, alike to all who truly fear God." See *Wolfius*.

Προσκολλαω, ω, from προς το, and κολλαω to glue.

Properly, *To glue to, agglutino.* Προσκολλαομαι, ωμαι, pass. *To be joined or cleave closely to.* In the N. T. it is applied to the marriage-union, as it is likewise by the LXX, Gen. ii. 24, for the Heb. בָּרַבַּר to cleave to. occ. Mat. xix. 5. Mark x. 7. Eph. v. 31.—to the adherence of a seditious multitude to their leader. occ. Acts v. 36. *Plato* uses this word for the strict adherence of a man to his intimate acquaintance (see *Wetstein* on Mat.), and for the union of the soul with the body. *Phædon*, § 33, edit. *Foster*.

In Acts v. 36, the *Alexandrian* and six later MSS, supported by the *Vulg.* and two *Syriac* versions, read προσεκλιθη; and three ancient and twenty later MSS have προσεκληθη. See *Wetstein* and *Griesbach*.

Προσκομμα, ατος, το, from προσκομμαi perf. pass. of προσκοπιω.

Any thing laid in the way of another which may occasion him to fall or stumble, a stumbling-block. In the N. T. it is applied only spiritually. occ. Rom. xiv. 13, 20. 1 Cor. viii. 9. Rom. ix. 32, 33. 1 Pet. ii. 8. And in the three last cited passages Christ is called λιθος προσκομματος, a stone of stumbling, a stumbling stone, i. e. "an occasion of sin and ruin to many through their own prejudice and perverseness." *Doddridge*.

The LXX use the phrase τιθεναι προσκομμα (which we have Rom. xiv. 13.) for the Heb. שָׂרַף to set a snare, Isa. xxix. 21, and λιθος προσκομμα, the stumbling against a stone, for the Heb. הָבַן אֶת־אֶבֶן אֶת־הַשְׁטִיבָה, Isa. viii. 14, where, however, we may observe, that *Symmachus* and *Theodotion* have the Apostle's expression, λιθον προσκομματος.

Προσκοπη, ης, ἡ, from προσκοπιω.

Properly, *A stumbling-block*; hence an occasion of falling or stumbling in the way of duty. occ. 2 Cor. vi. 3.

Προσκοπιω, from προς το, against, and κοπιω to strike.

I. Transitive, *To strike or dash against*, as the foot against a stone. occ. Mat. iv. 6. Luke iv. 11. In which passages it is very well worth our observation that the devil frames his temptation not only by quoting a detached sentence of Scripture without regard to the context, but particularly by applying in a natural sense what was originally spoken in a spiritual one, Ps. xci. 11, 12.

II. In a neuter sense, with a dative following, *To dash or beat against*, as winds and waters. occ. Mat. vii. 27.

III. With a dative, *To stumble at or against*, but in a spiritual sense. occ. Rom. ix. 32. So absolutely, *To stumble.* occ. John xi. 9, 10. Rom. xiv. 21. Comp. 1 Pet. ii. 8, and *Wolfius* and *Bowyer* there.

Προσκυλιω, from προς το, and κυλιω to roll. *To roll to.* occ. Mat. xxvii. 60. Mark xv. 46.

Προσκυνω, ω, from προς το, and κυνω to adore, which is from κυων, κυνος, a dog, and so properly signifies *to crouch, crawl, and fawn*, like a dog at his master's feet.

To prostrate oneself to, after the eastern custom,

custom, which is very ancient (see inter al. Gen. xviii. 2. xix. 1. xxiii. 7. xxvii. 29. xxviii. 3.), and still used in those parts of the world. It was the posture both of *civil reverence* or *homage*, and of *religious worship**. Whether the former or the latter was intended must be determined by the circumstances of the case. See Mat. ii. 2, 8, 11. iv. 9, 10. viii. 2. xiv. 33. xviii. 26. xxviii. 17. Luke xxiv. 52. John iv. 20. ix. 38, & al. freq. *Wetstein* on Mat. ii. 2, observes that προσκυνειν is in the Greek, and particularly in the Attic, writers most frequently joined with an accusative, but sometimes with a dative; of which *Kypke* on Mat. ii. 8, produces some examples. The latter construction is more common in the N. T. though there are instances of the former. See Luke iv. 8. xxiv. 52. John iv. 23, 24. Rev. xiv. 11. Προσκυνεω is also sometimes used absolutely, τω Θεω or τον Θεον being understood, as John iv. 20. xii. 20. Acts viii. 27. Comp. Acts x. 25. It is joined, Luke iv. 7. Rev. iii. 9. xv. 4, with ενωπιον before, and a genitive following, conformably to the Heb. phrase עֲנֵף תַּחַת רַגְלֵי, Gen. xxiii. 12. Deut. xxvii. 10. 2 K. xviii. 22, which in this last text the LXX render by προσκυνειν—ενωπιον.

Προσκυνητης, ε, δ, from προσκυνεω.

A worshipper. occ. John iv. 23.

Προσλαλεω, ω, from προς to, and λαλεω to speak.

With a dative, To speak to. occ. Acts xiii. 43. xxviii. 20.

Προσλαμβάνω, from προς to, and λαμβανω to take.

In general, To take to oneself.

I. Προσλαμβάνω, Aēt. To take, as food. occ. Acts xxvii. 33, 34. (comp. under Προσδοκω.) So προσλαμβάνομαι, Mid. occ. Acts xxvii. 36. In which texts observe that the gen. τροφης is used elliptically according to the Attic dialect, and governed by τι some, understood. See *Vigerus*, De Idiotism. cap. iii. sect. i. reg. ix. and *Bos Ellips.* under Τις, Τι. *Josephus* uses the similar expression ΠΡΟΣΦΕΡΕΣΘΑΙ ΤΡΟΦΗΣ to take some food." De Bel. lib. v. cap. 10. § 3. The French have the same idiom in their language,

and say in like manner, prendre or manger du pain, de la viande, &c.

II. Προσλαμβάνομαι, Mid. with an accusative, To take hold of a person, as by the hand. occ. Mat. xvi. 22. Mark viii. 32.—or rather, according to *Campbell*, whom see, To take aside. So French Translation in Mat.—l'ayant tiré à part, in Mark—le prit en particulier, and *Diodati's* Italian in both—trattolo da parte.

III. To take or associate to oneself, to take into one's fellowship or society, ascisco, assumo. occ. Acts xvii. 5. xviii. 26.

IV. To receive, with hospitality, occ. Acts xxviii. 2.—with kindness and good-will, occ. Rom. xiv. 1, (comp. ver. 3.) xv. 7. *Philem.* ver. 12, 17.

Προσληβω, from προς to, and obfol. ληβω to take, receive.

To take or receive to oneself. An obsolete V. whence in the N. T. we have 2 aor. infin. προσλαβειν, mid. προσελαβομην, imperat. προσλαβε, particip. προσελαβόμενος. See under Προσλαμβάνω.

Προσληψις, ιος, att. εως, ή, from προσλαμβάνω, or the obsolete προσληβω.

A receiving, or reception, i. e. to favour. occ. Rom. xi. 15. Comp. Rom. xiv. 3.

Προσμενω, from προς to, with, and μενω to remain.

I. To remain or stay at a place. occ. Acts xviii. 18. 1 Tim. i. 3.

II. With a dative of the person following, To remain or continue with. occ. Mat. xv. 32. Mark viii. 2. So in a spiritual sense, To adhere to. occ. Acts xi. 23.

III. With a dative of the thing, To continue or persevere in. occ. 1 Tim. v. 5.

Προσορμίζω, from προς to, and ορμίζω to bring a ship to it's station or moorings, which from ορμος a station for ships, a place into which they are run (appelluntur), or where they moor, and this from ορμη an impetus, impetuous motion, according to that of *Homer*, Il. i. lin. 435,

—Την δ' εἰς Ὀρμον προρυσσάν ἐρετμοῖς.

With sturdy oars they drove the ship to land.

To bring a ship to her station or moorings, to bring a ship to land, navem in stationem appello. Προσορμίζομαι, To be brought or come to land, as in a ship, appellor. occ. Mark vi. 53, where *Elfner* and *Wetstein* shew that the V. is used in the same sense by the Greek writers.

Ποιτ.

* See *Scott* and *Wetstein* on Mat. ii. 2.

Προσφείλω, from *προς* besides, and *οφείλω* to owe.

To owe besides or moreover. occ. Philem. ver. 19. *Rapbelius* and *Wetstein* cite several passages where *Xenophon* applies it in this sense.

Προσσχίζω, from *προς* to, at, against, and *σχίζω* to be grieved, offended, take ill, "indignor, gravor, gravatè fero," *Scapula*, which from *οχθew* the same, and this either from the Heb. *הקד* oppression, or from *שקד*, Niph. of *שק* or *שקד*, to nauseate, be offended or disgusted at, for which verb the LXX have used *προσσχίζω*, Pl. xcv. 10. *Ezek.* xxxvi. 31.

With a dative, To be grieved or offended at, to be disgusted with. occ. Heb. iii. 10, 17.

Προσπεινός, *σ*, *δ*, *η*, from *προς* intens. and *πεινα* hunger.

Very hungry. occ. Acts x. 10.

Προσπετω, from *προς* to, upon, and obsolet. *πετω* to fall.

To fall down to, fall upon. An obsolete V. whence in the N. T. we have 2 aor. *προσπεσων*, particip. *προσπεσων*. See under *Προσπιπλω*.

Προσπήςσω, or *Προσπηλυσμι*, from *προς* to, and *πήςσω* to fix.

To fix or fasten to, to affix, to a cross namely, to crucify. occ. Acts ii. 23.

Προσπιπλω, from *προς* to, against, and *πιπλω* to fall.

I. To fall down to. Mark iii. 11. Luke v. 8, & al. Thus used also in the Greek writers. See *Wetstein* and *Kypke* on Mark.

II. To fall, rush, or beat upon or against. occ. Mat. vii. 25.

Προσποιεσθαι, *εμαι*, from *προς* to, besides, and *ποιεω* to make.

I. To add, join to. Thus sometimes used in the profane writers.

II. To pretend, make as if, simulo, to assume or add, as it were, somewhat to oneself. occ. Luke xxiv. 28, where see *Alberti* and *Wetstein*.

Προσπορευομαι, from *προς* to, and *πορευομαι* to go, come.

To come to. occ. Mark x. 35.

Προσρηλυσμι, or *Προσρησσω*, from *προς* to, against, and *ρηλυσμι* or *ρησσω* to break.

To break or dash against, as a flood. occ. Luke vi. 48, 49.

Προσαγής, *ιδος*, *η*, from masc. *προσαγής*, which signifies not only a leader, ruler, di-

rector, and is so applied by the LXX, 1 Chron. xxvii. 31. xxix. 6. 2 Chron. viii. 10, but is also used by *Plutarch* for the Latin patronus a patron, a defender of a meaner person; and according to *Harpocration* and *Suidas* denotes those who at Athens were the patrons, or took care, of strangers. See *Grotius*, *Elfner*, and *Wetstein*.

A patroness, a woman "who defends, countenances, or supports," a protectress, patrona. It is a title of honour and respect. occ. Rom. xvi. 2.

Προσαγής, from *προς* to, and *ταγής* to order.

To order, command. It is construed with a dative of the person, and an accusative of the thing. See Mat. i. 24. viii. 4. xxi. 6. Mark i. 44.

Προσιθίμι, from *προς* to, or besides, and *τιθίμι* to put.

I. Denoting accession, To put to or besides, to add, to add over and above. Mat. vi. 33. Luke xii. 31. Comp. Luke iii. 20. xix. 11. Heb. xii. 19. On which last text *Wetstein* shews that *Dionysius Halicarn.* has several times used the phrase ΠΡΟΣΘΕΙΝΑΙ ΛΟΓΟΝ, to add a word or discourse. The phrase however in Heb. xii. seems hebraical or bellenistical (comp. Deut. xviii. 16, in Heb. and LXX.); as likewise that in Luke xix. 11, Προσθεῖς εἶπε, which is used in the LXX of Job xxi. 1, for the Heb. וַיֹּאמֶר הָיָה. See *Wolfius* in Luke. Comp. Sense III.

II. Denoting increase, to add. Mat. vi. 27. Luke xii. 25. xvii. 5. Comp. Acts ii. 41, where *Bos*, *Elfner*, and others have shewn that those are by the Greek writers said προσθεσθαι who come over to any one's side, or join themselves to their party. See *Wolfius*. But comp. *Kypke*.

III. Denoting continuation or repetition, Luke xx. 11, 12. Acts xii. 3. In which three last texts προσθετο with an infinitive be added to do so or so, for he did again or moreover, seems an Hebraism taken from the similar application of the Heb. הָיָה to add with an infinitive, for which phrase the LXX generally, and that very frequently, use προσθεῖναι with an infinitive V. See inter al. Gen. iv. 2, 11. viii. 12, 21. xviii. 29.

* *Johnson*.

Προσ-

Προσπεχω, from *προς to*, and *τρεχω to run*.
To run to. occ. Mark ix. 15.

Προσφαλιον, ε, το, from *προς besides*, and *φαλω to eat*.

Anything that is eaten besides, i. e. *with*,
bread, viſuals. occ. John xxi. 5.

Προσφατος, ε, δ, η, from *προς* denoting near-
ness of time, which, however, is a very un-
usual ſenſe in compoſition (but comp. un-
der Προς III. 16.), and *φαω to ſlay*, thus
uſed in Homer, Il. xv. lin. 140. Odyſſ. xxii.
 lin. 217, & al. and which in this ſenſe
 may be derived from Heb. פה *the mouth*
or edge of the ſword, according to that
 common Hebrew expreſſion of *ſmiting*
with the פ mouth of the ſword.

I. *Newly ſlain*. Thus uſed in the phrase
προσφατες νεκρος, a dead man *lateſt ſlain*,
 according to the Etymologiſt, *Euſtathius*,
 and *Phrynicus*. Hence

II. *New, newly or lateſt made*. So *Theophy-
 lact*, Προσφατον ανη τα νεα, και επι των
χρονων ημετερων φανεισαν. Προσφατον
 is uſed for *new*, and *appearing in our*
days. occ. Heb. x. 20. The LXX uſe
 it in the ſame ſenſe for the Heb. מְקַרֵּב
Deut. xxxii. 17, for מִדְּרֵךְ *Eccleſ. i. 9*.
Comp. Eccleſ. ix. 10; and ſo likewise
 the latter Greek writers, as *Wetſtein* has
 abundantly ſhewn.

Προσφατως, Adv. from *προσφατος*.
Newly, lateſt. occ. Acts xviii. 2. So in
 2 Mac. xiv. 36, we have τον ΠΡΟΣΦΑ-
 ΤΩΣ κεκαθαριſμενον οικον, *the houſe*
newly cleanſed, and in *Judith* iv. 3,
 ΗΠΡΟΣΦΑΤΩΣ ησαν ΑΝΑΒΕΒΗΚΟ-
 ΤΕΣ, *they were newly returned*. This
 adv. is uſed by the profane writers alſo in
 the ſame ſenſe, particularly by *Polybius*,
 in whom it is often conſtrued with a par-
 ticipie perf. as in Acts. See *Kypke*.

Προσφερω, from *προς to*, and *φερω to bring*.

I. *To bring to*. See Mat. iv. 24. v. 23.
 viii. 16. ix. 2, 32. xvii. 16. John xix. 29.

II. *To bring to, or before*, magiſtrates. Luke
 xii. 11. xxiii. 14.

III. *To offer, tender, proffer*, as money for a
 benefit to be received. Acts viii. 18.

IV. *To offer to God*, as oblations or ſacri-
 fices. See Mat. v. 24. viii. 4. Acts
 vii. 42. xxi. 26. Heb. v. 1. viii. 3.
 ix. 14. x. 12. xi. 4, 17. Comp. Mat.
 ii. 11. John xvi. 2.

V. Mid. Προσφερεſθαι τινι, literally, *To offer*
ouſelf to any one in this or that manner,

ſe præbere alicui hoc vel illo modo, i. e.
to behave towards, to deal with, or treat
him, whether well or ill. occ. Heb. xii. 7,
 where Vulg. offert ſe vobis; and *Raphe-
 lius*, *Wetſtein*, and *Kypke*, whom ſee, ſhew
 that this uſe of the V. προσφερεſθαι is
 common in the pureſt Greek writers.

Προσφιλης, εος, ες, ε, η, και το—ες, from
προς to, and *φιλος a friend, dear*.
Friendly. *Thucydides* and *Xenophon*, cited
 by *Wetſtein*, uſe the word in this ſenſe.
 occ. Phil. iv. 8.

Προσφορα, ας, η, from *προσπεφορα* perf.
 mid. of *προσφερω*.

I. *An offering, the act of offering to God*.
 occ. Heb. x. 10.

II. *An offering, oblation, the thing offered*.
 occ. Acts xxi. 26. xxiv. 17. Eph. v. 2.
 Heb. x. 5, 8, 14, 18. Comp. Rom.
 xv. 16. Iſa. lxvi. 20, and *Vitrina* there.

Προσφωνew, ω, from *προς to*, and *φωνew to*
call, ſpeak.

I. With an accuſative, *To call another to*
oneſelf. occ. Luke vi. 13. Comp. Luke
 xiii. 12.

II. With a dative, *To call or cry out to*. occ.
 Mat. xi. 16. Luke vii. 32.

III. With a dative, *To ſpeak to, barangue*.
 occ. Acts xxii. 2. Comp. Luke xxiii. 20.
 Acts xxi. 40.

Προσχυσις, ιος, att. εως, η, from *προσχυω*
to pour upon, affundo, which from *προς to*,
 or *upon*, and *χυω to pour*.

A pouring over or on, affuſio. occ. Heb.
 xi. 28. From Exod. xii. 7, 22, it ſeems
 that the blood of the Paſſover was put
 upon the two door-poſts and upon the
 lintel in *conſiderable quantity*.

Προσψανw, from *προς to*, at, and *ψανw to*
touch, touch lightly, which from *ψανw* the
 ſame, and this either from the Chald. פש
to touch, feel, or from the Heb. נִצַּץ *the*
extremity of any thing, agreeably to that
 expreſſion of *Sophocles*, cited by *Scapula*,
 ΨΗΛΑΤ' ΑΚΡΑΣ, *he touched at the ex-*
tremity.

To touch lightly or gently. occ. Luke
 xi. 46, where ſee *Wetſtein*.

Προσωποληπew, ω, from *προσωπον a face*,
perſon, and *λαμβάνw* or obſol. ληβw *to*
accept.

To accept or reſpect perſons on account of
ſome external advantages, ſuch as riches,
dreſs, &c. occ. Jam. ii. 9. Comp. under
Λαμβανw XIX.

Προσωποληψίας, α, ὁ, from προσωποληψία.
An accepter or respecter of persons. occ.
Aēts x. 34.

Προσωποληψία, ας, ἡ, from προσωπον a
person, and ληψις an accepting. Comp.
under Προσωποληψία.

An accepting, respecting, or respect of per-
sons. occ. Rom. ii. 11. Eph. vi. 9. Col.
iii. 25. Jam. ii. 1.

Προσωπον, α, το, from προς to, and ὤψ the
eye, which see.

In general, That part of any thing which
is turned or presented to the eye of an-
other.

I. The face, the countenance. Mat. vi. 16,
17. xvii. 2, 6. Mark xiv. 65, & al. Comp.
2 Cor. iii. 7, 13, 18. iv. 6. Aēts ii. 28.
2 Theff. i. 9. 1 Pet. iii. 12.

Προσωπον προς προσωπον, Face to face.
1 Cor. xiii. 12. Comp. Gen. xxxii. 30,
where this Greek phrase in the LXX
answers to the Heb. פנים אל פנים, as
προσωπον κατὰ προσωπον does in the
LXX of Deut. xxxiv. 10. Ezek. xx. 35.

II. Face, surface, as of the earth. Luke
xxi. 35. Aēts xvii. 26. Thus applied in
the LXX for the Heb. פנים, Gen. ii. 6.
iv. 14. vii. 4, & al.

III. Face, external or outward appearance.
Mat. xvi. 3. Luke xii. 56. 2 Cor. v. 12.
x. 7. Jam. i. 11.

IV. Person, personal appearance. Mat.
xxii. 16. Mark xii. 14. Εν προσωπω, In
the person, i. e. in the name, or as the re-
presentative, or by the authority. 2 Cor.
ii. 10. Comp. 1 Cor. v. 4. So Eusebius,
Hist. Eccles. lib. iii. cap. 38, cited by
Raphelius in his Semicent. Annot. men-
tions the Epistle of Clement which he
wrote εκ ΠΡΟΣΩΠΟΥ της Ρωμαιων Εκ-
κλησιας τη Κορινθιων, in the name of the
Church of the Romans to that of the Co-
rinthians."

V. A person, a human person. 2 Cor. i. 11.
The word is used in the same sense not
only by Clement, in 1 Cor. § 1. Ολίγα
ΠΡΟΣΩΠΑ προσητη, a few rash persons,"
comp. § 47, but also by Josephus, De
Bel. lib. i. cap. 13, § 7. Μετα των οικειο-
τατων ΠΡΟΣΩΠΩΝ, with some persons
most intimate with him." So lib. ii.
cap. 2, § 7. Το πλεθος των ΠΡΟΣΩΠΩΝ,
the number of persons;" and lib. v.
cap. 4, § 3. Τρισι τοις ἡδιστοις ΠΡΟΣΩ-
ΠΟΙΣ, to the three persons most dear to

him." The eloquent Longinus, De Sub-
lim. likewise several times uses προσωπον
for a person, as, for instance, Sect. xxvii.
Ετι γε μη εσθ' ὅτα περι ΠΡΟΣΩΠΟΥ
διγλυμενος ὁ συλγαφευς, εξαίφνης παρ-
ερχεις εις το αυτο ΠΡΟΣΩΠΟΝ ανιμει-
θισται. It moreover sometimes happens
that the writer, when he is speaking of a
certain person, being suddenly transported,
transforms himself into that very person."
So about the middle of the same Sect. and
Sect. xxvi. towards the end. Comp. also
Kypke on 2 Cor. i. 11.

VI. Απο προσωπε, From the face or presence
of, from. Aēts iii. 19. v. 41. & al. From
before. Aēts vii. 45. It answers to the
Heb. מִפְּנֵי, for which it is used by the
• LXX, Gen. xvi. 6, 8. xxxv. 1, 7. Num.
xxxii. 21, & al. freq.

VII. Εις προσωπον, In the presence or sight,
before. 2 Cor. viii. 24. So Wetstein on
Aēts iii. 13, cites from Appian, ΕΣ
ΠΡΟΣΩΠΟΝ, to the face.

VIII. Κατα προσωπον, Before the face or
presence of, before, coram. Luke ii. 31.
Aēts iii. 13. xxv. 16. Gal. ii. 11, Κατα
προσωπον αυτω αντεςην, I withstood him
to the face. comp. ver. 14. So in Josephus,
Ant. lib. xiv. cap. 10, § 20, we have αν-
τειπειν ΚΑΤΑ ΠΡΟΣΩΠΟΝ, to contra-
dict to the face." See also Raphelius and
Elfner.

Raphelius on Aēts iii. 13, observes that
Polybius uses the phrase in the same sense
as St. Luke; and on 2 Cor. x. 1, cites
the same writer applying it, like St.
Paul, for being present. I apprehend, with
the learned Wolfius, that τα κατα προσω-
πον, 2 Cor. x. 7, mean those things which
appear externally, or, as our Translators
render the expression, the outward appear-
ance. Comp. 2 Cor. v. 12, and see more
in Wolfius.

Κατα προσωπον in the LXX answers to
the Heb. מִפְּנֵי in the presence of, before..
Gen. xxv. 18, & al.

IX. Προ προσωπε, Before the face, before,
whether of place or time. Mat. xi. 10..
Luke i. 76. ix. 52. Aēts xiii. 24. In the
LXX also it is thus applied, answering
to the Heb. מִפְּנֵי, Exod. xxxiii. 2. Deut.
iii. 18, 28. Mal. iii. 1, & al.

X. For the phrases βλέπειν εις —, θαυμα-
ζειν —, λαμβανειν —, στήριζειν προσωπον —
see under βλέπω, θαυμάζω, &c.

Προταλιν

Προταῖω, from *προ* before, and *ταῖω* to appoint.

To appoint or ordain before, to fore-ordain, fore-allot. occ. Acts xvii. 26.

Προσείνω, from *προ* forth, and *τείνω* to extend, stretch out.

To stretch out, and so expose, protendere, exponere, προβαλλειν. occ. Acts xxii. 25,

ὧς δὲ πρότεινεν αὐτὸν τοῖς ἱμασίν, But as he (the Centurion) was extending him (at a pillar or post namely) and so exposing him to the thongs or whips. So Wetstein,

"Postquam eum exposuerat loris." Προτεινεν cannot, strictly speaking, import

binding; nor does ἱμασι mean the thongs with which they were binding, but those

with which they were going to scourge him. See Wolfius. And observe that five

MSS, two of which ancient, read προσείναν (plur.); four, two of which ancient, προείνον; and five later MSS,

with several ancient versions and printed editions, προείναν, which last reading

Griesbach has admitted into the text.

The * Roman method of scourging was by binding the offender's body to a post

or pillar, and so exposing him the more effectually to the stroke of the executioner.

Thus the seditious Roman soldiers in Livy, lib. xxviii. cap. 29, deligati ad

palum virgisque cæsi, & securi percussi, were bound to a post, and scourged with

rods, and beheaded." Thus Verres, in Cicero, Verr. act. ii. lib. v. cap. 62, Re-

pente hominem proripi, atque in foro medio nudari, ac deligari, & virgas expediti

jubet. Immediately commands the man to be seized, and to be stript naked in the

midst of the forum, and to be tied (to a post), and rods to be got ready; and so,

cap. 63, Civis Romanus—deligatus in foro virgis cædebatur, A Roman Citizen

—tied (to a post) in the forum was beaten

with rods." Thus likewise Dio, lib. xlix, says of Antony, Ἀντιστον ἐμαστῶσε,

σάουρ προσδήτας, he scourged Antigonus, having bound him to a post †. And

further to illustrate Acts xxii. 25, 26, I transcribe from Cicero as above, cap. 62,

Cædebatur virgis, in medio foro Messanæ, civis Romanus, Judices; cum interea

nullus gemitus, nulla vox alia istius miseri, inter dolorem crepitumque plagarum, audi-

ebatur, nisi hæc, CIVIS ROMANUS SUM. Hac se commemoratione civitatis

omnia verba depulsurum, cruciatumque à corpore depulsurum arbitrabatur.

In the midst of the forum of Messina, Gentlemen, A Roman Citizen was beaten

with rods; in the mean time, amid his pangs, and the clashing of the rods, no

groan of the wretched man was heard, no voice but this, I AM A ROMAN CITIZEN.

By thus mentioning his citizenship, he thought he should have put an end to his stripes and torments." I add, that

well might the Chief Captain or Tribune be afraid, because he had bound Paul.

He, no doubt, knew, that, as Cicero expresses it, cap. 66, as above, "Facinus est, vinciri civem Romanum. It was a

high crime that a Roman citizen should be bound."

Προσέπος, α, ου. Comparative of *προ* before. Former. Eph. iv. 22. Προσέπον, neut. is

often used adverbially, Before, formerly, first, at first. John vi. 62. vii. 51. ix. 8.

Gal. iv. 13, & al. Hence with the prepositive article fem. plur. προσέπων is used

as an adj. Former. Heb. x. 32. 1 Pet. i. 14.

Προβήμι, from *προ* before, forth, and *τίθημι* to place.

I. To propose, set forth, or before the eyes, as it were. occ. Rom. iii. 25, where see

Wolfius and Wetstein.

II. To propose, purpose, design before-hand, occ. Rom. i. 13. Eph. i. 9.

Προτρέπω, from *προ* before, and *τρέπω* to turn.

I. Properly, To turn before oneself, so to propel, push forward, incite. See Scapula.

II. Προτρέποιμαι, Mid. To excite, exhort. Thus used also in the best Greek writers. See Wetstein. occ. Acts xviii. 27.

† See Bp. Pearson on the Creed, Art. 4. WAS CRUCIFIED, and Notes, and Hudson's Josephus, p. 661, Note 1.

* The authors of the *Universal History*, vol. x. p. 588, Note (T), write thus: "Among the Romans it (i. e. the punishment of scourging) was very severe and shameful: the person being stripped naked, at least down to the girdle, had his hands tied to a ring fastened to a stone pillar, not above a foot and an half high, if so much, so that his body was bent forward almost double, which gave such an advantage to the executioners that the blows came down, as it were, with double force." Thus these learned writers; whose account of this matter, had they cited their authority for it, I should readily have inserted into the text of this work: But Quere?

Προῖσχω, from *πρὸ before*, and *πρῆχω*. See Προδρῦμ.

Προῖπαρχω, from *πρὸ before*, and *ὑπαρχω to be*.

To be before. occ. Luke xxiii. 12. Acts viii. 9.

Προφασίς, 105, att. εως, ἤ, from *πρὸ before*, and *φασίς a speaking, speech*.

I. *A speech put, as it were, before something to palliate or excuse it, a pretext, an excuse*. occ. John xv. 22. See *Scapula*.

II. *An outward shew or appearance, a pretense*. occ. Mat. xxiii. 14, (where see *Wetstein*.) Mark xii. 40. Luke xx. 47. Acts xxvii. 30. Phil. i. 18. 1 Theff. ii. 5, where *προφασει πλεονεξίας* denotes a *pretense* (of piety or zeal suppose) *covering over cloaking covetousness*, "a cloak over covetousness." *Macknight*. Comp. also *Kypke*. Mat. xxiii. 14,—and for a *pretense make long prayer*, "i. e. ye recommend yourselves to their [the widows] esteem and bounty by the length of your prayers." *Bp. Pearce's Comment*. Observe that this whole 14th verse is, rather in an extraordinary manner, thrown out of the text by *Griesbach*, though wanting in only four Greek and some Latin MSS, and in the Saxon version. But see *Wetstein* and *Griesbach*, and *Michaelis* *Introduct.* to N. T. vol. i. p. 301, edit. *Marsh*.

In the Greek writers it is often opposed to *ἀληθεα truth* (see *Wetstein* on Phil.), and in this latter sense seems best deducible from *πρὸ before*, and *φασίς an appearance*, which from *φαίνομαι to appear*.

Προφερω, from *πρὸ forth*, and *φέρω to bring*.

To bring forth or out, to produce. occ. Luke vi. 45, twice. So *Isocrates*, *Ad Demon*. cap. 20, uses the phrase *ὡς περ ἐκ ταμείης ΠΡΟΦΕΡΙΝ, to bring forth, as out of a store-house*."

Προφητεία, ας, ἡ, from *προφητεω*.

I. *A prophecy or prediction contained in the Old Testament*. occ. Mat. xiii. 14.

II. *A declaration delivered by inspiration of the Holy Spirit, whether predictive or not, and that whether under the Old Testament*, occ. 2 Pet. i. 20; or the New, 1 Cor. xiv. 6, 22. (comp. ver. 39, 40.) 1 Tim. i. 18. iv. 14.

III. *The gift of prophecy, i. e. either of declaring or of predicting truths by divine inspiration, whether under the Old Tes-*

tament, occ. 2 Pet. i. 21; or the New, Rom. xii. 6. 1 Cor. xii. 10. xiii. 2, 8.

IV. *Prophecy, i. e. the exercise of the gift of prophecy*. occ. 1 Theff. v. 20.

Προφητεω, from *προφητης*.

I. *To prophesy, to foretell things to come*. Mat. xi. 13. xv. 7. Mark vii. 6. 1 Pet. i. 10. Comp. John xi. 51, on which passage see *Vitranga*, *Observat. Sacr. lib. vi. cap. 13, § 2, & seqt.*

II. *To declare truths through the inspiration of God's Holy Spirit, whether by prediction or not*. Luke i. 67. Acts ii. 17, 18. xix. 6. xxi. 9. 1 Cor. xiv. 1, 3, 4, 5, &c. Comp. Mat. vii. 22. xxvi. 68, where see *Campbell*.

Προφητης, ε, ὁ, from *πρὸ before*, either of *time or excellence*, ante, præ, and *φημι to speak*.

1. *A prophet, one who speaks by inspiration of the Spirit of God, and foretells things to come*. Mat. i. 22. ii. 5. Acts ii. 16, 30. xi. 27. xxi. 10, & al. freq.

Hence, by way of eminence, it is applied to *Christ, that Great Prophet, who, according to the prophecy of Moses*, Deut. xviii. 18, *should come into the world*. John i. 21, 25. vi. 14. vii. 40. Comp. Acts iii. 22, 23. This word Προφητης is not peculiar to the style of the LXX, and of the N. T. *Blackwall*, *Sacred Classics*, vol. i. p. 24, observes that *Herodotus* often uses it, and so does *Plato*, *Alcibiad. ii.* I add that *Anacreon* likewise, *Ode xliii. lin. 11*, calls the *cicada*,

Θερεος γλυκυς ΠΡΟΦΗΤΗΣ,

Summer's sweet Prophet.

See other instances from the more modern Greek writers in *Wetstein* on Mat. i. 22.

II. *One who speaks * eminently, i. e. by divine inspiration, whether he foretells futurities or not*. Mat. x. 41. xxiii. 34. Acts xv. 32. 1 Cor. xiv. 29, 32, 37. Comp. Προφητεία II. and Προφητεω II.

III. This title is applied by St. Paul to a *beathen poet*, perhaps *Epimenides* (for this is by no means certain, see *Whitby*, *Alberti*, and *Wolfius*), as being *supposed* by his countrymen, the Cretans, *to speak by divine inspiration*, and therefore being *highly respected* by them. See *Calmét's Dictionary in Poets*. It is well known

* Comp. *Heb. and Eng. Lexicon* in פֶּתִי.

that

that most of the heathen poets, apeing the prophets of the true God, laid claim to a divine afflatus. occ. Tit. i. 12.

Προφητικός, η, ον, from προφητης.

Prophetic, prophetical, proceeding from the prophets. occ. Rom. xvi. 26. 2 Pet. i. 19. Comp. under Βεβαιωστος.

Προφητις, ιδος, η, from προφητης, which see. A prophetess, a woman who speaks by divine inspiration. occ. Luke ii. 36. Rev. ii. 20.

Προσθάνω, from προ before, and θάνω to come, which see.

To prevent, anticipate. occ. Mat. xvii. 25.

Προχειρίζομαι, from προχειρος ready, at hand, from προ before, and χειρ the hand.

I. To make any thing be at hand, to bring out, produce. So Lucian, Toxar. tom. ii. p. 55. Ολιγες δε τινας ΠΡΟΧΕΙΡΙΣΑΜΕΝΟΙ, Producing some few;" and Rhetor. Præcept. tom. ii. p. 452. "And carrying these hard words about with you, αποτοξενε ΠΙΟΧΕΙΡΙΖΟΜΕΝΟΣ ες τας ὁμιλινας, produce and discharge them among your acquaintance."

II. To choose out, appoint, deligo, fumo ad aliquid faciendum, designo. Scapula. occ. Acts xxii. 14. xxvi. 16. Many manuscripts also, four of which ancient, and several printed editions; for προκεχειρισμενον, Acts iii. 20, read προκεχειρισμενον. See Wetstein and Griesbach.

On Acts xxii. 14, Kypke cites Polybius, Plutarch, and Dionysius Halicarn. using προχειριζεσθαι for choosing or electing to an office. This V. is used in the same sense not only by the LXX, answering to the Heb. לקח to take, Josh. iii. 12; and to שלח to send, Exod. iv. 13; but also 2 Mac. iii. 7. viii. 9.

Προχειροτονεω, ω; from προ before, and χειροτονεω to choose, appoint, which see. To choose or appoint before, to fore-appoint. occ. Acts x. 41.

Πεγμυνα, ης, η, from the adjective πεγμυνος extreme, last, bindermost, which from πεγας extremity, end, q. περμυνος.

The binder part of a ship, the stern. occ. Mark iv. 38. Acts xxvii. 29, 41. On ver. 29, Wetstein (Testam. Græc. tom. ii. p. 880.) observes that Valerius Flaccus, lib. v. lin. 72, expressly mentions an anchor at the stern of an ancient ship,

— Jam prora fretum commoverat, at jam
Puppæ sedens placidas dimiserat anchora terras.

Comp. Virgil, Æn. vi. lin. 3—5. and Bp. Pearce on Acts xxvii. 29. And we learn from Sir John Chardin (cited in Harmer's Observations, vol. ii. p. 497.) that the modern Egyptian saïques, in like manner, "always carry their anchors at their stern, and never their prow, contrarily to our managements." And on the case in Acts xxvii. 29, Wetstein remarks that had the sailors cast the anchors from the prow, that indeed would have remained unmoved, but the stern or poop being turned about by the winds and waves would have dashed against the rocks, and so they would have fallen into the very danger which they wished to avoid.

ΠΡΩΪ, An Adv. of time, from the Heb. פֶּרֶא to break, or פֶּרֶא to break forth. See Isa. lviii. 8, under Πρωίμος.

Early; early in the morning, when the light breaks forth or through the darkness, at day-break, as we speak with greater propriety than is commonly apprehended. Mat. xvi. 3. Mark i. 35. xvi. 9. John xx. 1, & al.

Ἀνα πρωΪ, Early in the morning, literally, Together with the dawn. occ. Mat. xx. 1. Ἀπο πρωΪ. From morning. occ. Acts xxviii. 23. Ἐν τῷ πρωΪ, In the morning, when the morning was come. occ. Mark xv. 1. Comp. Mat. xxvii. 1.

Πρωίος, ἰα, ἰον, from πρωΪ.

Early in the morning; hence, ὥρα time, season being understood, πρωΪα the morning-time or —tide, the morning. occ. Mat. xxi. 18. xxvii. 1. John xviii. 28. xxi. 4.

Πρωίμος, η, ον, from πρωΪ.

I. Early, properly in the morning. Thus used in the LXX, Isa. lviii. 8, Τότες διαγερσεται πρωίμον σου φως σε, Then shall thy light break forth early, for the Heb. זָרַח אֶרְבֶּךָ בַּבֹּקֶר, Then shall thy light break forth as the morning or dawn. In which passage it is further remarkable that the Heb. בָּקֶע and the Greek πρωίμον to break, break forth, are applied to the morning light, which confirms the derivation of πρωΪ from פֶּרֶא to break, or פֶּרֶא to break forth, above-assigned.

II. Early, former. occ. Jam. v. 7, where it is applied to the former rain, as it is also in the LXX, Deut. xi. 14. Jer. v. 24. Hof. vi. 3, for the Heb. יוֹרֵד, and Joel

ii. 23. for מורד the same. * "The first rains in these (i. e. in Judea and the neighbouring) countries usually fall about the beginning of November, (O. S.)" Comp. Οψιμος.

Πρωῖνος, η, ου, from πρωῖ.

Belonging to the morning, morning— occ. Rev. ii. 28. Comp. Rev. xxii. 16; where observe that the *Alexandrian* MS reads ὁ λαμπρος καὶ ὁ πρωῖνος, and fourteen later MSS, with several printed editions, ὁ λαμπρος ὁ πρωῖνος, which reading is embraced by *Wetstein*, and received into the text by *Griesbach*.

Πωρα, ας, η, either from προ before, or προωρα to look forwards, which from προ before, forwards, and ὀραω to look.

The fore part of a ship, the fore-ship. occ. Aëts xxvii. 30, 41.

Πρωτευνω, from πρωτος first.

To be first, i, e. in dignity, to have the pre-eminence, primas teneo. occ. Col. i. 18, where *Wetstein* cites *Menander*, *Demosthenes*, and *Plutarch* using the V. in the same sense.

Πρωτοκαθεδρια, ας, η, from πρωτος first, and καθεδρα a seat.

A first, highest, or uppermost seat. occ. Mat. xxiii. 6. Mark xii. 39. Luke xi. 43. xx. 46.

Πρωτοκλισια, ας, η, from πρωτος first, and κλισια a place to recline in, which see.

Properly, *The first or uppermost place to recline in*, as the ancients did at their entertainments (comp. Ανακειμαι and Ανακλιω), or, speaking agreeably to our customs, *the first or uppermost seat.* occ. Mat. xxiii. 6, (where see *Wetstein* and *Pearce*.) Mark xii. 39. Luke xiv. 7, 8. xx. 46.

"At their feasts, matters were commonly ordered thus: Three couches were set in the form of the Greek letter Π; the table was placed in the middle, the lower end whereof was left open to give access to servants, for setting and removing the dishes, and serving the guests. The other three sides were enclosed by the couches, whence it got the name of triclinium. The middle couch, which lay along the upper end of the table, and was therefore accounted the most honourable place, and that which the Pharisees are said par-

ticularly to have affected, was distinguished by the name πρωτοκλισια."

Campbell, Prelim. Dissertat. p. 365, 6. Πρωτος, η, ου, by syncope for προτατος, the superlative of προ before.

I. Of time, *First*, in a superlative sense, Rev. i. 11, 17. ii. 8. John v. 4. 1 Cor. xv. 45, 47. 2 Tim. iv. 16, & al. freq.

II. Of time, *Former, before*, in a comparative sense, as *first* is often used in English, and many other superlatives in Greek †. John i. 15, 30. (comp. John viii. 58.) Luke ii. 2. John xx. 4, 8. Aëts i. 1. Comp. 1 Cor. xiv. 30, and see *Campbell's* Notes on John i. 15. xv. 18.

III. Of order or situation, *First*. occ. Aëts xvi. 12. *Rapheilius* has sufficiently shewn that both *Polybius* and *Herodotus* use πρωτη in this sense, and cites *Polybius* applying it in a construction very similar to that in the Aëts, lib. ii. cap. 16. p. 145. Μεχει πολεως Πισσης, η ΠΡΩΤΗ κεῖται ΤΗ ΤΥΡΡΗΝΙΑΣ ὡς προς τας δυσμας. Unto the city of Pissa, which lies the first of Etruria towards the west." See also *Whitby's* Note, and his Alphabetical Table of Places subjoined to his Commentary on the N. T. in PHILIPPI. But comp. *Bozwyer* on Aëts xvi. 12. Bp. *Pearce* however (whom see) thinks not only that the present printed Greek copies are right, but also that, at the time St. Luke wrote, *Philippi* was the chief, if not the first, city of the part of Macedonia, where Paul then was: Although, according to *Livy*, lib. xlv. cap. 29, and *Diodorus Sic. P. Æmilius* had appointed *Amphipolis* to be the chief city of that part two hundred and twenty years before.

IV. Of dignity, *First, chief, principal*,—of persons, Mat. xx. 27. Mark vi. 21. Luke xix. 47. Aëts xiii. 50. xvii. 4. xxv. 2. xxviii. 7, 17. Comp. 1 Tim. i. 15. On Aëts xiii. 50, *Wetstein* cites from *Josephus* the phrases των Ιεροσολυμιτων—των Ιουδαιων—των Σαμαρειων ΟΙ ΠΡΩΤΟΙ; and from *Plutarch* the very expression ΟΙ ΠΡΩΤΟΙ ΤΗΣ ΠΟΛΕΩΣ.—of things, Mat. xxii. 38. Mark xii. 28, 29, 30. Comp. Luke xv. 22. 1 Cor. xv. 3, εν πρωτοις "among the first or principal things." Bp. *Pearce*.

* Dr. *Shaw*, Travel, p. 335, 2d edit. Comp. *Heb.* and *Eng. Lexic.* 3d edit. under נח' VII.

† See *Hammond* on John i. 15, and *Duport* Lect. on *Theophrast.* Eth. Char. cap. xi. p. 387. edit. *Needham*.

V. Πρωτον, neut. used adverbially, and signifying *first*, of time, and that whether in a superlative sense, Mat. vi. 33. Mark xvi. 9; or more commonly in a comparative one, Mat. v. 24. vii. 5. viii. 21, & al. freq. Πρωτον ὑμῶν, *Before you*, John xv. 18.—of order or dignity, Rom. iii. 2. 1 Cor. xii. 28. 1 Tim. ii. 1. 2 Pet. i. 20. iii. 3.

Πρωτοτατης, ε, δ, from πρωτος *first*, and ἵστημι *to stand*.

I. Properly, a military term. *The officer who stands on the right of the front rank, the leader or captain of the front rank*. Hence

II. *A ring-leader*. occ. Acts xxiv. 5.

Πρωτοτοκια, ων, τα, from πρωτοτοκος.

The rights of primogeniture, the birth-right. occ. Heb. xii. 16. The LXX also use this word for the Heb. בכורה *birth-right*, Gen. xxv. 31, 32, 33, 34. xxvii. 36. Deut. xxi. 17. 1 Chron. v. 1.

The birth-right, among the ancient patriarchal Hebrews, included not only a double portion of the father's estate (see Deut. xxi. 17. Gen. xlviii. 22. 2 Chron. v. 1, 2.), but also pre-eminence or authority over the other brethren (Gen. xxvii. 29. xlix. 3.); because with the birth-right in those times was generally connected the progenitorship of the Messiah (see Gen. xlix. 8. 1 Chron. v. 2.)

So that he who had the right of primogeniture was not only an eminent type of the first-born who are written in heaven, and are partakers of the eternal inheritance (comp. Heb. xii. 23.), but was also to be the progenitor of the Messiah; and a slighting of the birth-right was both a slighting of the high distinction last-mentioned, and also a despising of that eternal inheritance which was typified by the double portion of the temporal estate. Hence it is that St. Paul calls *Esau* a profane person, for selling his birth-right; and the Targum ascribed to *Jonathan Ben Uzziel* thus paraphrases Gen. xxv. 32, 33, 34. "And *Esau* said, Behold, I am going to die, and shall never live again in the world or age to come (בעלם אחרון) and to what purpose is this birth-right, and the portion in that world of which you speak? And *Jacob* said, Swear to me this day, and he swore unto him; and he sold his birth-right to *Jacob*. And *Jacob* gave to *Esau* bread and pottage of

of lentils, and he ate and drank, and arose and went away. Thus *Esau* despised the birth-right and the portion in the world to come;" or, as the Jerusalem Targum expresses it, "Thus *Esau* despised the birth-right, and spurned his portion in the world to come, and denied or renounced (כפף) the resurrection of the dead." *

Πρωτοτοκος, ε, δ, η, και το—ον, from πρωτος *first*, and τετοκα perf. mid. of τικω, or obsolete τεκω properly to bring forth, as the female, but sometimes to beget, as the male. Comp. τικω.

I. *The first-born* of man or beast. occ. Heb. xi. 28. Comp. Exod. xii. 12, 29.

II. It is applied to Christ,

1. In respect of his opening the womb of the Blessed Virgin. occ. Mat. i. 25. Luke ii. 7. See Scott's and Campbell's Notes on Mat.

2. Christ is called, Col. i. 15, Πρωτοτοκος πασης κτισεως, *The First-begotten*, or *First-born*, of the whole creation, because he was begotten to be Heir and Lord of all things (comp. Heb. i. 2, 8. Acts x. 36.) and in all things, or over all persons, to have the pre-eminence, (comp. Pf. lxxxix. 27.) and because all things were created ΕΙΣ αυτον FOR him, as well as δι' αυτε by him. See ver. 16, 17, 18. In the same view he is styled absolutely ΤΟΝ Πρωτοτοκον THE First-born. Heb. i. 6. †

3. Christ is also called Πρωτοτοκος εκ των νεκρων, *The First-born* or *First-begotten from the dead*, in regard of his being the first that rose from the dead, no more to die: For, as the author of the *Answers to the Orthodox* well observes, εις γαρ αθανατον τε και αφθαρτον ζωην επω γελοσε τινος η αναστασις πλην τε Σωτηρος Ιησα Χριστου, no one has yet arisen to an immortal and incorruptible life but our

* The reader may remark, that in the second edition I have not, as in the first, mentioned the priesthood's being annexed to the birth-right. My reason for this omission is, that on attentive reconsideration, I think that neither the Texts there quoted (namely Num. iii. 12. Exod. xix. 22. xxiv. 5.) nor any others are sufficient to prove such annexation; and whoever will peruse the learned Vitringa's Observations Sacrae, lib. ii. cap. 2, and 3, will, I believe, be of the same opinion. The English reader may, for his satisfaction, consult Bp. Patrick's Comment on the several Texts.

† See Tillotson's Sermon. XLIII. vol. i. p. 442, fol. and Whitby's and Macknight's Notes on Col. i. 15.

Saviour Jesus Christ." Responf. 85. So *Chryſoſtom*, ſpeaking of them who roſe from the dead before Chriſt, *Αναſταſες πάντες απεθανον παλιν, γενομα δεδωκοτες της αναſταſεως*. "Ο δε Χριſτος αναſτας εχ' υποπιπτει θανατω—All theſe, though they roſe, yet died again, affording us a taſte of the reſurrection : But Chriſt being riſen *is no more ſubject to death*—"
occ. Col. i. 18. Rev. i. 5. Comp. *Αετς* xxvi. 23. Rom. vi. 9. 1 Cor. xv. 20, 23, and ſee *Suicer Theſaur.* under *Πρωτοτοκος* I. 2. b.

4. This title is applied to Chriſt in reſpect of his being the *Fiſt-born* among many brethren, both in holineſs and glory. occ. Rom. viii. 29. Comp. under *Προοριζω* II. The above cited are all the texts of the N. T. where *Πρωτοτοκος* is applied to Chriſt.

III. "Saints are called (*Πρωτοτοκων*) the *Fiſt-born*, becauſe under the law the *Fiſt-born* were peculiarly appropriated to God, and heirs of a double honour and inheritance." *Doddridge.* occ. Heb. xii. 23. Comp. under *Πρωτοτοκια*. But ſee *Mac-knight* on Heb. xii.

ΠΤΑΙΩ, either from obſol. *πετω* to fall, or immediately from Heb. פתח *to incline. To ſtumble, fall.* In the N. T. it is applied only ſpiritually, and that whether to ſlighter offences, occ. Jam. iii. 2, twice; or to thoſe of a more grievous kind, occ. Rom. xi. 11, (comp. ch. ix. 32.) Jam. ii. 10. (comp. ver. 11.) 2 Pet. i. 10.

Πτερνα, ας, η, from πατειν την εραν, *treading upon the ground*, ſay the Greek Etymologiſts; but it may be from Heb. פצר *to preſs*, & being changed into τ, as uſual. *The beel.* occ. John xiii. 18. Comp. Pf. xli. 10, where the LXX Translation of the latter part of the verſe—*εμεſαλυνεν επ' εμε πτερνισμον*—*baſt magnified ſup-plantation againſt me*—ſounds differently from that in St. John; the ſenſe however of both is the ſame, namely—*baſt behaved very treacherouſly againſt me*, by a figure taken from deceitfully tripping up another's heels, and making him fall. Comp. *Suicer Theſaur.* in *Πτερνιζω*.

Πτερυſιον, ε, το, from *πτερυξ*, which ſee.
I. A little wing, or in general a wing. Thus it is applied by the LXX to the wings of the Cherubs in the Holy of Holies of Solomon's Temple, 1 K. vi. 24.

II. A wing or appendage to a building. occ. Mat. iv. 5. Luke iv. 9. The *πτερυſιον* τῆς *ieps* here mentioned ſeems to have been what was called the King's portico, which was built parallel to the ſouth front of the Temple, and was, ſays *Joſephus*, Ant. lib. xv. cap. 11. § 5, "one of the moſt memorable works that was ever ſeen under the ſun; for whereas the valley itſelf was here ſo deep that one could not bear to look down into it; on the edge of this, Herod raiſed the immenſe height of the portico; ὡς εἰ τις ἀπ' ἀκρῆς τῆς ταυτῆς τειλες ἀμφω ſυντιθεις τὰ βαθὴ διοπλευη, σκοτιδιαν, ἐκ ἐξικεμένης τῆς οὐρας εἰς ἀμετρητον τον βυθον, ſo that if any one from the roof of this portico ſhould look through both theſe depths at once, his head would grow dizzy, the ſight not being able to reach the bottom of ſuch a prodigious abyſs." † Somewhere then on the roof of this portico it is probable that the Devil placed our Saviour.

Πτερυξ, υλος, η, from *πτερον* the ſame, which q. *πετερον* from *πεταμαι* to fly.

A wings properly of a bird. Mat. xxiii. 37. Rev. iv. 8. & al.

Πτηνων, ε, τα, from *πτημι* or the obſolute V. *πλω* to fly, which from the Heb. פתח *to expand, ſtretch out.* See under *Πεταω*.

A bird, a ſowl. occ. 1 Cor. xv. 39.

ΠΤΟΕΩ, ω, either from the obſolute V. *πίω* to fall, or from the Heb. פחד *to ſhake or tremble through fear*, to which uſed as a N. *πλοησις* terror anſwers in the LXX of Prov. iii. 25, or perhaps from the Chaldee תרה *to tremble, be terrified. To affright, terrify*; whence *Πτοεομαι, εμαι, παſſ.* To be affrighted, terrified. occ. Luke xxi. 9. xxiv. 37.

Πτοησις, ιος, att. *εως, η*, from *πτοεω*, which ſee.

A being affrighted or terrified, terrour, conſternation. occ. 1 Pet. iii. 6.

ΠΤΟΩ, from the Heb. פתח *to decline.* Comp. *Πετω*.

To fall. An obſolute V. whence in the N. T. we have particip. perf. act. *πετωικως, υια, ος*, *Αετς* xv. 16. Rev. ix. 1.

† Where "the precipitation doth down ſtretch Below the beam of ſight."

Shakes. Coriolanus, Act iii. ſc. 2, at beginning.

How fearful

And dizzy 'tis to caſt one's eyes ſo low!

King Lear, Act vi. ſc. 6.

ΠΤΟΥΚ,

Πτυον, ε, το, from πτω to spit, spit out.

A shovel, whence corn is thrown or spit out, as it were, against the wind, to separate it from the chaff. That this is the true sense of the word, and not a fan or van, is evident from Homer, Il. xiii. lin. 588,

‘Ὡς δ’ ἐπ’ ἀπο πλατῶς ΠΤΥΟΦΙΝ μέλανη κατ’ ἀλῶν
ὄρωσιν οὖσιν κυμαὶ μελανοχρῶες, ἢ ἐρεβινθοί. —

As on the spacious floor the dusky beans
Or vetches leap, from the broad shovel thrown —
“ So from the steel that guards Atreides’ heart
Repell’d to distance flies the bounding dart.”

POPE.

The Greek Schollion on this place in Schrevelius’s edition says, Πτυον δ’ ἐστίν, ἐν ᾧ τα ἡλοημένα γεννηματα αναβαλλουσιν, χωρίζοντες τὰ Ἀχυρὰ. The πτυον is what they throw up the corn with, after it is threshed, to separate it from the chaff.” See more in Wetstein on Mat. occ. Mat. iii. 12. Luke iii. 17. “ After the grain is trodden out, says Dr. Sbaui, Travels, p. 139, they winnow it by throwing it up against the wind with a shovel, the το πτυον, Mat. iii. 12. Luke iii. 17, there rendered a fan, too cumbersome a machine to be thought of; for it is represented as carried in the hand.” And indeed I do not find that the winnowing fan is ever mentioned as used by the eastern nations, either in ancient or modern times.

Πτυρω, from πτω to affright, or perhaps from Heb. פחד to withdraw, get away. To affright, terrify; whence Πτυρομαι, pass. To be affrighted, startled; for it particularly denotes the starting of a horse, as may be seen in Wetstein. Comp. also Kypke. occ. Phil. i. 28.

Πτυσμα, ατος, το, from πεπλυσμαι perf. pass. of πλω to spit.
Spittle. occ. John ix. 6.

ΠΤΥΣΣΩ, from the Chald. שטב, which, as a N. masc. plur. in reg. שטב, Dan. iii. 21, seems like the Greek πετᾶσαι, to denote a kind of turbands or tiaras wound or rolled round the head.

To roll up a scroll or volume of a book. occ. Luke iv. 20. Comp. Αναπτυσσω.

ΠΤΥΩ, either from the Heb. פתח to open, particularly as the mouth, or rather formed from the sound, as the Latin spuo, and Eng. to spit,

To spit, to throw out spittle from the mouth, occ. Mark vii. 33. viii. 23. John ix. 6.

Πτωμα, ατος, το, from πεπλωμαι perf. pass. of πτω or obsol. πλω to fall.

A dead body fallen to the ground, a carcase, which, by the way, from the Latin caro casa, flesh fallen. occ. Rev. xi. 8, 9, Mark vi. 29. Mat. xxiv. 28. In which last cited text I concur with those many learned interpreters who refer πτωμα to the Jews, and αττοι to the Romans, and suppose the latter word to allude to the Roman military Ensigns, which were Eagles of gold or silver. Comp. Deut. xxviii. 49. Job xxxix. 30. In the LXX of Jud. xiv. 8, πτωμα answers to the Heb. פלסא a carcase, which is in like manner from the verb פלס to fall.

Πτωσις, ιος, att. εως, ἡ, from obsol. πλω to fall.

A fall, or falling. occ. Mat. vii. 27. Luke ii. 34.

Πτωχεια, ας, ἡ, from πτωχεω.

Poverty. occ. 2 Cor. viii. 2, 9. Rev. ii. 9.

Πτωχεω, from πτωχος.

To be or become poor. occ. 2 Cor. viii. 9.

Πτωχος, ης, ον, from πεπλωχα perf. act. of πλωσσω to shrink with fear, tremble, which from πλω to terrify.

I. Poor, indigent, destitute of the goods and necessities of this life. Mat. xix. 21. xxvi. 9, 11, & al. Comp. Πενης.

II. Poor, in a spiritual sense, destitute of spiritual riches. Rev. iii. 17.

III. One who is duly sensible of his spiritual poverty and wretchedness. Mat. v. 3, (comp. Isa. lxvi. 2.) Mat. xi. 5. Luke iv. 18, comp. Isa. lxi. 1, and observe that the correspondent Heb. word to πτωχος of the LXX and of St. Luke is עניו humble, meek.

IV. Poor, unable to confer spiritual riches, such as justification and acceptance with God. Gal. iv. 9.

Πυση, ης, ἡ, from πυξ with the doubled fist, which from πυνα adv. close together, closely, and this either from the Heb. פגע to meet, or by transposition from the Heb. נספ to condense. (Comp. Πησω.) Observe further that πυξ is an adv. of the like form as γνυξ on the knees, λαξ with the heel, &c.

The fist, the doubled fist. So Hesychius, Πυση, γρονθος; Suidas, Πυση, γρονθος, συλκλεισις δακτυλων, the fist, the closing of

of the fingers; and Pollux, II. cxlvii. Ἀνδρὲς συκλίσας τὴν χεῖρα, τὸ μὲν ἐξωθεν καλεῖται πύσμα. If you shut your hand, the outside is called πύσμα." Hence the dative πύσμα being used, as it were, adverbially, πύσμα νίπτεσθαι τὰς χεῖρας, literally, to wash the hands with the fist, i. e. by rubbing water on the palm of one hand with the doubled fist of the other. The reader may see other interpretations of this word in Pole Synops. Wolfius, Wetstein, and Campbell. I have taken that which seems to me the best, and which is also embraced by the learned Noldius, Partic. Hebr. Annot. 1965, and by Wolfius in his Cur. Philol. Next to this I should prefer that of Lightfoot, who explains the phrase by washing the hands as far as the fist extended, i. e. up to the wrist. This the Rabbins call washing from the wrist to the break or joint; and the Doctor quotes a tradition of theirs from the Talmudical Tracts, that the hands were to be thus washed. occ. Mark vii. 3. The LXX have the Noun πύσμα, Exod. xxi. 18. Isa. lviii. 4, for the Heb. חָרַם the fist clenched (or to use the Eng. derivative from the Heb. חָרַם) wrapped together.

ΠΥΘΩΝ, ὡς, δ, from Heb. נָחָשׁ a species of serpent.

I. This word in the profane writers is used, so far as I can find, only in the two following senses.

1. The singular Πύθων, Pythion, is the name of that monstrous serpent feigned to be killed by Apollo; whence he was called Πύθιος or Pythian: Which story, whatever physical or historical ground it may have, bears a manifest allusion to the promise of bruising the serpent's head by the seed of the woman, Gen. iii. 15.

2. Πύθωνες, οἱ, Plur. according to Plutarch, cited by Wetstein, was used in his time for the Εἰργασμινοὶ, or those Diviners who spoke from their belly, De Def. Orac. tom. ii. p. 414. Τὰς Εἰργασμινοὺς εὐρυκλεῖας παλαι, νυνὶ ΠΥΘΩΝΑΣ προσκαίρουσιν *.

* Mollerus on Isa. xix. 3, cited in Leigh's Critica Sacra, and Mintert in his Lexicon, say that Apollo himself was called Πύθων, but I find no proof of this; and the learned Wolfius on Acts xvi. 16, expressly affirms that he is never so styled.

II. Πύθων, ὡς, δ, A divining Demon. So Hefycbius, Πύθων, δαιμονιον μαντικόν. occ. Acts xvi. 16, where Πύθωνος, I apprehend, properly means the Demon himself with which the damsel was possessed, and which St. Paul cast out, ver. 18; for St. Luke's expression πνεῦμα Πύθωνος, a spirit of a divining Demon, seems exactly parallel to what he uses in his Gospel, ch. iv. 33, Πνεῦμα Δαιμονίου ἀκαθάρτου, A spirit of an unclean Demon. Further, Πύθων imports divination, either from Πύθιος Pythian, the title under which Apollo gave out his oracles at Pytho or Delphi (whence the Priests who uttered them was also called Pythia), or else immediately from Heb. נָחָשׁ a serpent, which was an animal particularly respected by the Heathen in their divinations, as being to them an emblem or representative of the Solar Light or Apollo, their divining God. Add to which, that considering the religious and high regard paid to serpents in various manners among the † ancient idolaters throughout the world, and which is still paid to them in some Heathen countries to this † day, it seems as if that Old Serpent, the Devil, had taken a peculiar pleasure in consecrating the animal, under the disguise of which he had succeeded but too well against our first parents; and that, by pretending to divine or foretel, in direct contradiction to the revelation of God, what would be the consequence of their transgressing the command of their Creator. See Gen. iii. 1—5.

Πύκνος, η, ον, from πυκνὰ adv. closely, close together, which see under Πύσμα.

Frequent. occ. 1 Tim. v. 23. Πύκνα, neut. plur. used adverbially, Frequently, often. occ. Luke v. 33. Πύκνα is likewise thus applied by Homer, II. xviii. lin. 318. Comp. Odyss. xvii. lin. 198, and see Wetstein.

† See Cooke's Enquiry into the Patriarchal and Druidical Religion, &c. Introduct. p. 3. Vossius De Orig. & Progressu Idololat. lib. iv. cap. 63. Selden De Diis Syr. Syntag. ii. cap. 17. Jenkin's Reasonableness of the Christian Religion, vol. ii. cap. 13, p. 229, &c. 2d edit. Thirlby's Note on Justin Martyr, p. 45. Jones's Physiological Disquisitions, p. 289, &c.

† Complete System of Geography, vol. ii. p. 475. Owen's Natural History of Serpents, p. 216. Newbery's Collect. of Voyages, vol. xvii. p. 48.

Πυκνότερος,

Πυκνότερος, α, ον. Comparative of πυκνος. *More frequent*; hence Πυκνότερον, neut. used adverbially, *More frequently*. occ. Acts xxiv. 26.

Πυκνέω, from πυκνής a boxer, which from adv. πυξ *with the fist*, which see under Πύση.

To box, fight with the fist, which was one of the exercises in the Grecian games. The word is applied spiritually by St. Paul to his combating with his own carnal inclinations. occ. 1 Cor. ix. 26. Under Δέρω III. which see, I have referred the expression Αέρα δέρων to the Σιαμαχία of the ancient Athletæ; but I now think that Kypke has much better explained it of a combatant's being obliged to beat the air, by his antagonist's art and agility in escaping his blows, and so forcing him to a kind of Σιαμαχία, ΣΚΙΑΜΑΧΙΑ, ΤΙΝΙ ΠΑΡΑΠΛΗΣΙΟΝ, as Philo cited by Kypke calls it; whereas the Apostle aimed no vain or uncertain strokes or such as could be avoided by his adversary which was his own body, or the old man in him, which he was continually buffeting and subduing.

ΠΥΛΗ, ης, ή, from the Heb. פֶּלֶא to separate.

A gate. See Mat. vii. 13. xvi. 18. Luke vii. 12. Acts iii. 10.

Πύλων, ωνος, ό, from πυλη.

A gateway, porch, such as we learn from Dr. Shaw, Travels, p. 207, the principal houses in the east are still furnished with. Mat. xxvi. 71. Acts xii. 13, where see Kypke. Comp. Προαυλιον.

Πυνθανομαι, from the obsolete πυνθομαι the same, which see.

I. To ask, enquire. Mat. ii. 4. John iv. 52. xiii. 24. Acts iv. 7. & al.

II. To learn, understand or be informed, on enquiry. Acts xxiii. 34.

ΠΥΡ, πυρος, το, either from the Heb. נֶחֱם to burn, or פָּרַק to break, shatter, as fire doth it's fuel; whence is derived the Heb. N. אֶפֶס ashes, or dust, into which the fuel is broken by fire; also Eng. fire, &c.

I. Fire. See Mat. xvii. 15. Luke ix. 54. xvii. 29. xxii. 55.

II. It is spoken, Mat. iii. 10. Luke iii. 16, of the Holy Ghost, in reference to his illuminating, enlivening, and purifying virtues, and to his visible effusion in the

form of fiery tongues on the day of Pentecost, Acts ii. 3.

III. God is called a consuming fire, in respect of his infinite purity, and of his fiery and devouring indignation against presumptuous and impenitent sinners. Heb. xii. 29. Comp. ch. x. 27, 31. Deut. iv. 24. ix. 3, where in the LXX, Πυρ καταναλισκον, a destroying fire, answers to the Heb. אֵשׁ אוֹכֵלֶת, a devouring fire. See also Deut. xxxii. 22.

IV. It is spoken of the Gospel, principally on account of those violent heats and furious contentions and persecutions, which should, through the wickedness of men, be the consequence of it's being published in the world. Luke xii. 49. Comp. ver. 51, and Mat. x. 34.

V. It denotes the Fire of Persecution, which was to prove every man's work of what sort it was, i. e. to shew the real characters of the several kinds of persons, of whom the different teachers of Christianity builded up the Church. occ. 1 Cor. iii. 13, twice. Let the reader attentively peruse 1 Pet. ii. 4—6, and Eph. ii. 20—22, in the Greek, and closely compare those passages with 1 Cor. iii. 9—17, and then he will probably see reason to embrace this explanation, which is Macknight's, of the fire mentioned 1 Cor. iii. 13. "That the fire of which the Apostle speaks, says that able commentator in his note on this verse, is the fire of persecution, I think evident from 1 Pet. iv. 12, where the persecution, to which the first Christians were exposed, is called πυρωσις, a burning among them, which was to them for a trial.—According to the common interpretation, the doctrine, which one teaches, is called his work. But, in that case, I wish to know, how doctrines can be tried by the fire either of persecution, or of the last judgment; or how they can be burnt by these fires. To introduce doctrines into this passage quite destroys the Apostle's imagery, in which he represents the whole body of those who then professed to believe in Christ, as formed into one great house or temple for the worship of God; and that temple, as soon to have the fire of persecution thrown upon it. And therefore, if nominal believers, represented by wood, hay, and stubble, were by any teacher built into

into the church, the fire of persecution would discover them; because, as parts of the church, they would soon perish by apostasy. The false teacher at Corinth had, in this respect, been very blameable, by complying with the passions and prejudices both of the Jews and Gentiles; and, by encouraging them in their sins, had allured into the church of Corinth a number of wicked men, particularly the person who was guilty of incest, and others who denied the resurrection of the dead, whereby he had corrupted the temple of God, ver. 17." Thus far *MacKnight*.—I add, that the descriptive expressions in ver. 12—15, would naturally remind the Corinthians of the total conflagration of their city, about 200 years before, by the Roman Consul *Mummius*, and perhaps were designed by the Apostle strikingly to allude to that terrible event, of which see *Antient Universal Hist.* vol. 2. p. 699. 1st edit. fol. and comp. *Wetstein* on 1 Cor. iii. 13.

VI. It refers to the fire of hell. Mat. iii. 12. xxv. 41. Mark ix. 43, 44, 45, & al.

Πυρά, ας, ἡ, from πυρ fire.

A heap of fuel collected to be set on fire, or actually burning, a fire in this sense, A PYRE, PYRA. occ. Acts xxviii. 2, 3.

Πυρὸς, ος, ὁ, from πυρ fire.

I. A tower, properly of a conical or * pyramidal form, gradually diminishing from the bottom upwards, like a flame of fire. occ. Luke xiii. 4. xiv. 28.

II. The tower of the vineyard denotes figuratively the Temple at Jerusalem. occ. Mat. xxi. 33. Mark xii. 1. Comp. Isa. v. 2, where see Bp. *Lowth*.

Πυρεσσω, from πυρετός.

To be sick of a fever. occ. Mat. viii. 14. Mark i. 30.

Πυρετός, ος, ὁ, from πυρ fire.

A fever, so called from the preternatural heat of the body in that disorder. Thus the Latin *febris* (whence Eng. *fever*) is from *ferbeo* or *ferveo* to be hot, which, by the way, are derivatives from the Heb. חרר to be hot. Mat. viii. 15, & al. On Luke iv. 38, *Wetstein* cites *Galen* repeatedly observing that πυρετός μελας is an usual expression with the medical

Greek writers. Πυρετοί, οί, *The fever-fits, the burning fits of a fever.* occ. Acts xxviii. 8.

The LXX use this word, Deut. xxviii. 22, for the Heb. חרר a burning inflammatory fever, from חרר to kindle, as a fire,

Πυρινός, ης, ον, from πυρ fire.

Of fire, fiery, igneous. occ. Rev. ix. 17.

Πυρῶν, ων, from πυρ fire.

I. To set on fire, burn. Hence Πυρομαι, εμαι, Pass. To be set on fire, be on fire. occ. 2 Pet. iii. 12. Comp. Eph. vi. 16, and see under Βελος.

II. Of metals, Πυρομαι, εμαι, To glow with heat, as in a furnace. occ. Rev. i. 15. We have the same expression in *Poly-carp's Martyrdom*, § 15, edit. *Russell*: 'Ὡς χρυσοῦς καὶ ἀργυρὸς ἐν καμίνῳ ΠΥΡΟΤΜΕΝΟΣ. As gold or silver glowing in the furnace." WAKE. Πεπυρωμένος particip. perf. pass. What bathibus glowed, and so is tried or purified. occ. Rev. iii. 18.

III. Figuratively, Πυρομαι, εμαι, To burn, or be fired, as it were, with † grief and zeal, occ. 2 Cor. xi. 29.—with unchaste desires, occ. 1 Cor. vii. 9. So Latin, Ardeo, uror.

Πυρραῶν, from πυρετός red.

To be or look red. occ. Mat. xvi. 2, 3.

Πυρρός, α, ον, from πυρ fire.

Red, of a fiery colour. occ. Rev. vi. 4. xii. 3.

Πυρῶσις, ιος, att. εως, ἡ, from πυρῶν.

I. A burning. occ. Rev. xviii. 9, 18.

II. A fiery trial, a proving, or trial, as of metals by fire. So *Hesychius*, Δοκιμασία. occ. 1 Pet. iv. 12. Comp. Πυρῶν II. 1 Pet. i. 7, and Ps. lxi. 10. Zech. xiii. 9, in LXX, and under Πυρ V.

Πωλεῶν, ω. It may be derived from Heb. פלה to separate.

To sell, to separate, as it were, from the former owner. Mat. x. 29. xiii. 44, & al. freq.

Πωλός, ος, ὁ, q. ποαλός, from πρᾶ the grass, and ἀλλομαι to leap, frisk, says *Mintert*. A sole, or colt, generally of the horse kind, and that whether very young, or come to it's full growth: But in the N. T. it is spoken only of an ass's sole or colt. Mat. xxi. 2, & al.

Hence Latin *pullus*, and perhaps Gothic *fulae*, and Saxon, Danish, and Eng. *sole*.

* Which from πυραμῖς a pyramid, and this from πυρ fire.

† See Heb. and Eng. Lexic. in חרר IV.

Πωτότε, Adv. from *πω* yet (which from Heb. **מָה** or **מָה** *here*), and *more* ever.

Ever yet, at any time. Luke xix. 30. John i. 18.

Πωρος, *σ*, *δ*, perhaps from the * Chald. **פּוּר**, which is used for a lot, Esth. iii. 7, & al. but seems properly to denote a small piece of stone broken off from a larger, and so to be a derivative from the Heb. **פּוּר** to break.

I. A kind of stone, like Parian marble in whiteness and hardness, mentioned by Pliny, Nat. Hist. lib. xxxvi. cap. 17.

II. A calculous or chalky concretion, which is formed preternaturally in some part of the human body, as in the joints.

III. The callus, "the hard substance by which broken bones are united." Johnson. This **N.** occurs not in the **N. T.** but is inserted for the clearer explication of the following derivatives.

Πωρω, *ω*, from *πωρος*, which see.

To harden, make hard, like a stone, or to make callous and insensible to the touch, like the calculous concretions of the human body, or like the callus or osseous cement of broken bones. Comp. **Πωρωσις**. In the **N. T.** it is applied only in a spiritual sense to the hearts or minds of men. occ. Mark vi. 52. viii. 17. John xij. 40. Rom. xi. 7. 2 Cor. iii. 14. In the two last texts our Translators render it *blinded*. So **Hesychius** explains **πεπωρωμενοι** not only by **εσκληρωμενοι** *hard, hardened*, but also by **τετυφλωμενοι** *blinded*, and **επωρωθησαν** by **ετυφλωθησαν** *were blinded*. In John xii. 40, however, **τετυφλωκεν** *αυτων τας οφθαλμους*, he hath blinded their eyes, is mentioned as distinct from **πεπωρωκεν** *αυτων την καρδιαν*. But † if *πωρω* be ever taken in the sense of *blinding*, it must be derived immediately from **πωρος** *blind*, which may very naturally be deduced from *πωρος* denoting that *callus*,

skin, or film over the eye which is usual in blindness.

This **V.** is once used in the **LXX** for the Heb. **כָּדָה** to shrink, to grow flat, and consequently *dim*, as the eyes from grief. Job xvii. 7.

Πωρωσις, *ως*, att. *εως*, *η*, from *πωρω*, which compare.

I. The callus or cement of broken bones. So **Hesychius**, **Εξ** *οσσεων συμφυσις και συνδεσμος*, and **Galen**, cited by **Wetstein** on Mark vi. 52, *εν ταις των καταλιματων ΠΩΡΩΣΕΣΙ*, in the callosities of fractures."

II. Hardness, callousness, or blindness. occ. Mark iii. 5. Rom. xi. 25. Eph. iv. 18.

Πως, Adv. from *πη* how? (see under **Ποιος**) and *ως* as.

1. Interrogative or definite, *How?* by *what* means? in *what* manner? See Mat. vi. 28. vii. 4. xii. 26. xvi. 11. xxii. 12. Mark ii. 26. Rom. iii. 6. viii. 32. In Mark ix. 12, if the common reading be retained, supply *ειπεν* before *πως*, And (in answer to their first scruple, ver. 10, how the Son of Man, the Messiah, could die) he told them how he must suffer many things, &c. See **Whitby**. But observe, that fourteen MSS, among which the *Alexandrian* and two other ancient ones (see **Griesbach**), for *και πως* have *καθως* as; and that **Bp. Pearce**, whom see, embraces this as the true reading, as does also the learned **Marsh** in Note 3, vol. i. p. 436, of his translation of **Michaelis's** Introduction to **N. T.** The Bishop transposing *iva*, as our Translators have done in other texts, renders the words in Mark, And that, as it is written of the Son of Man, he [John, the Baptist] may suffer many things, and be set at nought.

2. Interrogative, *How?* *what?* Luke x. 26, where **Kypke** shews that the Greek writers frequently apply it for *τι*; *what?* in the same manner.

3. Indefinite, *By any means*. Acts xxvii. 12, 29. Rom. xi. 14, & al.

* Comp. Heb. and Eng. Lexic. in **פּוּר** VI.

† See **Leigh's** Critica Sacra in **Πωρω** and **Πωρωσις**, and **Lee's** Sophron. vol. iii. p. 571, Note.

P.

P A B

P A B

P, ρ, ϑ, ϕ, *Rho*. The seventeenth of the more modern Greek letters, but the twentieth of the ancient Cadméan alphabet; in which it answered to the Hebrew or Phenician *Resh* in order and power. Its forms, P, ϑ, though plainly related to the Hebrew *Resh* (ר), approach still nearer to that of the Phenician (q), and are, indeed, the same as that letter, only turned to the right hand. The name *Rho* is an evident corruption of *Resh*, the *sh* being dropt, as the Greeks seem never to have used that sound. The Syrians in like manner are said to have called the correspondent letter in their language *Roë*.

***PABBI**. Heb.

Rabbi, Heb. רַבִּי, from רַב *great, excellent, chief, master*, (see 2 K. xxv. 8. Jer. xxxix. 13. Jon. i. 6. Dan. i. 3, in Heb.) and pron. suffix *my*, q. d. *My chief, My master*. *Rabbi* is, as St. John informs us, ch. i. 39, equivalent to διδάσκαλε *master, teacher*, and was, in our Saviour's time, a title of respect given to the Jewish Doctors, and a most arrogant, and even blasphemous one it was in the sense in which they assumed it, namely, as requiring *implicit obedience* to their decisions and traditions, and the same, if not *greater, submission* to their words than to those of the Law and the Prophets. (See *Whitby* on Mat. xxiii. 8, and under Παράδοσις.) Our Blessed Lord charges the Jewish Scribes and Pharisees with being very fond of this presumptuous appellation, but commands his Disciples not to be called *Rabbi*, i. e. in the Jewish acceptance of the word; for one, adds he, is your Καθηγητής *Guide*, or (which appears to be the truer reading,) Διδάσκαλος *Teacher, even Christ*, Mat. xxiii. 7, 8: And accordingly, though this title of *Rabbi* was often given to himself, we do not find that he ever rebukes those who gave it him; because he was in

truth a *Teacher sent from God*, even that great Prophet who should come into the world, and of whom the Lord had said by Moses, Deut. xviii. 19, *It shall come to pass that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him*. On this and the following word see *Campbell's Prelim. Dissertat. vii. part ii. p. 321, &c.*

***PABBONI**, or **PABBOTNI**.

Rabboni. It seems not a pure Hebrew word, but to be formed from the Chaldee רבן or רבנא * a *chief, master*, and י *my*. It is nearly of the same import with *Rabbi*, for St. John explains both by the same word διδάσκαλε *teacher*: But *Lightfoot* and others say it was a title of *higher respect*. occ. Mark x. 51. John xx. 16.

***Ραβδιζω**, from **ραβδος** a *rod*.

To beat with rods, that is, *small sticks of twigs*. occ. Acts xvi. 22. 2 Cor. xi. 25, where see *Macknight*.

***ΠΑΔΟΣ**, ς, ῥ, from the Heb. מַשְׁכָּה *to support, bolster*.

I. A *staff*, which supports a man in leaning, or assists him in walking. occ. Mat. x. 10, (where see *Wetstein* and *Campbell*.) Mark vi. 8. Luke ix. 3. Heb. xi. 21. Comp. Heb. ix. 4. In this view it answers in the LXX to the Heb. מַשְׁכָּה, Gen. xlvii. 31, & al. freq. and to מַשְׁעֲנֵה a *supporting staff*, Exod. xxi. 19, & al.

II. A *sceptre*, figuratively denoting *government*. occ. Heb. i. 8, which is a citation from the LXX of Ps. xlv. 6, where it answers to the Heb. שֶׁבֶט a *sceptre*. Comp. Rev. xi. 1.

III. A *rod or staff* of correction, in a figurative view. occ. 1 Cor. iv. 21, where *Chrysostom*, εν κολασει, εν τιμωρια, with *chastisement, with punishment*. In this sense also **Ραβδος** is used by the LXX for the Heb. שֶׁבֶט, Exod. xxi. 20. 2 Sam. vii. 14, & al.

* See *Castell*, Chald. under רַבִּי.

IV. *The iron rod mentioned Rev. ii. 27.*

xii. 5. xix. 15, denotes the *irresistible power and authority of Christ*. Comp. Ps. ii. 9.

ῥαβδοςχος, ς, ὁ, from ῥαβδος a rod, and εχω to have.

A Beadle, or Serjeant, properly a Lictor, i. e. an inferior officer in the Roman government who attended the superior magistrates to execute their orders. It is generally known that these Lictors carried on their shoulders the fasces, which were a bundle of rods with an ax in the middle of them, as the ensigns and instruments of their office; whence their Greek name ῥαβδοςχος, which is used by Polybius, Dionysius Halicarn. Plutarch, and Herodian, as may be seen in Wetstein on Acts xvi. 22, and 35. occ. Acts xvi. 35, 38.

ῥαδιερσημα, ατος, το, from ῥαδιερσεω to be ready for the perpetration of any wickedness, to commit it readily and craftily, which from ῥαδιερσος a person ready for any wickedness, an abandoned villain, a crafty knave, which from ῥαδιος easy, ready, and ερσον a work, deed. ῥαδιος may be very naturally derived from the Heb. ירד or ירר to descend; so the Latin pronus (whence Eng. prone), which signifies steep, sloping, denotes also easy, ready. Villany, wickedness, depravity, deceit. occ. Acts xviii. 14.

ῥαδιερσια, ας, ἡ, from ῥαδιερσος, which see under the last word.

Wickedness, mischief, craftiness. occ. Acts xiii. 10.

ῬΑΚΑ. Heb. or Syriac.

Raka, a term of contempt evidently derived from the Heb. רק to be empty; so it denotes a vain, empty, worthless fellow, in which sense the plur. רקים or ריקים occurs in the Heb. Bible, Jud. ix. 4. 2 Sam. vi. 20. 2 Chron. xiii. 7. Prov. xii. 11. xxviii. 19. Thus Hesychius explains Ῥακα by νεκος empty. But this word having the Syriac or Chaldee termination does not seem pure Hebrew. The Syriac version in Mat. has רקא, which is also often used in the Talmudical Tracts as a word of contempt or reproach. See Wetstein. occ. Mat. v. 22.

Ῥακος, εος, ας, το, from ῥεραλην 2 aor. pass. of ῥησσω to break, tear.

I. In the profane writers, A torn garment. So Aristophanes, Plut. lin. 539, Ἀνδ' ἵμα-

τις μὲν εἶχεν ῬΑΚΟΣ, Instead of a garment to have ῥακος; where the Scholiast explains ῥακος by διερρησμενον χιτωνα, a torn coat.

II. In the N. T. A piece of cloth cut off. occ. Mat. ix. 16. Mark ii. 21.

Ῥανιζω, from ῥαντος besprinkled, which from ῥανω to pour all over; wet, besprinkle, from ῥεω to flow.

To sprinkle, besprinkle, cleanse by sprinkling. occ. Heb. ix. 13, 19, 21. x. 22; in which last text it refers to the purifying and cleansing blood of Christ. Comp. Heb. xii. 24. 1 Pet. i. 2.

Ῥαντισμος, ς, ὁ, from ῥερανισμαι perf. pass. of ῥανιζω.

A being sprinkled, a sprinkling, a cleansing or purifying from sin by sprinkling. occ. Heb. xii. 24, (see Macknight.) 1 Pet. i. 2, where see Bowyer's Conjectures.

Ῥατιζω, from ῥατις a rod, or stick, the same, according to Hesychius, as ῥαβδος, which see.

I. To beat with a stick or sticks. So Hesychius explains ῥατισαι by ῥαβδω πληξαι; and thus Beza and Erasmus Schmidius understand it, Mat. xxvi. 67.

II. To strike on the face with the palm of the hand, to give a slap on the face. So Suidas, Ῥατισαι, παταξαι την γναθον απλη την χειρι, Ῥατισαι means to strike the cheek with the hand open, by which circumstance it is distinguished from κολαφιζω, which see. So the Etymol. Mag. ΠΑΠΙΣΑΙ, το παταξαι την γναθον απληστω (read ακλειστω) χειρι, Ῥατισαι is to strike the cheek with the hand not shut or clenched. occ. Mat. v. 39. xxvi. 67. See Wetstein and Kypke on Mat. v. who shew that Plutarch, Achilles Tatius, Josephus, and Hyperides use the V. in this latter sense.

Ῥαπισμα, ατος, τδ, from ῥεραπισμαι perf. pass. of ῥατιζω.

A blow on the face with the palm of the hand, a slap on the face. occ. Mark xiv. 65. John xviii. 22. xix. 3.

ῬΑΠΙΩ. It may be derived either from the Heb. רפא to repair, or from רבד to interweave, unless one should be rather inclined to deduce it by transposition from רפד to sew, sew together*, to which

* Since writing the above I find that Martinus, in his Cadmus, proposes the derivation of it from the Arabic ربط to bind, &c.

this V. or it's compound *συνπαῖνω* constantly answers in the LXX.

To sew, sew together. This V. occurs not in the N. T. but is inserted on account of it's derivatives.

* *Παῖσις, ἰδος, ἦ,* from *εἰραφά* perf. act. of *παῖνω* to *sew*.

A needle to sew with. occ. Mark xix. 24. Mark x. 25. Luke xviii. 25.

* *ΡΕΔΗ, ἡς, ἦ.*

A coach, a chariot. occ. Rev. xviii. 13.

"*Rbeda* is a Latin word which first came from the *Gauls*, and because the Roman magistrates made use of them in the provinces it was soon taken up there. *Rbeda* is most certainly a *coach*, with this difference, that they had not then the use of *slings* [braces] to make them so easy as now.—* *Isidorus*, *Rheda*, *genus vehiculi quatuor rotarum*, [i. e. *Rbeda*, a kind of vehicle with four wheels].—† *Tully* says, that *Milo*, when *Clodius* was slain, rode in a *rheda* with his wife; and ‡ elsewhere he handsomely describes a fluttering cockcomb on his travels [in his *rheda*].—The word, I say, is *Gallick*, but some say it is § *Syriac*, and some || *Chaldee*; the Romans say they had it from the *Gauls*, so ¶ *Quintilian*, but the ancient *Germans* had it too." Thus the learned *Daubuz* on Rev. xviii. 13. To which I add, that we need not be surpris'd to find the traces of this any more than of many other words, in so many languages, when we recollect that there is one common and very obvious root whence *rheda* and all it's relatives may be derived; I mean the Heb. *רדו* to *shake* (whence also Eng. *ride*, Latin *rota* a wheel, &c.), or if any one should prefer *רדו* to *run* (whence Eng.

roul, riot, rathe, rather) I should not contend with him. See also *Wetstein*.

* *PEMΦAN*, or, according to the *Alexandrian* MS, *ΠΑΙΦAN*, or, as other copies and versions read, *PEΦAN* *. Heb.

Rempban, *Raipban*, or *Repban*. occ. Acts vii. 43. The Hebrew of Amos v. 26, to which the text in Acts refers, may be most literally rendered thus: *But ye have borne the Tabernacle of your Moloch, and the Chiun of your images*, the star, shine or glory of your *Aleim*, which ye made to yourselves; LXX and Acts, *Και ανελαβετε την σκηνην του Μολοχ, και το αστρον του Θεου υμων Παιφαν* (Acts *Ρεμφαν* or *Ρεφαν*) *της τυτης † ἑς ποιησατε* (LXX *ἐαυτοις*) (Acts *προσκυνειν αυτοις*).

כִּיֹּן *Chiun* may be derived from the V. *כָּוַן* to *burn*; and it is plain that in the Heb. *the star* (כֹּכַב *shine* or *glory*) of your *Aleim* is explanatory of the *Chiun* of your images; accordingly the LXX omit *Chiun*, and retain only *το αστρον the star*: But then they add *Παιφαν* as the name of that idol which the Heb. expresses by the plural N. *פְּסִלִים*. Hence then, and considering that at the time of which the Prophet speaks, most idols, and particularly those of the Egyptians, were probably of the ‡ compound kind, as the *Cberubim* and § *Teraphim* likewise were, *Παιφαν* or *Ρεμφαν* may best be understood to mean a compound image placed in || *Glory*; and the word itself may, like *Teraphim*, be deduced from the Heb. *דָּפַח* to *be still*, i. e. *through awe or reverence*, as denoting the representative object of their religious veneration.

* *PEΩ*, or *PETΩ*, 1 Fut. *ρεύσω*, from the Heb. *רָוַח* to *be wet* or *soaked with liquor*.

To flow, as waters. occ. John vii. 38.

* *PEΩ*, either from *ρεύω* to *flow*, according to that of *Homer*, ll. i. lin. 249,

Τη και απο γλωσσης μελιτος γλυκιων * *PEEN* αυδα.

And from his tongue words sweet as honey flow'd.

* See *Mill's* and *Wetstein's* Various Readings.

† *Αἰών* is wanting after *τυτης* in the *Alexandrian* MS of LXX, as well as in the Acts.

‡ See *Heb.* and *Eng. Lexicon*, 2d and 3d edit. under *כָּוַן* V. 2, 3, 15, 16.

§ See *Heb.* and *Eng. Lexicon* under *דָּפַח* XV. and above *Θεραπειω*.

|| See *Heb.* and *Eng. Lexicon* under *כִּיֹּן* II.

And

* Orig. lib. xx cap. 12.

† Orat. pro *Milone*, § 10. So *Horace*, lib. ii. sat. 6. lin. 42, says of himself, that *Mæcenas* admitted him into his acquaintance,

—Duntaxat ad hoc, quem tollere rheda

Vellet, iter faciens

Only that he might take him into his *rheda* or coach on a journey."

‡ *Cic.* ad *Attic.* lib. vi. epist. 1.

§ *Leigh*, Crit. Sac.

|| *Bocbart*, *Canaan*, lib. i. cap. 42, [col. 672. edit. *Leusden*.]

* De Ins. Orat. lib. i. 5. "Plurima Gallica valuerunt, ut rheda & petorritum, quorum altero Cicerō tamen, altero Horatius utitur."

And of *Theocritus*, *Idyll. xx. line 26, 27,*

ΕΡΡΕΕ μοι φωνα γλυκυωτερα η μελιχρως.
—Εκ στοματων δε

My voice *flow'd* sweeter than the honey-comb.

Or else *ῥεω* may perhaps be better derived from the Heb. *רר* to teach, *ῥεω*, inform. Comp. *Ερω*.

To say, speak, speak of. Mat. i. 22. iii. 3. v. 21. Rom. ix. 12, 26, & al. freq. The 2d aor. pass. is either *εῤῥεθην*, as Mat. v. 21, 27, 31, 33; or *εῤῥηθην*, as Rom. ix. 12, 26. Gal. iii. 16. On *Εῤῥεθην*, Mat. v. 21, Markland observes, "This word, in these writings, always implies more than barely it *batb* been said; namely, something as spoken from God, or by his order: whence it appears that τοῖς ἀρχαίοις signifieth to (not by) the ancients, or those of old." Append. to Bowyer's Conject.

ῤῥημα, ατος, το, from *εῤῥῆμαι* perf. pass. of *ῥῆνυμι* or *ῥήσσω* to break.

A *breaking down*, ruin. occ. Luke vi. 49.

ῤῥηνυμι, from the Heb. *רע* or *רע* to break, break in pieces.

To break, burst. occ. Mat. ix. 17. Comp. under *ῤῥήσω*.

ῤῥημα, ατος, το, from *εῤῥῆμαι* perf. pass. of *ῥεω* to speak.

I. A word spoken or uttered. Mat. xii. 36. xxvii. 14. Comp. 2 Cor. xii. 4, and Macknight there.

II. A speech or sentence consisting of several words. Mat. xxvi. 75. Mark xiv. 72. Luke i. 38. ii. 50. Comp. 1 Pet. i. 25. Heb. vi. 5. Hutchinson observes that *Xenophon* in like manner uses *ῥημα* for a speech, *Cyropæd. lib. viii. p. 478*, edit. 8vo.

III. A word, a command. Luke v. 5. It denotes the operative or all-powerful word or command of God. Mat. iv. 4. Heb. i. 3. xi. 3. Comp. Heb. xii. 19.

IV. A report, account. Mat. v. 11.

V. A thing, matter. Mat. xviii. 16. Luke i. 37, 65. ii. 15. Rom. x. 8, where see Macknight. Mat. iv. 4, *ἐπὶ παντὶ ῥηματι ἐκπορευομενυ δια στοματος Θεου*, "i. e. by any thing which God shall appoint." Markland, in Append. to Bowyer's Conject. Comp. Deut. viii. 3, in LXX.

This last sense seems *bellenistical*, and taken from the similar use of the Heb.

דבר a word, to which *ῥημα* in the LXX often answers in this view. See Gen. xv. 1. xviii. 14, 25. xix. 21, & al. and comp. under *Λογος* XV.

ῤῥεσσω, from the Heb. *רר* or *רע* to dash, break by collision, or *רע* to break by crushing.

I. To break, burst. occ. Mark ii. 22. Luke v. 37.

II. To rent, tear, as dogs or swine do. occ. Mat. vii. 6, where see Bowyer and Campbell.

III. To dash or throw against the ground, allido. So Vulg. in Mark, *allidit illum*; and *Hefycbius* explains *ῥηξαι* (inter al.) by *καταβαλειν* to cast or throw down: occ. Mark ix. 18. Luke ix. 42. See *Wolfius* and *Wetstein* on Mark. I add that *Homer*, *Il. xviii. line 571*, applies this word to dancers beating the ground with their feet.

IV. To break forth into a voice or cry. occ. Gal. iv. 27, which is a citation from the LXX of *Isa. liv. 1*. The purest of the Greek writers use the phrase *ῥηξαι φωνην* for bursting forth into a voice or cry, as may be seen in *Raphelius* and *Wetstein* on Gal. iv. 27, and in *Duport's* Lectures on *Theophrastus*, p. 317, edit. *Needham*. Comp. also *Kypke*. In like manner *Virgil* applies the Latin *rumpere vocem*, *Æn. II. line 129*.

ῤῥηω, οτος, δ, from *ῥεω* to speak.

An orator, one who professes the art of speaking. occ. Acts xxiv. 1.

ῤῥηως, Adv. from *ῥηλος* spoken, expressed.

Expressly, in express terms. occ. 1 Tim. iv. 1, where see *Wetstein*, who has abundantly shewn that the Greek writers use the word in this sense. "The Spirit (*ῥητως λεγει*) expressly faith, or, in so many words faith. *Mede* [Works, fol. p. 666.] supposes this to be an allusion to Dan. xi. 36—39. But the things here mentioned are not in Daniel, nor any where else in Scripture; not even in the Prophecy, which the Apostle himself formerly delivered concerning *The Man of Sin*. I therefore think that these words were, for the greater solemnity and certainty, pronounced by the Spirit in the Apostle's hearing, after he had finished the preceding passage, concerning the Church's being the pillar and support of the truth. Of the Spirit's speaking in an

audible manner we have other instances in Scripture. Thus the Spirit spake, in Peter's hearing, the words recorded, Acts x. 19, 20; and, in the hearing of the Prophets of Antioch, the words mentioned Acts xiii. 2." *Macknight*.

*PIZA, ης, ῆς. The Greek Etymologists say it is so called q. βέλξα, because through it βέλτο ζην *the life of the plant flows*. But may it not be better deduced from the Heb. שרש *a root*, the first *filibant* letter being changed, as usual, into the *aspirate breathing*?

I. *A root of a tree or plant*. See Mat. iii. 10. xiii. 6, 21. Rom. xi. 16, 17, 18.

II. *Figuratively, a root, origin, spring*. occ. 1 Tim. vi. 10, where *Kypke* cites *Hippocrates* using βίλα in a like figurative sense, *Epist. ad Crateu. Εἰ δ' ἔδυναστο, Κρατεῦα, ΤΗΣ ΦΙΛΑΡΓΥΡΙΑΣ τὴν πικρὰν ΠΙΖΑΝ ἐκκοῦσαι*. But if, *Crateua*, you could cut up the bitter *root of covetousness*." Christ is styled the *Root of Jesse*, Rom. xv. 12; and of David, Rev. v. 5. xxii. 16; not, as I once thought, because he was a *shoot* springing from them, but for a much higher and more emphatical reason; because in and through him the whole house of Jesse and of David was preserved and subsisted; because on his account they existed; because he is, as it were, the *basis and foundation* of their families, and of all the blessings temporal and spiritual vouchsafed unto them. Comp. Mat. xxii. 45. See more in *Vitringa* on Isa. xi. 10, and on Rev. v. 5. xxii. 16.

*Πίζω, ω, from βίλα.

To root, fix, as it were, with roots. Πίζομαι, εμαι, pass. *To be rooted firmly, fixed, as it were, with roots*. This V. is also applied figuratively by the Greek writers. See *Wolffius*, *Wetstein*, and *Kypke*. occ. Eph. iii. 18. Col. ii. 7.

*Πιτῆ, ης, ῆς, from ἐρπίτῃ perf. mid. of βίπλω *to cast*.

I. *The force, impetus, or quick motion of something cast or thrown*. Thus in the Greek writers it is applied to stones, darts, the wind, the fire, &c.

II. In the N. T. Πιτῆ οὐθαλμῶ, *A quick motion or twinkling of the eye*. So *Nyssen* explains it by ἐπιμυσις βλεφαρῶν, *the shutting or twinkling of the eye-lids*. occ. 1 Cor. xv. 52.

*Πιτῶ, from βίπλω *a fan to agitate the air* with, which from βίπλω *to cast*.

I. *To fan with the air or wind*.

II. *To agitate with the wind*. occ. Jam. i. 6. So *Dio Chrys.* in *Wetstein*, speaking of the Vulgar compared with the sea, says, ὅτι ἀνεμῶ ΠΙΠΙΖΕΤΑΙ, they are agitated by the wind."

*Πιπῶ, ω, Attic for βίπλω.

To cast off or away. occ. Acts xxii. 23.

This V. in the *contract* form is used likewise by the Attic writers. *Wetstein* cites from *Dio Chrys.* the very phrase ΤΑ ΪΜΑΤΙΑ ΕΡΪΠΠΙΟΤΟΝ; and from *Lucian*, De Saltat. 83. tom. i. p. 951. Τὰς ἐσθλητάς ΑΠΕΡΪΠΠΙΟΤΟΝ. But *Markland* in *Bowyer's Conject.* whom see, explains βίπτεντων τὰ ἱμάτια in Acts by "*shaking their clothes in a rage, not casting them off, that they might be the more expeditious for mischief*." Comp. also the passages cited by *Wetstein* from the Greek writers.

*ΠΙΠΤΩ, from βίπτω *to incline, tend*, or immediately from the Heb. רפה *to give way, yield, let go*.

I. *To cast, or let go, as anchors from a ship*. occ. Acts xxvii. 29.

II. *To cast or throw down*. occ. Luke xvii. 2.

III. *To cast, or throw*. occ. Mat. xxvii. 5. Luke iv. 35.

IV. *To cast out, throw overboard*. occ. Acts xxvii. 19.

V. *To throw up, expose, abandon*, abjicere, negligere, in which sense *Kypke* shews that the V. is often used in the Greek writers. Comp. *Elfner* and *Wetstein*. occ. Mat. ix. 36.

*Ποιζῶν, Adv. from βοιζέω *to make a whizzing or whistling noise*, which from βοιζός used by *Homer*, Il. xvi. lin. 361, for the whizzing of an arrow in it's flight; and by *Plutarch* for the whistling of the wind in a storm. *Scapula* remarks, that βοιζός is a word formed by an onomatopœia from the sound. See also *Dionysius Halicarn.* Περὶ Συνθεσεως, § xvi.

With a noise or sound resembling that of a great storm. occ. 2 Pet. iii. 10.

*Πομφαίς, ας, ῆς, from βεμῶω *to brandish*, which from the Heb. עָרַע denoting violent motion or agitation.

I. *A sword*, i. e. μάχ. occ. Rev. vi. 8.

II. *Figuratively it imports bitter grief piercing*

piercing the heart like a sword. occ. Luke ii. 35, where see *Wetstein* and *Kypke* for similar expressions in the Greek writers.
 TII. It denotes *the word of Christ.* occ. Rev. i. 16. ii. 12, 16. xix. 15, 21.
 This word in the LXX generally answers to the Heb. *דבר* a sword.

Πωμή, ης, ἡ, from *ῥυομαι* to draw, traho.
A street or tract in a city included between houses on each side. See *Scapula.* occ. Mat. vi. 2. Luke xiv. 21. Acts ix. 11. xii. 10. As *πλατεία* denotes a broader street or square, so *πωμή* a narrower street or alley, *angiportum.* See *Stockius.*

Ποπαρία, ας, ἡ, from *ῥυπαρός.*
Filth, or pollution, in a spiritual sense, as of fleshly sins, gluttony, drunkenness, &c. occ. Jam. i. 21, where *Elfner* shews that *Plutarch* and *Dionysius Halicarn.* use the V. *ῥυπαίνεσθαι* in like manner for being polluted by vice; and *Lucian*, cited by *Wetstein*, applies *ῥυτός* to the defilement of the soul. Vit. Auct. tom. i. p. 361.

ῤυπαρός, α, ον, from *ῥυπος.*
Sordid, dirty. occ. Jam. ii. 2. So *Josephus*, Ant. lib. vii. cap. 11. § 3, cited by *Wetstein*, has the phrase *ῤΥΠΑΡΑΝ ΕΣΘΗΤΑ.*

ῤΥΠΟΣ, ος, ὁ. The Greek Lexicographers deduce it from *ἐρύπα*, perf. mid. of *ῥύπτω* to *qbsurge, cleanse off*, which may be from the Heb. *דָּרַשׁ* to yield, give way: But perhaps *ῥυπος* may be better deduced immediately from the Heb. *מָרָא* mud, mire.

Filth. occ. 1 Pet. iii. 21.

ῤυπαῖα, α, ἡ, from *ῥυπαρός.*
To be filthy, in a spiritual sense. occ. Rev. xxii. 11, where thirteen or fourteen MSS have *ῥυπαρός ῥυπαρευθήσῃ*, which reading is approved by *Wetstein*, and admitted into the text by *Griesbach.* Comp. *Ποπαρία.*

ῤυπός, ὁς, ὁ, att. *ῥως, ἡ,* from *ῥεω* or *ῥυω* to flow.

A flux. occ. Mark v. 25. Luke viii. 43, 44.

ῤυτίς, ἰδος, ἡ, from *ῥυω* to draw, contract.
A wrinkle, corrugation of the skin. It is often used by the Greek writers in a natural sense (see *Wetstein*), but in the N. T. occurs once in a spiritual one, Eph. v. 27.

ῤΥΩ, or more usually ῤΥΟΜΑΙ, Mid.

I. This word denotes properly to draw with force and violence, to drag, to hale, as in *Homer*, Il. iv. lin. 506,

—ΕΦ' ῤΥΞΑΝΤΟ δὲ νεκρούς,
 — They hal'd the dead.

So it may be deduced either from the Heb. *דָּרַשׁ* to break, break off, or *ῥυομαι* from Heb. *רָמַח* to cast, project.

II. To deliver, q. d. to draw out of danger or calamity, libero, eximo, eruo. See Mat. vi. 13. Luke i. 74. * Rom. vii. 24. xi. 26. 2 Tim. iv. 17. On 2 Cor. i. 10, *Wetstein* shews that *Dionysius Halicarn.* and *Lucian* use the Apostle's phrase *ΕΚ ΘΑΝΑΤΟΥ ῤΥΞΑΣΘΑΙ.*

ῤυμαῖνος, from ῤωμαίος.
Roman, Latin. occ. Luke xxiii. 38.

ῤωμαίος, αἰα, αἰον, from *ῤωμή.*
 I. A Roman. So *Οἱ ῤωμαῖοι, The Romans,* in general. John xi. 48.

II. One who was born and usually dwelt at Rome. Thus the Jews and Proselytes who came from Rome to Jerusalem, at the feast of Pentecost, are called *ῤωμαῖοι*, Acts ii. 10. Comp. under *Προσηλυτός* III.

III. One who has the privileges of a Roman citizen. Acts xvi. 21, 37, 38. xxii. 27, (comp. ver. 28.) & al.

ῤωμαῖστ᾽, Adv. from ῤωμαίος.
In the Roman language, in Latin. occ. John xix. 20.

ῤωμή, ης, ἡ.
*The City of Rome, said by Livy, Dionysius Halicarn. Pliny, Plutarch, and others, to have been so named from it's founder Romulus; though Sallust, Bel. Catilin. cap. 6, says he had heard by report that it was built by the Trojans under Æneas, assisted by the Aborigines or primitive inhabitants; and Festus mentions a tradition that this city was built long before Romulus, and was originally called Valentia, from valeo to be strong, which name was afterwards changed by king Evander into the Greek ῤωμή, which is of the same import if derived from ἐρύμαι perf. pass. of ῥώννυμι to strengthen. Otherwise Rome might have it's name from the Heb. *רָמַח* to be high, on account of the hill or hills on which it was origi-*

* Where see *Vigerus De Idiotism.* cap. vi. § 1. reg. 12, and *Hoogveen's Note.*

nally built; 'Ρωμη Roma, q. רמה or רומה*. So *Virgil*, *Æn.* i. lin. 11,

—altæ mania Romæ.

—the walls of lofty Rome.

Acts xviii. 2. xix. 21, & al. See *Suicer* *Thesaur.* in 'Ρωμη, and *Univ. Hist.* in *History of the Etruscans*, vol. xvi. 8vo. towards the beginning.

ΡΩΝΤΜΙ, from the Heb. רעץ to flourish, thrive, as a tree or plant.

* See *Vitrunga*, *Observat. Sacr.* lib. i. cap. 7. § 25.

I. To strengthen, make strong.

II. The perf. pass. Ερρωμαι signifies *I am well or in good health*. Hence the imperative Ερρωσο, and plur. Ερρωσθε, are used in the conclusion of letters, like the Latin Vale and Valetæ, as a wish of health and happiness, *Fare well, Fare ye well, Adieu.* occ. *Acts* xv. 29. xxiii. 30. So in *Xenophon*, *Cyropæd.* lib. iv. p. 229, edit. *Hutchinson*, 8vo. *Cyrus* ends his letter to *Cyaxares* with ΕΡΡΩΣΟ.

Σ.

Σ

Σ A B

Σ, C, σ, ς, C. *Sigma*. The eighteenth of the more modern Greek letters, but the twenty-first of the ancient. It has been already remarked, under the letter Ξ, that the author of the old Greek alphabet greatly confounded the names, forms, and powers of the four oriental fibilant letters *Zain*, *Samech*, *Jaddi*, and *Sbin*. Thus *Sigma*, among the ancient Cadmean letters, answered in order to the Hebrew or Phœnician *Sbin* or *Sin*, and accordingly the † *Dorians* called it *San*; but the name *Sigma* seems a corruption of *Samech*. The forms Σ and ς seem plainly taken from *Sbin* of the Hebrews (ש) or of the Phœnicians (W) laid on one side; but σ is little different from the Hebrew ס, *Samech*, turned to the right hand, to which Hebrew letter C and C bear also a manifest resemblance. As to the power or sound of the Greek *Sigma*, it was, no doubt, the same as that of the Roman S, which answers to it in many Latin words derived from the Greek; so it should be pronounced like the simple

English *S*, not like *SH*, as the Heb. ש is generally sounded.

ΣΑΒΑΧΘΑΝΙ. Heb. or Chald.

Thou hast forsaken me, or interrogatively, *Hast thou forsaken me?* It is generally taken as a word compounded of the Chaldee or Syriac שבקת *thou hast forsaken*, and the pron. suffix יני *me*. שבק signifies *to leave, let alone*, in the Chaldee of Daniel and Ezra; and שבקתני is used for the Heb. עזבתני of the same import in the Chaldee Targum and Syriac version of *Pf.* xxii. 2, and in the Syriac version of *Mat.* xxvii. 46. *Mark* xv. 34. A late † learned writer, however, is of opinion, that Σαβαχθανι answers to the Heb. סבכתני or שבכתני, from סבך or שבך *to perplex, intangle, involve in perplexity*, and so was used by our Lord to express the perplexity of his forlorn condition. "Indeed," says he, the Chaldee word does not, I think, fully come up to the signification of Εγκαταλειπω," which compare in Lexicon above. occ. *Mat.* xxvii. 46. *Mark* xv. 34.

ΣΑΒΑΩΘ. Heb.

Sabaoth, Heb. שבתות, a N. fem. plur.

† Γραμμα, το Δωριεες μὲν ΣΑΝ καλεουσι, Ἴωνες δὲ ΣΙΓΜΑ. The letter which the *Dorians* call *San*, and the *Ionians* *Sigma*." *Herodotus*, lib. i. cap. 139.

† *Spearman*, *Letters on the LXX*, p. 438, 9.

from

from the root צבא, to assemble in orderly troops.

“צבא השמים, *The Host of Heaven*, LXX. Σπαρια τε Ουρανε (comp. Acts vii. 42.) sometimes denotes *the sun, moon, and stars*, (i. e. *the fluxes of light from them*) inclusively, as Deut. iv. 19. (Comp. Gen. ii. 1. Jer. xix. 13. Zeph. i. 5. Isa. xxxiv. 4. 2 K. xvii. 16. xxi. 3. 2 Chron. xxxiii. 3, in which three last passages they are distinguished from בעל *Baal* or *the solar fire*)—sometimes only *the stars* or *stellar fluxes of light*, as distinguished from *the sun and moon*. Deut. xvii. 3. Jer. viii. 2. xxxiii. 22. (Comp. Gen. xv. 5. xxii. 17.) The texts now cited plainly prove that this *celestial host* was worshipped by the Heathen and apostate Israelites. And probably from this worship, which very generally prevailed among the Gentiles (as has been often shewn by learned men, particularly by Leland *), it was, that a great part of the world were denominated *Zabians* or *Sabians*. Hence the formation of the צבא השמים is often reclaimed for Jehovah (see Deut. iv. 19. Neh. ix. 6. Ps. xxxiii. 6. Isa. xl. 26. xlv. 12.), and they are called צבאות *his hosts*, Ps. ciii. 21. Comp. Ps. cviii. 2. And hence צבאות יהוה, *Jehovah of Hosts*, and אלהי צבאות *Alcim of Hosts*, are often used as titles of the true God, and import that from Him *the hosts of the heavens* derive their existence and amazing powers, and consequently imply his own *eternal* and *almighty* power; whence the LXX frequently explain צבאות by Παντοκράτωρ *Almighty* †.” They also often retain the original Heb. word Σαβωθ or Σαββαθ, as in Isa. i. 9, which St. Paul cites from that version, occ. Rom. ix. 29. Jam. v. 4.

Σαββατισμος, s, o, from σαββαίζω, used in the LXX for *keeping* or *enjoying a sabbath* or *rest*, Exod. xvi. 30. Lev. xxvi. 35, and in 2 Mac. vi. 6; which from Σαββατον. *A sabbatism, a keeping of a sabbath, a rest as on the sabbath*. occ. Heb. iv. 9, where by Σαββατισμος is denoted not

only a *resting*, but such a *rest* as God entered into when he had finished his work, a *complete, holy and happy rest*; and this word further intimates to us that the *sabbath* was instituted as a *figure* of that *eternal rest*, which remaineth to the people of God. See *Whitby* and *Macknight* on the place, and comp. under Επισ II. and *Vitringa* on Isa. lvi. 2. lviii. 13.

ΣΑΒΒΑΤΟΝ, s, το, Plur. Σαββατα, τα, Dat. Σαββασι, from the Heb. שבת *Rest, the sabbath*, to which this word generally answers in the LXX, or immediately from the Heb. שבתון *rest*.

I. Both singular and plur. *The sabbath-day*: Mat. xii. 1, 2, 5, & al. freq. In Mat. xii. 5, *Campbell*, whom see, translates—“*violate the rest to be observed on sabbaths*”—taking Σαββατον here to signify *rest*. And on Mat. xii. 8, see an excellent Note of Bp. *Pearce*.

A sabbath-day's journey, Acts i. 12, is reckoned at *two thousand cubits*, that is, about a mile, not only in the *Talmudical* Tracts, but in *Targum Jonathan* on Exod. xvi. 29, and on Ruth i. 16. Comp. Mat. xxiv. 20, where see *Wetstein*, and *Doddridge's* Note (c) on Acts i. 12, vol. ii. p. 652.

II. Both sing. and plur. *A week*. Mark xvi. 2, 9. Luke xviii. 12. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2. So the Heb. שבתות is used for *weeks*, Lev. xxiii. 15; and שבת for *a week*, ver. 16, according to the interpretation of the Targum, LXX and Vulgate.

III. Σαββατα, τα, Col. ii. 16, comprehend all the Jewish sabbaths, or times of sacred rest appointed by Moses, as well as that of the *seventh day*. The word is particularly applied by the LXX to the *paschal* sabbath, Lev. xxiii. 15, (comp. ver. 7, 11.); to that on the tenth day of the seventh month, Lev. xxiii. 32; and to those on the fifteenth and twenty-third day of the same, Lev. xxiii. 39; to the *sabbatical year*, Lev. xxv. 2, 4, 6; and in Lev. xix. 30. xxvi. 2, τα σαββατα μς, *my sabbaths*, no doubt, include all the sabbaths or times of sacred rest ordained by God under the Mosaic dispensation.

Σαβην, ης, η, either from σαβα σα perf. mid. of σαβλω to load, fill (which from Heb. שם to set, place) or from the Chald. סבן *great*.

* Advantage and Necessity of Christian Revelation. Comp. *Eusebius* Præparat. Evangel. lib. iii. cap. 2. *Selden*, De Diis Syris Proleg. cap. iii. *Vossius* De Orig. & Progr. Idol. lib. ii. cap. 30, and above in *Encyclopæd. Britan.* in POLYTHEISM, No. 10, 11, 12.

† See Heb. and Eng. Lexicon in צבא III.

A large fishing-net, a drag-net, Lat. vericulum, which from verro to sweep, q. d. a sweep-net. occ. Mat. xiii. 47.

ΣΑΔΔΟΤΚΑΙΟΙ, ων, οι.

Sadducees, a sect among the Jews, so called, according to the Talmudical writers, from one Sadoc, it's founder, who lived about two hundred and sixty years before Christ: But, according to others, they were thus named from the Heb. פְּדָיָה righteous, just, either as pretending to inherent righteousness by their observation of the law, or as affecting to be great friends to distributive justice, particularly in punishing offenses. So Josephus, Ant. lib. xx. cap. 8, § 1, Αἵρεσιν—τὴν Σαδδουκαίων, ὅτι περὶ τοὺς κρίσεις ἀποστασίου πάντας τὰς ἰσθμίας. The sect of the Sadducees, who in judging offenders are severe above all the rest of the Jews."

*The Sadducees not only rejected the traditions of the Elders, which the Pharisees maintained, but they also denied the resurrection of the dead, the being of angels, and * all existence of the spirits or souls of men departed, and consequently all future rewards and punishments. See Mat. xxii. 23. Mark xii. 18. Luke xx. 27. Acts iv. 1, 2. xxiii. 6, 7, 8. So that, as Prideaux has remarked, "they were Epicurean deists in all other respects, excepting only that they allowed that God made the world by his power, and governs it by his providence,—and for the carrying on of this government hath ordained rewards and punishments, but they are in this world only; and for this reason alone it was that they worshipped him, and paid obedience to his laws."*

† They taught that man was made abso-

lute master of his own actions, with a full freedom to do either good or evil, as he should think proper, without any assistance from God for the one, or any restraint from Him for the other.

Whether they rejected all the sacred books but the Pentateuch of Moses has been disputed; but it seems evident that they did not: 1st, because they are never charged with this impiety by the Evangelists; nor 2dly, by Josephus, who was no friend to their sect; and 3dly, because this historian, Ant. lib. xiii. cap. 10, § 6, expressly says that the Sadducees taught, ἐκείνα δεῖν ἡλεῖσθαι νόμιμα ΤΑ ΓΕΤΡΑΜΕΝΑ, that those things which were written ought to be esteemed obligatory;" where surely, had they rejected the greater part of the Jewish scriptures, he could not have failed mentioning it †. The reader may find a further account of this sect in Josephus, Ant. lib. xiii. cap. 10, § 6, and lib. xviii. cap. 1, § 4. De Bel. lib. ii. cap. 8, § 14; in Prideaux's Connection, part ii. book 5, p. 335, &c. 1st edit. 8vo. and in the *Ancient Universal History*, vol. x. p. 472, & seqt. 1st edit. 8vo.

Σαίρω, from σαίω to shake.

I. *To shake, move, wag, generally as a dog does his tail. Thus used in the Greek writers, particularly Homer, Odyss. x. lin. 216, 217. xvi. lin. 6. xvii. lin. 302. See more in Wetstein on 1 Thess. iii. 3. Hence*

II. *To fawn, flatter, cajole; whence Σαίνομαι, pass. To be flattered, cajoled, to be moved by flattery or cajoling, i. e. by the promises of a more comfortable and agreeable life, if they would forsake their Christian profession. Thus Elssner ex-*

* The words of Josephus, De Bel. lib. ii. cap. 8, § 14, are, ψυχὰς τε τὴν διαμονὴν, καὶ τὰς καθ' ἑαυτοῦ τιμὰς ἀναιροῦσι. *They deny the continuance of souls, and the punishments and rewards in Hades;* and Ant. lib. xviii. cap. 1, § 4, Σαδδουκαίους δὲ τὰς ψυχὰς ὁ λόγος συναφανίζει τοῖς σώμασι. *The doctrine of the Sadducees teaches that souls perish with the bodies."*

† Τὴν μὲν εἰμαζμένην, says Josephus De Bel. ut sup. πᾶσιλαψιν ἀναιροῦσι, καὶ τὸν Θεὸν ἔξω τοῦ ὄντος τι κακὸν ἢ ΜΗ ΔΡΑΝ ἰδέσθαι φασὶ δὲ ἐπ' ἀνθρώπων ἐκλογῇ το, τε καλὸν καὶ το κακὸν πρὸ κεισθαι, καὶ τὸ κατὰ γνώμην ἑκάστου [ἐκάστου, Qu?] τοῦτων ἐκλέρω προστείνει. They entirely reject fate (i. e. the fatal and necessary concatenation of causes, as influencing the actions of men, comp. under Φαρισαιοι 2.), and deny that God is the cause of men's acting ill or not, but assert that both good and evil are placed in the election of man,

and that every one accedes to either of these, as he pleases." From a spurious reading of ἡ ἐφορὰ instead of ἡ μὴ δὲ, in the above passage (see Grotius on Mat. xxii. 23, and Hudson in loc.), the Sadducees have been charged with a denial of divine providence: Even the authors of the *Universal History* refer to this place in proof of Josephus' asserting that they looked upon the Deity as above intermeddling with human affairs, which is, say they, in effect denying a providence, and consequently all religion.

† See Bayle's Dictionary in SADDUCEES, Note (G) Walton's Prolegom. XI. p. 77. Jenkin on Christianity, vol. ii. p. 87, 2d edit. *Universal History*, vol. x. p. 475, 8vo. Fortin's Remarks on Eccles. Hist. vol. i. p. 172, &c. and vol. ii. p. 103, &c. 2d edit.

plains

of the heavens in the battle of the Gods. *A trumpet*, Mat. xxiv. 31. 1 Cor. xiv. 8. xv. 52, & al. In Mat. it denotes *the preaching of the gospel*, in allusion to the *assembling* of the Israelitish people by the sound of trumpets. See Num. ch. x.

Σαλπίζω, from σαλπίζε.

To sound or blow a trumpet. Mat. vi. 2. 1 Cor. xv. 52. Rev. viii. 6, & al.

Σαλπιστής, s, ô, from σαλπίζω.

A trumpeter. occ. Rev. xviii. 22.

ΣΑΜΑΡΕΙΑ, ας, ἡ, from the Heb. שַׁמְרִי. *Samaria*.

I. The name of a *City* in the tribe of Ephraim, built by *Omri*, king of *Israel*, and called in Heb. שַׁמְרִי, from שַׁמְרָה, the name of the prior owner of the hill whereon it was built. See 1 K. xvi. 24, and *Suicer Thesaur.* in Σαμαρείτης I.

II. In the N. T. *The country lying round this city*. Luke xvii. 11. John iv. 4, 5, 7, & al. *Josephus*, in his *Life*, § 52, remarkably confirms St. John's observation, ch. iv. 4, in these words, speaking of the country of *Samaria*: Παντως εδει τας ταχυ βολομενους απελθειν δι' εκεινης πορευεσθαι· τρισι γαρ ἡμεραις απο Γαλιλαιας ενεσιν ὅτως εἰς Ἱεροσόλυμα καταλυσαι. It was absolutely necessary for those who had a mind to go expeditiously (i. e. from Galilee to Jerusalem) to pass through it; for thus one may in three days reach Jerusalem from Galilee." Comp. Ant. lib. xx. cap. 5, § 1, and De Bel. lib. ii. cap. 12, § 3.

Σαμαρείτης, s, ô, from Σαμαρεία.

A Samaritan, an inhabitant of the city or country of *Samaria*. The Samaritans were descended partly from those heathen people whom *Esfarhaddon* brought and settled in the cities of *Samaria* instead of the children of *Israel* (see 2 K. xvii. 24. Ezra iv. 2.), and partly from renegade-Jews who had from time to time deserted to them. The Samaritans admitted no other part of the S. S. but the Pentateuch of *Moses*, or, at most, did not * regard any of the other books with equal veneration; they rejected all traditions, and adhered only to the written law, but

looked upon Mount *Gerizim* as the most sacred place for religious worship, in opposition to *Jerusalem*. The reader may find a more particular account of this people, and their religion, in *Prideaux Connect.* part i. book 6, towards the end, in the *Universal History*, vol. x. p. 230, &c. 8vo. *Lardner* likewise, in his *Credibility of Gospel Hist.* book i. ch. 4. § 6, has some judicious remarks confirming the account given of the Samaritans in the New Testament. See also *Wetstein* on Mat. x. 5. To the observations of these learned writers I add, that by what our Saviour says to the Samaritan woman, John iv. 22, it seems that the Samaritans were wrong in the object of their worship; and that, however free they might at that time be from *heathenish* idolatry, they retained the *Arian* idolatry of worshipping the Father as superiour to the other two Divine Persons. (See Note under Εἰδωλον II.) This idolatry was established by *Jeroboam*, 1 K. xii. 28, &c. and probably was afterwards taught to the Samaritans by the Israelitish priest who was sent thither by the king of *Assyria*, 2 K. xvii. 27, 28, and who is particularly observed by the sacred historian to have dwelt at *Bethel*, where *Jeroboam* had formerly set up one of the golden calves, 1 K. xii. 29. And I would submit it to the learned and intelligent reader, whether in the Samaritan Pentateuch, התעך התעך Gen. xx. 13, נגלה נגלה Gen. xxxv. 7, are not as plain instances of corruption from the Jewish copies, in favour of the Arian notions of the Samaritans, as אֱוֹכְרִי (a word, by the way, of an irregular form) for אוֹכְרִי Exod. xx. 24, and יְבוֹרָר for בְּרוּר Deut. xii. 11, 14, 18, 21, 26. xiv. 23, 24, 25, & al. freq. are examples of similar corruptions, in defense of their worshipping on Mount *Gerizim* in preference to *Jerusalem*. In John viii. 48, Bp. *Pearce* explains Σαμαρείτης a Samaritan, by "an asserter of a falsehood, as the Samaritans are, when they say, that God commanded that he should be worshipped in Mount *Gerizim*."

Σαμαρείτις, ιδος, ἡ, from Σαμαρείτης, which see.

A Samaritan woman. occ. John iv. 9, twice.

* See *Jenkin's* Reasonableness, &c. of the Christian Religion, vol. ii. p. 87, &c. 2d edit. and *Prideaux Connect.* part i. book vi. p. 420, 1. 1st edit. 8vo. *Suicer Thesaur.* in Σαμαρείτης II. 1.

ΣΑΝΔΑΛΙΟΝ, *σ, το*, from the Chaldee or Syriac סנדל, which, in the Chaldee Targums of *Jonatban* and *Jerusalem*, often answers to the Heb. נעל *a sole*, or *sandal*, and which *Martinius*, in *Lexic. Philol.* derives from the Chald. סן *a shoe* (so used Targ. *Onkelos*, Deut. xxv. 9, 10). and סל *slender, mean*, as being anciently made of *mean* and *slight* materials. *A sandal, a kind of shoe*, which consisted only of a *sole* fastened to the foot by strings tied on the upper part of it. occ. Mark vi. 9. Acts xii. 8. Σανδαλιον is the same as ὑποδημα. In Mat. x. 10, our Saviour forbids his disciples to *provide two coats for their journey*, or ὑποδημαλα *sandals*, i. e. plainly, *other sandals*, besides those they had on; and in perfect confidence with this, he orders or permits them, Mark vi. 9, *to be shod with sandals*, ὑποδεδμενας σανδαλια. See *Bynaeus's* excellent observations on this subject, *De Calceis Hebræorum*, lib. i. cap. 6. Σανδαλιον is not only used by the LXX, Isa. xx. 2, (for the Heb. נעל) and in *Judith* x. 4. xvi. 9, but also by the profane writers, as by *Lucian* and *Herodotus*, (lib. ii. cap. 91, see *Wetstein* on Mark vi. 9.) and even in the *Hymn to Mercury*, ascribed to *Homer*, we meet with σανδαλα for *sandals*, lin. 79, and 83, which shews that the Greek had received the word from the East pretty early; for * “whether these Hymns are *Homer's* or not, they are always judged to be nearly as ancient, if not of the same age with him.” *Anacreon* also, who was contemporary with *Cyrus the Great*, uses the same word, Ode xx. lin. 15,

Καὶ ΣΑΝΔΑΛΑΟΝ γΕΝΟΙΜΕΝ,

A sandal I would gladly be.

Σανίς, ἰδος, ἦ, q. τανίς, say *Pasor* and *Mintert*, from τεινω to *extend*.

A plank, a board. occ. Acts xxvii. 44.

Σαπρός, α, ον, from σηπω to *rot*.

I. Properly, *Old*, or *rotten from age*.

II. *Bad, of a bad kind*, spoken of trees and fruit. occ. Mat. vii. 17, 18. xii. 33. Luke vi. 43. Σαπρον λεγομεν παν ὃ μὴ την ιδίαν χρείαν πληροί, We call any thing σαπρον which does not answer it's

proper end," says *Chrysostom*; and *He-sychius* explains σαπρον not only by παλαιον *old*, but by αἰσχρον *vile*, ακαθαρον *unclean*. See *Wetstein* on Mat. vii.

III. *Bad, not good to eat*, of fish. occ. Mat. xiii. 48.

IV. *Corrupt, evil*, spoken of discourse. occ. Eph. iv. 29, where it is opposed to αἰσθοῦς *good, useful*. Comp. 1 Cor. xv. 33. *Arrian*, *Epictet*. lib. iii. cap. 16, has the expression Τα ΣΑΙΡΑ—ΛΑΛΟΥΣΙΝ. See *Alberti* and *Kypke* on Eph.

ΣΑΠΦΕΙΡΟΣ, *σ, ὁ*, from the Heb. ספיר the same, to which it often answers in the LXX.

A sapphire. A kind of precious stone, which, according to *Pliny*, Nat. Hist. lib. xxxvii. cap. 9, was of an *azure* or *sky-blue* colour with golden spots. occ. Rev. xxi. 19.

ΣΑΡΓΑΝΗ, *ης, ἡ*, from the Heb. שרגא *to wreath, twist together*, and as a N. a *tender flexible root* or *twig* of a vine or fig-tree.

A wicker-basket made of *twigs* intertwined with each other. occ. 2 Cor. xi. 33.

Σαρδίνος, *ς, ὁ*, from ΣΑΡΔΩΝ, or ΣΑΡΔΩΝ, the name of the Island of *Sardinia*, which *Bochart* thinks was given it by the Phenicians from the Heb. שרץ *a footstep*, on account of it's *form*, which resembles that of the *human footstep* †; whence the Greeks likewise called it Ιχνησα and Σανδαλιωσις. The same learned writer shews, by a number of instances, that *γ, R*, is inserted in many words derived from the Heb. See more in *Bochart* himself, vol. i. 572.

A sardine, stone namely, λίθος being understood, a *carnelian*, or *cornelian*, a *precious stone*, *semitransparent*, of a *red colour*, so ‡ named either because first discovered by the inhabitants of *Sardis* in *Asia Minor*, or from the Island of *Sardo*, or *Sardinia*, where the best of this kind were found. occ. Rev. iv. 3.

Σαρδιος, *ς, ὁ*.

A sardius, or *sardine-stone*, the same as Σαρδίνος, which see. occ. Rev. xxi. 20.

† So *Sallust* *Fragm. Hist. lib. 2, ad init.* “*Sardinia—facie vestigii humani.*”

‡ See *Martinius*, *Lexic. Etymol.* in *Sardius*, and *Brookes's* *Natural Hist.* vol. v. p. 145, who says, “*Boet* affirms the best *Cornelians* are found in *Sardinia.*”

* *Pope's Essay on Homer*, prefixed to the *Iliad*, P. 35. 12mo edit. where see more.

The

The LXX use *σαρδίων* for the Heb. *אֶרֶב* a ruby, a red-coloured precious stone. Exod. xxxviii. 17. xxxix. 8, or 10. Ezek. xxviii. 13, and *λίθες σαρδίες*, or (according to some copies) *σαρδīs*, for Heb. *אֶרֶב* an onyx, Exod. xxv. 7. xxxv. 9.

Σαρδονύξ, *νύξος*, *δ*, from *σαρδῖος* a sardius, and *οὐνξ* a nail, also an onyx.

A *sardonyx*, a precious stone which seems to have its name from its resemblance partly to the *sardius*, or *cornelian*, and partly to the *onyx*, so called from its likeness in colour to a man's nail. The *sardonyx* "is generally tinged with white, black, and blood-colour, which are distinguished from each other by circles or rows so distinct that they appear to be the effect of art." *Brookes's Natural History*, vol. v. p. 145, 6. occ. Rev. xxi. 20.

Σαρκικός, *η*, *ον*, from *σαρξ* the flesh.

In general, *Fleshly*, *carnal*, *belonging to the flesh*.

I. Of persons, *Carnal*, *subject to carnal lusts and infirmities*. occ. Rom. vii. 14. 1 Cor. iii. 1, 3, 4.

II. Of things, *Carnal*. It is spoken of *fleshly* or *carnal* lust. occ. 1 Pet. ii. 11.—of wisdom acquired by *human* means, or by the exertion of a man's mere *natural* powers (comp. 1 Cor. ii. 4, 13.), and tending to *carnal* or *worldly* ends (comp. 2 Cor. i. 17. 1 Cor. x. 33.), occ. 2 Cor. i. 12. comp. ch. x. 4.

On Heb. vii. 16, *Theodoret* observes that the Apostle "calls this a *carnal* commandment, namely, that the law, on account of the *mortality* of men, ordered, that after the decease of the High Priest, his son should take his office."

II. *What sustains the body or flesh of man, carnal, worldly*. occ. Rom. xv. 27. 1 Cor. ix. 11.

The above cited are all the texts of the N. T. where the word occurs.

Σαρκικός, *η*, *ον*, from *σαρξ*, *κός*, *flesh*.

Fleshly, *made* or *consisting of flesh*. occ. 2 Cor. iii. 3.

ΣΑΡΞ, *κός*, *η*, from the Heb. *שָׂרָר* *flesh*, which from the V. *שָׂרָר* to remain, because it remains, namely, visible and palpable, after life is extinguished. So we call a *dead body* the remains of a person.

I. *Flesh*, properly so called, whether of men, beasts, fishes, or birds. Luke xxiv. 39. 1 Cor. xv. 39.

II. *The human body*. Acts ii. 26, 31. 2 Cor. vii. 1. Eph. ii. 15. Col. ii. 5, (comp. 1 Cor. v. 3.) Eph. v. 29. (comp. ver. 20.) Hitherto we may refer Mat. xix. 5, 6. xxvi. 41. Mark x. 8. Eph. v. 31. 1 Cor. vi. 16. 1 Pet. iii. 18. *Σαρξ* is used in this sense by the LXX, corresponding to the Heb. *בָּשָׂר*, Gen. ii. 24. Pf. xxxviii. 3, 7.

Going after σαρκὸς ἐρεσος *strange flesh*, Jude ver. 7, denotes *unnatural, sodomitical abominations*. Comp. Rom. i. 27.

III. *Man*; whence the *bellenistical* phrase *πᾶσα σαρξ* is used for *any man*, or *all men*, Mat. xxiv. 22. Luke iii. 6. Acts ii. 17. Rom. iii. 20. 1 Cor. i. 29. Gal. ii. 20. 1 Pet. i. 24, as it is likewise applied by the LXX, Gen. vi. 12. Isa. xl. 5, 6. Ezek. xxi. 4, 5, & al. for the Heb. *כָּל בָּשָׂר* *all flesh*. And hence, when it is said, John i. 14, *Ὁ Λόγος σὰρξ ἐσέμεν*, *The Word was made or became flesh*, the meaning plainly is, that He became *man*, or took *human nature* upon him, with all its innocent infirmities, and became *subject to suffering and mortality* *. Comp. 1 Tim. iii. 16. 1 John iv. 2, 3.

IV. It denotes, *The infirmity of human nature*, Heb. v. 7. Comp. Mat. xxvi. 41. Col. i. 22. Thus also applied by the LXX for Heb. *בָּשָׂר*, Pf. lvi. 4. lxxviii. 39.

V. *The corrupt nature* of man, *subject to the fleshly appetites and passions*. See John iii. 6. Rom. vii. 18. viii. 6. xiii. 14. 2 Cor. vii. 1. Gal. v. 13, 16, 17, 19, 24. vi. 8. Comp. Gen. vi. 3, where the LXX apply it in the same view for the Heb. *בָּשָׂר*. Hence the expressions *κατὰ σὰρκα περιπαλεῖν*, *To walk according to the flesh*, Rom. viii. 1, 4; *κατὰ σὰρκα εἶναι*, *To be after or according to the flesh*. ver. 5; *ἐν σαρκί εἶναι*, *To be in the flesh*, ver. 8, 9; *κατὰ σὰρκα ζῆναι*, *To live according to the flesh*, ver. 12, 13, all denote a *worldly and carnal life or conversation*, conformable to the appetites and interests of man's *corrupt nature*.

In Rom. vi. 19, *Kypke* (whom see) refers *ἀσθενεῖαν τῆς σαρκός*, not, as many do, to the weakness of the *understanding*, to which *Σαρξ* never relates in Scripture, but to the weakness of man's *corrupt na-*

* See Archbp. Tillotson's 1st Sermon concerning the Incarnation of our Blessed Saviour.

ture, which is occasioned by the *flesh*, see Rom. viii. 3; and he interprets ἀνθρωπινον λέσω, *I am speaking of or concerning* (comp. Λέσω II.) *some what human*, i. e. of the sins and uncleanness to which ye have been enslaved by reason of the infirmity of your *flesh* (comp. ver. 17); and thus understanding the particip. ὃν or γελεννημενον, he connects δια την ἀσθενειαν with ἀνθρωπινον, which word he shews is by the Greek writers applied to *human vices and crimes*. Comp. Davies's Note 7 on Cicero, Tufcul. Disput. lib. i. cap. 30.

VI. It signifies *consanguinity, natural relation, or descent*. Rom. i. 3. ix. 3, 5, 8. So St. Paul, as being an Israelite of the seed of Abraham, calls the Jews *his flesh*, Rom. xi. 14. Comp. ver. 1. In this sense also it is applied in the LXX for Heb. בשר, Gen. xxix. 14. xxxvii. 27. Jud. ix. 2.

VII. It denotes *fleshly and external advantages*. John viii. 15. 1 Cor. i. 26. 2 Cor. xi. 18, 22, 23.

VIII. It imports *the outward and carnal ordinances of the Mosiac law*. Gal. iii. 3. Comp. ch. vi. 12, 13. Rom. vii. 5. Phil. iii. 3, 4. Heb. ix. 10.

IX. Σαρξ και αιμα, *Flesh and blood*, signifies either such *infirm bodies* as we now have, 1 Cor. xv. 50. (Comp. Heb. ii. 14.) or *man in general*, chiefly with respect to his present *weak and corrupt* state. See Mat. xvi. 17. Gal. i. 16. Eph. vi. 12. Though I know not that this phrase, *flesh and blood*, occurs in the O. T. yet, no doubt, it is an *Hebrew* one; because we find it used by the Son of Sirach, Ecclus. xiv. 18, Γενεα ΣΑΡΚΟΣ και ΑΙΜΑΤΟΣ, *The generation of flesh and blood*, i. e. of mortal men. Comp. Ecclus. xvii. 31, *Alexandr.*

Σαρων, ω, from σαιρω the same, and this from Heb. סר, which in Hiph. signifies *to remove, turn aside*.

To sweep. occ. Mat. xii. 44. Luke xi. 25. xv. 8.

ΣΑΤΑΝ, ὁ. Undeclined. Heb.

Satan, the Prince of the Fallen Angels, "Foe to God and man;" in Heb. שטן, which signifies *an adversary*, and is used for *the Devil*, Job ch. i. and ii. & al. occ. 2 Cor. xii. 7.

The LXX have used this word answering to the Heb. שטן for *a human adver-*

sary or enemy in three texts. 1 K. xi. 14; 23, 25.

ΣΑΤΑΝΑΣ, ᾶ, ὁ, the same as Σαταν, with a Greek termination.

I. *Satan, the Devil, the Prince of the Fallen Angels*. Mat. iv. 10. Mark i. 13, & al.

II. It is used as a *collective* word for *evil spirits or devils*. Mat. xii. 26. Mark iii. 23, 26. Luke xi. 18.

III. It is applied by our Blessed Lord to Peter, considered as *opposing* the divine plan of man's redemption by Christ's sufferings and death, and so far joining with *Satan*. Mat. xvi. 23, (where see *Whitby* and *Doddridge*.) Mark viii. 33; in both which texts the ancient Syriac version has the word סטנא, and *Campbell* renders the Greek Ἐπ᾽ αὐτὸν σπρωγμὸς σατανα, by *Get thee hence, adversary*; and in his Prelim. Dissertat. p. 187, observes that "*Satan*, though conceived by us as a proper name, was an appellative in the language spoken by our Lord; for from the Hebrew it passed into the Syriac, and signified no more than *adversary* or *opponent*. It is naturally just as applicable to human, as to spiritual, agents, and is in the Old Testament often so applied." Comp. *Heb.* and *Eng. Lexicon* in שטן I. John vi. 70, under Διαβολος II. Rom. 16, 20, and *Macknight* there.

This word occurs Ecclus. xxi. 27.

ΣΑΤΟΝ, s, το, from the Heb. סאה *a seab*, in Regim. סאם.

A seab, a Jewish measure of capacity for things dry, equal to about two gallons and a half English. occ. Mat. xiii. 33. Luke xiii. 21.

This word is not found in the LXX, but *Aquila* and *Symmachus* use it for the Heb. סאם, Gen. xviii. 6, and *Aquila*, 1 Sam. xxv. 18.

Σαυτε, τω, τον, A pron. by contraction for σαυτε.

Thyself. Σαυτον occurs, according to some copies, Rom. xiv. 22.

Σεθεννυ, from the old verb σέω the same, which may be from Heb. שבו *to settle*, or from חשב, Hiph. of שב *to turn*, or *cause to turn back*.

I. *To extinguish, quench*, properly as fire, or some kindled or smoking matter. occ. Mat. xii. 20. xxv. 8. Mark ix. 44, 46, 48. Eph. vi. 16. Heb. xi. 34.

II. It is applied to the *Holy Spirit*, perhaps by

by an image taken from the *material spirit* or *air*, which may be then said to be *extinguished* or *quenched* when it's action is *stopped* or *ceases*. So *Plutarch*, De *Id.* & *Osir.* tom. ii. p. 366. E. cited by *Wetstein*, speaks of ΤΑ ΒΟΡΕΙΑ ΠΙΝΕΤΜΑΤΑ ΚΑΤΑΣΒΕΝΤΜΕΝΑ, the northern blasts being *extinguished*; and in *Timol.* tom. i. p. 245. D. expresses the *wind's dropping* unaccountably by ΤΟ ΠΙΝΕΤΜΑ ΚΑΤΕΣΒΕΣΜΕΝΟΝ *παράλως*. So *Homer* *Odyss.* iii. lin. 182, 3, Ουδ' ἔσβη ἔσβη ἄρος, a favourable gale never *ceased*." See more instances of the like kind in *Wetstein*. occ. 1 *Theff.* v. 19. *Comp.* 2 *Tim.* i. 6, and *Αναλωπυρέω*. But since in 1 *Theff.* the *spirit* is mentioned with *prophecys*, it evidently refers to the *miraculous gifts* of the *Spirit*; and *Macknight* remarks that "the Greek words, in which the abovementioned precepts [1 *Theff.* & 2 *Tim.*] are expressed, have a relation to those *flames of fire* by which the presence of the *Spirit* was manifested, when he fell on the apostles and brethren, *Acts* ii. 3."

Σεαυτε, ης, ε, A pron. compounded of σεο, for σε, of *thee*, and αυτε, gen. of αυτος. *Thyself.* *Mat.* iv. 6. viii. 4.

Σεεζομαι, from σεεω or σεεομαι the same, or immediately from the Heb. צבא, which see under Σεεω.

To worship religiously. occ. *Rom.* i. 25.

Σεεασμα, αλος, το, from σεεαζομαι.

Somewhat worshipped or venerated, an object of worship or veneration. occ. *Acts* xvii. 23. 2 *Theff.* ii. 4; in which latter text σεεασμα imports not only a *divine object of worship*, but seems moreover to allude to the title Σεεαςος given to the *Roman Emperours*. *Comp.* under Σεεαςος, and see *Bp. Newton's* XXII^d Dissertation on the Prophecies, vol. ii. p. 359, &c. especially p. 369, 397—399, 2^d edit. 8vo. and *Vitrina* on *Rev.* p. 594, Note*, and p. 601, Note †, edit. altera.

Σεεασμα is used for an object of religious worship, a God, *Wisd.* xiv. 20.

Σεεαςος, η, ον, from σεεαζομαι.

I. Venerable, august. It is used by *St. Luke*, as it is also by the profane Greek writers (see *Scapula*), to express the Latin AUGUSTUS, which was a title first assumed by * *Octavius Cæsar*, and after him conti-

* *Suetonius*, speaking of *Octavius*, cap. 7, says: "Deinde AUGUSTI nomen assumpsit—Munatii

nued to the succeeding *Roman Emperours*. Thus it is in the N. T. applied to *Nero*: occ. *Acts* xxv. 21, 25.

II. *Augustan*. An epithet of a *Roman band* of soldiers, given to it in honour of the *Roman Emperours*. occ. *Acts* xxvii. 1. ΣΕΒΩ, either from the Heb. צבא in the sense of *waiting* or *attending on the service of God*, as the *Levites* did. *Num.* iv. 24, & al. or rather from the Heb. שָׁבַח to *sooth*, i. e. with praises, to praise, laud †. To worship, adore. Hence Σεεομαι, mid. the same. occ. *Mat.* xv. 9. *Mark* vii. 7. *Acts* xvi. 14. xviii. 7, 13. xix. 27.

Σεεομενος, particip. *Worshipping* or a worshipper of the true God. occ. *Acts* xiii. 43, 50. xvi. 14. xvii. 4, 17. There seems no reason to doubt but the Σεεομενοι and Σεεομεναι, mentioned in all these passages, were *Gentile Profelytes*, as expressed *Acts* xiii. 43. *Josephus*, *Ant.* lib. xiv. cap. 7, § 2, speaking of the vast treasures of which *Craesus* plundered the Temple at *Jerusalem*, makes the same distinction between the Ιεδαίοι native Jews and Σεεομενοι Profelytes, as *St. Luke* does, *Acts* xvii. 17. "Let no one, says he, be surprised that there were such immense riches in our Temple, since παντων των καλα την οικουμενην ΙΟΥΔΑΙΩΝ, και ΣΕΒΟΜΕΝΩΝ ΤΟΝ ΘΕΟΝ, all the Jews throughout the world, and those who worshipped God, and moreover those both of Asia and Europe (i. e. who continued Pagans), had contributed to them from very ancient times."

ΣΕΙΠΑ, ας, η. The Greek Etymologists derive it from σιγω to draw; but it may be better deduced either from the Heb. אָסַר to bind, or rather from Heb. שָׁרַר a chain, bracelet (see *Isa.* iii. 19.), or Chald. שָׁר שָׁרַר the same.

A chain. occ. 2 *Pet.* ii. 4; where "place ταλαρσας between commas, that σειραις ζορε may connect with τηρεμενες,

Planci sententiâ; cum, quibusdam consentibus, Romulum appellari oportere, quasi & ipsum conditorem urbis, prævaluisse, ut Augustus potius vocaretur, non tantum novo, sed etiam ampliore cognomine: quod loca quoque religiosa, & in quibus augurato quid consecratur, Augusta dicantur, ab auctu vel ab avium gestu gustive, sicut etiam Ennius docet scribere

Augusto Augurio postquam incluta condita Roma est."

See also *Ufferii Annales*, An. ante Christ. 27, and *Crevier's Hist. des Emperours*, tom. i. p. 29.

† See Heb. and Eng. Lexicon in שָׁבַח III.

whether

whether we understand it acquiritively as Jos. Mede does Disc. IX. p. 23, or not : kept for *chains of darkness*, or in *chains*. See Jude ver. 6." *Boiwyer*.

Σεισμος, ε, ο, from σεισμαι perf. pass. of σειω to *shake*.

I. A *shaking*, agitation, as of the sea. occ. Mat. viii. 24.

II. And most generally, A *shaking of the earth*, an earthquake. Mat. xxiv. 7. xxvii. 54, & al. freq.

ΣΕΙΩ, from Heb. נָזַח or נָזַח to move, *shake*, tremble. See Ecclef. xii. 3. Dan. v. 19.

I. To *shake*, cause to *shake* or tremble. occ. Heb. xii. 26. Σεισμαι, To be *shaken*, to tremble, as a tree by the wind. occ. Rev. vi. 13.—as the earth by an earthquake. occ. Mat. xxvii. 51.—as men with fear. occ. Mat. xxviii. 4.

II. Σεισμαι, To be moved, disturbed, put in commotion. occ. Mat. xxi. 10.

ΣΕΛΗΝΗ, ης, η. The Greek Etymologists, and particularly Plato, deduce it from *σελας νεον νεω light, because it's light is continually renewed; but the learned † Goguet says, "The Greeks gave to the moon the name † Selene, which comes from a Phenician word (לָן or לָן namely) which signifies to pass the night;" whence also we may observe is plainly derived the Latin name of the moon, luna.

The moon, that is, either the stream of light from the moon, Mat. xxiv. 29. Mark xiii. 34. Acts ii. 20. Rev. xxi. 23. (Comp. Isa. xiii. 10. Ezek. xxxii. 7. Joel ii. 31. Isa. lx. 19, 20; in all which passages the correspondent Hebrew word to σεληνη of the LXX is יָרַח the light of the moon), or the white lunar disc, 1 Cor. xv. 41. Comp. Isa. xxx. 26, where the Heb. has לבנה the white illuminated lunar disc.

In the N. T. this word is generally applied figuratively or mystically, and for it's import in the several texts I must refer to the Commentators.

Σεληνιαζομαι, from σεληνη the moon.

To be affected with a disease returning according to the periods of the moon, to be epileptic, or lunatic, which last word would

well answer to the Greek as to it's etymological signification, but does, I think, now commonly import *madness* in general, whether influenced by the lunar changes or not. occ. Mat. iv. 24. xvii. 15. The celebrated Dr. Mead, speaking of diseases which depend on the moon's influence, observes, that "of this class none are more remarkable than epileptic diseases, which, besides the other difficulties with which they are attended, have this also surprising, that they constantly return every new and full moon. The moon, says § Galen, governs the periods of epileptic cases. Upon this score they who were thus affected were by the Greek writers called || ΣΕΛΗΝΙΑΚΟΙ, and in the Histories of the Gospel ¶ ΣΕΛΗΝΙΑΖΟΜΕΝΟΙ, and by some of the Latin writers afterwards *Lunatici*." The Doctor then proceeds to confirm the truth of his own and Galen's observation by the concurrent experience of himself and others in several memorable cases; for a particular account of which I refer to his Treatise on the Influence of the Sun and Moon, p. 38, & seqt. edit. Stack. in 8vo. See also Suicer. Thesaur. in Σεληνιαζομενος.

Σεμιδαλις, ιος, att. εως, η.

Flour, fine flour. occ. Rev. xviii. 13. The Etymologist derives it from σμω to cleanse, and αλις, which he explains by λεπτομερεσ-ατον divided into very minute parts from Heb. וָלַח to dissolve). It might, at least with equal probability, be deduced from the Heb. מָחַד to destroy, demolish (whence Eng. smite), and לַע a pestle, for with this instrument the ancient Greeks used to break or grind their corn into meal; see under Αλευρον.

Σεμνος, η, ον, q. σεβνος, from σεβομαι to worship, venerate.

Venerable, grave, serious, decent, whether of persons or things. occ. Phil. iv. 8. 1 Tim. iii. 8, 11. Tit. ii. 2.

Σεμνοτης, τητος, η, from σεμνος.

Gravity, seriousness, decency. occ. 1 Tim. ii. 2. iii. 4. Tit. ii. 7.

ΣΗΜΑ, αλος, το, either from τιω to place, set, or rather from סָמַן to mark.

A sign, a mark. This word occurs not in

§ De Diebus Criticis, lib. iii. [Των Επιληπτικων τριαι περιodes (η Σεληνη).]

|| Alexand. Trallian. lib. i. cap. 25.

¶ Mat. xvii. 15.

* Σελας may be from Heb. הִלָּח what shines.

† Origin of Laws, Arts, &c. vol. ii. p. 419, edit. Edinburgh.

‡ Heb. וָלַח, from ו which, and לַח passes the night.

the N. T. but is inserted on account of it's derivatives.

ΣΗΜΑΙΝΩ, either from σημα *a mark, sign*, or immediately from the Heb. *סמך* to mark.

I. To signify, intimate. occ. John xii. 33. xviii. 32. xxi. 19. Comp. Rev. i. 1.

On John xii. 33, Kypke shews that the Greeks apply this verb to the prophetic but somewhat ambiguous and obscure oracles of their gods; and he particularly cites from Stobæus and Plutarch, De Pyth. Orac. p. 404. D. the saying of Heraclitus, that "the King, to whom belongs the Delphic Oracle, εἰε λείπει εἰε κρυπτει, αλλα ΣΗΜΑΙΝΕΙ, neither declares nor conceals, but intimates."

II. To signify, declare. occ. Acts xi. 28. xxv. 27. So Xenophon and Plato in Wetstein.

ΣΗΜΕΙΟΝ, *ς, το*, from σημα *a mark, sign*, or rather immediately from the Heb. *סמך* to mark.

I. A mark, a signal, a sign, "a token of any thing, that by which any thing is shewn." Johnson. Mat. xxvi. 48. Luke ii. 12. Rom. iv. 11. 2 Theff. iii. 17. Comp. Mat. xvi. 1. xxiv. 3. The sign of the Son of Man, Mat. xxiv. 30, is the same as the Son of Man himself manifested by miraculous powers, just as the sign of the prophet Jonas, Mat. xii. 39. Luke xi. 29, is the same as the prophet Jonas himself delivered by miracle. Comp. Mark xiii. 26. Luke xxi. 27, where no mention is made of the sign, but only of the Son of Man himself.

II. A mark, or butt, to shoot at, as it were. occ. Luke ii. 34. So Doddridge, whom see, and compare Gen. xlix. 23. Ps. xi. 2. xxxvii. 14. lxiv. 3, 4. Job xvi. 12; or else σημειον in this passage of St. Luke may perhaps be better explained by Isa. viii. 18. Heb. ii. 13. Acts xxviii. 22.

III. A portent, or prodigy, an extraordinary occurrence representing or portending somewhat else. Rev. xii. 1, 3, where see Dabuz, and comp. Luke xxi. 11, 25. Acts ii. 19. Σημεία μετ' αὐτά, Great signs or portents. Mat. xxiv. 24. On which passage Wetstein cites from Homer, Il. ii. lin. 307. Σημα ΜΕΓΑ, from Plutarch ΜΕΓΑ ΣΗΜΕΙΟΝ, and from Herodotus (lib. vi. cap. 27.) even the very phrase in the Ionic dialect, ΣΗΜΗΙΑ ΜΕΓΑΛΑ; all

used in a similar sense. See Vitringa on Rev. xii. 1. xv. 1.

IV. A miraculous sign, a miracle wrought or exhibited in confirmation of somewhat else. Mat. xvi. 4. Mark xvi. 17, 20. John ii. 11, 23. iii. 2. Acts iv. 22, 30, & al. freq. Comp. Τερας.

Σημειω, *ω*, from σημειον, To mark, to set a mark upon. Σημειομαι, *μαι*, mid. the same. occ. 2 Theff. iii. 14. Σημερον, or, according to the Attic dialect, Τημερον, adv. q. d. τη ημερα ταυτη, or τηδε τη ημερα, on this day.

To-day, this day, denoting either the artificial or natural day. (Comp. Ημερα). See Mat. xvi. 3. xxi. 28. xxvii. 19. Mark xiv. 30. Luke ii. 11, comp. ver. 8.

With the article fem. and the N. ημερα either expressed or understood, it is used as a N. This day, this very day. See Acts xx. 26. Rom. xi. 8. Mat. xxvii. 8. But in Acts xix. 40, *σασεως* is governed by the preposition *περι* placed after it, as common in the Attic writers, and της σημερον is used as an adjective agreeing with that word, for this day's sedition; so Vulg. *hodiernæ seditionis*.

Σημικινθιον, *ς, το*. See Σιμικινθιον.

ΣΗΠΩ, from the Heb. *שָׁפַד* to destroy.

To rot, make rotten, corrupt, whence in perf. mid. to be rotten, putrified. occ. Jam. v. 2.

Σηρικον, *ς, το*.

Silk, Sericum, so called from the *Seres*, a people in the East-Indies, probably the Chinese*, who were anciently famous for their *silken* manufacture, as they are to this day, and who might, from very remote times, be named *Seres* from the Heb. *זָרַח* to be bright, shine, on account of the excellent climate, great opulence, and fine produce of their country. occ. Rev. xviii. 12. Silk was first brought into Greece after Alexander's conquest of Persia, and came into Italy during the flourishing times of the Roman Empire; but was long so dear in all these western parts as to be worth it's weight in gold. At length the Emperour Justinian, who died in the year 565, by means of two Monks, whom he sent into India for that purpose, procured great quantities of silk-worms eggs to be brought to Constanti-

* See Harris's Voyages, vol. i. p. 495.

people, and from these have sprung all the silk-worms and all the silk-trade that have since been in Europe*.

ΣΗΣ, σῆλος, ὁ, from the Heb. שׁוּשׁ *a moth*, for which the LXX use σῆς in the only passage of the O. T. where שׁוּשׁ occurs in this sense, namely, Isa. li. 8.

A moth, which eats and spoils cloth. So Menander; cited by Wetstein (whom see), speaking of destructive things, says, Το δ' ἰμασίον οἱ ΣΗΤΕΣ. *Moths* (destroy) our clothes." Comp. Σητοβρωτος. occ. Mat. vi. 19, 20. Luke xii. 33.

Σητοβρωτος, ὁ, ὅ, και το—ον, from σῆς, σῆλος, *a moth*, and βρωτος *eaten*, which from βρωσκω or obol. βρωω *to eat*, which see. *Moth-eaten*. occ. Jam. v. 2.

In the LXX of Job xiii. 28, we have ὡς περ ἰμασίον ΣΗΤΟΒΡΩΤΟΝ for the Heb. כְּבִגְדוֹ אֵכְלוּ, *as a garment* (which) the moth hath eaten.

Σθενω, ω, from σθενος *strength*, which from σθενω *to be strong*, and this, according to Mintert, q. from saw *to stand*; though it may perhaps be better deduced from Heb. שׁוּשׁ *to set, settle*, and שׁוּשׁ *strength*. *To strengthen*. occ. 1 Pet. v. 10.

Σιασω, ονος, ῆ.

The cheek, or more properly *the jaw-bone*, as it is used by the LXX for the Heb. לִבְיָהּ. Jud. xv. 16, 17, 19. Mintert ingeniously derives it from σιω *to move*, and ασω *to break*, because by it's motion it breaks the food in eating. So Scapula cites from Athenæus, lib. x. Ὅποτε κοπιᾶσκειν τὰς σιαγονάς εἰσθίων. When he had tired his jaws with eating." occ. Mat. v. 39. Luke vi. 29; in which texts the expressions are manifestly proverbial, and refer to personal injuries of a slighter, though provoking kind. Those who contend for the literal interpretation of this direction of our Lord, if any such there still are, would do well to observe, that in this sense it was not practised by himself in his examination before the High Priest, John xviii. 22, 23. The LXX use the phrase παλασσειν ἐπὶ τὴν σιασωνα, 1 K. xxii. 24. 2 Chron. xviii. 28; παλασειν

σιασωνα, Lam. iii. 29; and ῥαπίζειν ἐπὶ τὰς σιασοντας, Hof. xi. 4.

ΣΙΤΑΩ, ω, perhaps from the Heb. שׁוּשׁ *to be quiet, cease*. See Heb. and Eng. Lexicon under שׁוּשׁ.

To be silent, hold one's peace. Luke ix. 36. xx. 26. 1 Cor. xiv. 28, 30, 34, where see Wetstein. Σιτασμαι, ωμαι, *To be kept in silence*. occ. Rom. xvi. 25.

Σιτή, ῆς, ῆ, from σιτῶω.

Silence. occ. Acts xxi. 40. Rev. viii. 1.

Σιδηρεος, ὁ; εἴ, ῆ, or α; εον, εν; from σιδηρος.

Iron, i. e. *made of iron*. occ. Acts xii. 10. Rev. ii. 27. ix. 9. xii. 5. xix. 15.

ΣΙΔΗΡΟΣ, ὁ, δ.

Iron. Martinus, Lexic. Philol. ingeniously deduces it from Heb. סִדֵּר *to order, dispose, arrange*: For iron, says he, is of use to us in arranging and setting in order every thing, ad omnia fruenda & ordinanda; and no doubt iron is the most useful of all metals. See this well illustrated in *Nature Displayed*, vol. iii. Dial. 26. p. 295. English edit. 12mo. But after all, the reader may perhaps be rather inclined to derive σιδηρος from the Chald. סִדֵּר *to destroy* (q. d. *to shatter*), according to that of Daniel, ch. ii. 40, *Iron, which breaketh in pieces, and subdueth all things*. occ. Rev. xviii. 12.

ΣΙΚΑΠΙΟΣ, ὁ, δ, Latin.

An assassin, in Latin sicarius, so called from sica, which signifies a short dagger, or poniard, q. sica, from seco *to cut*, or immediately from the Chald. סִכָּן *a knife, or sword*. occ. Acts xxi. 38. Most of the * Commentators have remarked that Josephus has taken particular notice of the Egyptian impostor here mentioned. See De Bel. lib. ii. cap. 13. § 5, and Ant. lib. xx. cap. 7. § 6. This historian also tells us, that about the same time the country of Judea, and particularly Jerusalem, "was infested with a set of villains, οἱ καλαμενοι ΣΙΚΑΠΙΟΙ, μεθ' ἡμεραν καὶ ἐν μεση τῇ πολλῇ φονευούσες τὰς ἀνθρώπους, called Sicarii, who murdered people in the day-time, and in the midst of the city with daggers (ἐξιδία), which they had concealed under their garments." De Bel. ut sup. § 3. And much the same account he gives of them, Ant. ut sup. § 5,

* See Doddridge on the place, and Lardner's Credibility of Gospel Hist. book ii. ch. 8.

and

* For further satisfaction on this subject the reader may consult Prideaux, Connection, Part ii. book 8. Note, at the end; Vossius, De Orig. & Progr. Idol. lib. iv. cap. 90. from whom the above particulars are taken; Harris's Voyages, vol. i. p. 506; and the Encyclopædia Britannica in INDIA, No. 24.

and § 10, where he assigns the reason of the name Σικαριοί, by telling us "they were those *χρωμενοὶ ξιφιδίοις παραπληστοῖς μὲν το μέγεθος τοῖς τῶν Περσῶν ακινακαῖς, επικαμπέσι δὲ καὶ παραπληστοῖς* (*Busbey* ὁμοίους) ταῖς ὑπὸ Ῥωμαίων ΣΙΚΑΙΣ καλόμεναις, ἀφ' ὧν καὶ τὴν προσηγορίαν οἱ ληγευόντες ἐλάβον πολλὰς ἀναίρεσες, who used poniards resembling in size the Persian acinaces, but bent like the Roman *sica*, from which these robbers, who murdered many persons, received their appellation."

ΣΙΚΕΡΑ, το. Undeclined.

Inebriating liquor, strong drink. A word formed from the Heb. כַּז, which (from the V. כַּז *to be inebriated*) denotes *inebriating liquor* in general, and when joined with *wine*, as Lev. x. 9. Num. vi. 3. Jud. xiii. 4, 7, 14, *any inebriating liquor besides wine*. So the Scholiast, cited by *Wetstein*, Σικερα δὲ ἐστὶ πᾶν το μέθην μὲν ποιεῖν δυναμένον, ἅκ οὐ δὲ ἐξ ἀμπελῶ. And *Ferome* informs us, that in Heb. *any "inebriating liquor* is called *Sicera*, whether made of corn, the juice of apples, honey, dates, or any other fruit *." occ. Luke i. 15.

ΣΙΜΙΚΙΝΘΙΟΝ, s, το. Latin.

An apron. A word formed from the Latin, *femincinctum*, which from *femi* *balf* (from ἡμι the same, see under Ἡμισυς), and *cingo* *to surround* (from Heb. כָּסַף *to collect, wrap, &c.*), because it *surrounded balf* the body; and though these aprons made no part of the *ordinary dress* of the Greeks, they might be used, as among us, *to save their other clothes*, especially by persons whose occupations engaged them in such work as was likely to spoil them. occ. Acts xix. 12, where see *Wolffius*.

Σινάπι, 105, att. ewς, το.

Mustard. The Etymologist, and from him many of the Lexicon-writers derive *σινάπι* from *σινεσθαι τῆς ὕπας, hurting the eyes*, as every one knows the inadvertent use of *mustard* is apt to do. However, since the proper Attic name for *mustard* is *ναπυ* (see *Wetstein* on Mat. xiii. 31.), I would with *Martinus* (Lexic. Philol. in *Sinapi*) rather derive *σινάπι* from *σινον ναπυ, the hurting napy*, from it's *vellicating and affecting* the nose and

* Epist. ad Nepotianum De Vita Clericorum, & in Ita. xxviii. 1.

eyes with it's *pungency*. Ναπυ may, with the author last mentioned, be deduced from the Heb. נָפַל *to distil* [or rather *to shake out*, see Pf. lxxviii. 10, and Eng. Marg.], because it *draws* [or *forces out*] *tears* from the eyes; whence in *Columella*, *fletum factura sinapis*, the *tear-exciting mustard*; and in others *lacrymosa sinapis*, the *weeping mustard*. It may not be amiss to add that our Eng. word *mustard* is from the old French *moustarde*, which from the Latin *mustum* wine (in which the seeds of this plant were formerly macerated for use), and *ardeo* to burn. occ. Mat. xiii. 31. xvii. 20. Mark iv. 31. Luke xiii. 19. xvii. 6. In Mat. xiii. 32, the *mustard* is said to be "*the smallest of all seeds*, that is, of all those seeds with which the people of Judea were then acquainted. Our Lord's words are to be interpreted by popular use. And we learn from this Gospel, ch. xvii. 20, that *like a grain of mustard seed* was become proverbial for expressing a very small quantity." *Campbell*. See also *Scheuchzer* Phyf. Sac. on Mat. xiii. 31, &c, who describes a species of *mustard* which grows to the height of three, four, or five cubits, with a tapering stalk; and spreads into many branches. Of this *arborescent* or *tree-like* vegetable he gives a print in Plate DCLXXXIII.

ΣΙΝΔΩΝ, ονος, ἡ, from Heb. שִׁדְוֹ the same, for which word only it is used in the LXX, Jud. xiv. 12, 13, according to some copies. Prov. xxxi. 24. The ν is inserted, as usual, before δ.

A linen cloth, a sheet or wrapper of linen. occ. Mark xiv. 51, 52. xv. 46. Mat. xxvii. 59. Luke xxiii. 53. And as in the three last-cited texts the *σινδων* is mentioned as a *sepulchral covering*, so *Herodotus*, lib. ii. cap. 86, speaking of the Egyptian manner of preserving dead bodies, says, Ἀσάντες τὸν νεκρὸν, κατελίσσασσι πᾶν αὐτὸς τὸ σωμα. ΣΙΝΔΩΝΟΣ βυσσίνης τελαμῶσι κατελίσθημενοισι. After having washed the dead man, they inclose his whole body in a *wrapper* of fine linen with thongs of leather." As to Mark xiv. 51, 52, *Pococke* and *Harmer* in *Observations*, vol. ii. p. 420, suppose that the *σινδων* mentioned in that place means a kind of *sheet* or *wrapper*, such as many of the inhabitants of *Egypt* and *Palestine* still

still wear as their only clothing in the day-time, and consequently that the word may there denote a person's ordinary day-dress. Comp. Exod. xxii. 27. Herodotus, however, speaks of σινδων as an usual night-dress of the Egyptians in his time, lib. ii. cap. 95, Ἦν μὲν ἐν ἱματίῳ ἐλιζαμενος ἔσθῃ, ἢ ΣΙΝΔΟΝΙ. See *Wetstein* on Mark.

Σινιάζω, from σινίον *a sieve*, which from σiew to *shake*.

To *sift, shake, or agitate, as corn in a sieve*. occ. Luke xxii. 31, where it refers to violent trials and temptations. Comp. Amos ix. 9, and see *Wetstein* and *Wolffius* on Luke.

Σιεύω, from σιτεῖν to *feed or fatten with corn*, which from σίλος *wheat, corn*.

Fatted, properly with corn. occ. Luke xv. 23, 27, 30.

Σίλιστος, ἢ, ον, from σίλιζω to *feed, nourish*, which from σίλος *corn, food*.

Fed, nourished. Neut. plur. Σίλις, τα, Fed cattle, failings. occ. Mat. xxii. 4, where see *Wetstein*, who cites *Josephus* repeatedly using this word, Ant. lib. viii. cap. 2. § 4.

Σίλομετριον, σ, το, q. σίλα μέτρον, from σίλος *corn*, and μέτρον *a measure*.

A certain measure of corn, which used to be distributed at set times to the slaves of a family for their subsistence. That this was the *custom among the Greeks is certain, and that the Jews in like manner distributed food to their household appears from Prov. xxx. 8. xxxi. 15. Mat. xxiv. 45, and Luke xii. 42, which last is the only text of the N. T. where σίλομετριον occurs.

The LXX have the V. σίλομετρεω to *measure out corn* for the Heb. כָּלֵל to *feed, nourish*, Gen. xlvii. 12. *Raphelius* and *Wetstein* shew that *Polybius* uses the same V. for *distributing corn* to the soldiers of

an army; and from *Diodorus Siculus*, lib. ii. cap. 41, *Wetstein* cites the phrase ΣΙΤΟΜΕΤΡΙΑΝ—λαμβανέσθων; and in the *Ancyran* inscription engraved in the reign of *Tiberius*, and produced by *Montfaucon*, Palæograph. Græc. p. 154, and 157, we have the phrase ΣΕΙΤΟΜΕΤΡΙΑΝ (mis-spelt for ΣΙΤΟΜΕΤΡΙΑΝ) ΕΔΩΚΕΝ in the sense of *distributing corn to the people*.

ΣΙΤΟΣ, σ, ὁ. The Greek Etymologists propose the derivation of it from σiew to *sift*, or from σiew q. σιω, to *shake*, as corn from it's *husk*: But it seems much more naturally deducible from the Heb. חִטָּה *wheat*, (for which the LXX frequently use it), the sibilant Σ being, as usual, substituted for the aspirate η.

I. *Wheat*. Mat. xiii. 25. Luke xvi. 7, 1 Cor. xv. 37. Comp. John xii. 24.

II. *Corn* in general. Mark iv. 28.

III. Σίλα, τα, neut. plur. *Bread, food*, for so *Eustatbius*, cited by *Wetstein*, repeatedly observes that σιτον, το, neut. signifies. occ. Acts vii. 12, where σιτα answers to the Heb. חֶמֶד *food, provision*, Gen. xlii. 1.

Σιωπαω, ω, from σίλω to *be silent*, and οἶψ the voice, which from the Heb. הָפַע to *move tremulously or swiftly*, as Heb. לָק or לָק the voice, from the V. לָק to *be light, nimble*.

I. *To be silent, hold one's peace*. Mat. xx. 31, xxvi. 63. Σιωπων, particip. *Silent, dumb*, Luke i. 20.

II. *To be silent, still*, as the sea. Mark iv. 39. Σκανδαλιζω, from σκανδαλον, which see.

To *cause any one to fall or stumble by laying a stumbling-block or snare in his way*, I do not meet with this V. either in the profane writers, or in the † LXX. But *Aquila* and *Symmachus* use it in the active for the Heb. דָּרַשׁ to *cause to stumble*, Mal. ii. 8. So *Aquila*, Pl. lxiii. 9, and the pass. σκανδαλιζομαι for דָּרַשׁ, in Kal, to *stumble*, Prov. iv. 12. Isa. viii. 15. In the N. T. it is applied only figuratively, To *cause one to fall into sin and ruin*, see Mat. v. 29, 30; and particularly, to *do any thing by which men might*

* It is mentioned by *Theophrastus*, Eth. Char. xi. where, describing a mean, sordid wretch, he says, He will himself measure out the usual allowance to his domestics, μετρεῖν αὐτοῖς ἐνδοῦ τα ἐπιτρεῖν αὐτῷ. See *Duport* on the place, p. 394. So *Terence*, in his *Phormio*, the scene of which is laid at Athens, introduces *Davus* speaking of the demensum of *Geta*, another slave, Act i. Scene 1. lin. 9. On which passage *Donatus* informs us that the demensum, or allowance of corn given to each slave for a month, was four modii, which at most did not exceed six of our pecks.

† Since writing the above I find from Mr. *Marsh's* Note on *Michaelis's* Introduction to N. T. vol. i. p. 404, that the LXX, according to the Chigian MS, have once used the V. σκανδαλιζω for the Heb. דָּרַשׁ, Dan. xi. 41.

be prejudiced against the Person of Christ, Mat. xvii. 27; or deterred from embracing the Christian faith, or induced to fall from their Christian profession, see Mat. xviii. 6. John vi. 61; or ensnared into sin, see 1 Cor. viii. 13. Σκανδαλισμα pass. To be stumbled, i. e. either To be caused to fall from the Christian faith or profession, Mat. xiii. 21. (comp. Luke viii. 13.) Mat. xxiv. 10. xxvi. 31, 33. Mark xiv. 27; or, To be prejudiced against the Person of Christ, Mat. xi. 6. xiii. 57. Mark vi. 3; or against his doctrine, Mat. xv. 12, so as to be deterred from embracing the Christian profession; or, To be ensnared to sin, Rom. xiv. 21. 2 Cor. xi. 29, where see *Whitby* and *Doddridge*.

Σκανδαλισμα Pass. occurs thrice in Ecclus. ch. ix. 5. xxiii. 7, or 8. xxxii. 15, or 16. See the passages.

Σκανδαλον, ε, το, from σκαζω to balt (as below), which perhaps from Heb. שָׁחַט to fail.

I. "Properly that piece of wood in a mousetrap, or pit for wild beasts, which, being trodden upon by them, makes them fall into the trap or pit, τα πεταυρα των παιδων, απο τε σκαζονα συμπτειν και κρατειν τα εμπεσον, [The trickers of traps, so called from tripping and falling down, and thus catching what falls into the snare.] as the *Grammarians explain it. So the word is used in *Xenophon*. This was by *Archilochus* also called ροπτρον." Thus the learned *Daubuz* on Rev. ii. 14. See also *Wetstein* on Mat. v. 29. We may, however, with *Scapula* and *Mintert*, derive σκανδαλον from σκαζω to balt, trip, for a different reason, namely, because it makes a man balt or trip, and ready to fall.

II. A snare, or toil. Thus the LXX frequently use it in a spiritual or figurative sense for the Heb. מִכְשָׁל. See Ps. lxi. 22. cxl. 6; and thus it seems to signify, Rom. xi. 9. Rev. ii. 14.

III. A stumbling-block. Thus used by the LXX, Lev. xix. 14, for the Heb. מִכְשָׁל, which from שָׁחַט to stumble. So *Judith* v. 1, it signifies impediments laid in a champain country to obstruct an enemy's marching.

IV. In the N. T. it denotes whatever ac-

* Schol. *Arifoph.* in *Acarn.* See also *Hesychius* and *Suidas*.

tually makes, or has a manifest tendency to make, men fall, stumble, or be remiss in the ways of duty, and particularly † "whatever hinders men from becoming the Disciples of Christ, or discourages them in their new profession, or tempts them to forsake that faith they had lately embraced." See Mat. xviii. 7. Luke xvii. 1. Rom. ix. 33. xiv. 13. 1 Cor. i. 23. Gal. v. 11. 1 John ii. 10. It is applied to persons, Mat. xiii. 41; and particularly to Peter, when he would have dissuaded our Lord from suffering, Mat. xvi. 23.

ΣΚΑΠΤΩ, either from Heb. חָלַל hollow, or perhaps from חָתַב to engrave. See Exod. xxxii. 16. xxxix. 30. Lev. xix. 28. Job xix. 23, in the Heb.

To dig. occ. Luke vi. 48. xiii. 8. xvi. 3. On this last text see *Elfner's* excellent Note, who shews from *Lucian* and *Pausanias* that σκαπτειν means to dig the earth in order for sowing, and observes that the expression of the steward seems proverbial, for the like is found in *Aristophanes*, *Avib.* lin. 1430,

Τί γὰρ παῖς; ΣΚΑΠΤΕΙΝ γὰρ ΟΥΚ ΕΠΙΣΤΑΜΑΙ.

What must I do? I know not how to dig.

See also *Rapbelius*, *Wolffius*, *Wetstein*, and *Kypke*, from whom it appears that the Greeks reckoned digging both a very laborious and a mean employment.

ΣΚΑΦΗ, ης, η. The Greek Lexicons deduce it from σκαπτω to dig, excavate: But this word, together with the Eng. *ship*, *skiff*, and it's † northern relatives, may perhaps be better derived from the Heb. חָפַת concave, hollow.

A boat, a skiff. occ. Acts xxvii. 16, 30, 32. Sir *John Chardin* tells us, First, that "the eastern people are wont to leave their skiffs in the sea, fastened to the stern of their vessels. The skiff of this Ægyptian ship [in which St. Paul sailed] was towed along after the same manner, ver. 16, we had much work to come by the boat. Secondly, They never, according to him, boist it into the vessel, it always remains

† See *London Cases*, folio, p. 206.

‡ "SHIP, navis, Goth. *skip*, Cim. *skib*, Anglo-sax. *scip*, Al. *scip*, aut *seep*, Dan. *skib*, Belg. *schep*, Su. *skiepp*."

"SKIFF, scapha, Gal. *esquis*, Ital. *schiffo*, *schaffo*. Alamannis, *soef*, *skif* est navis." *Junii* Etymol. Anglican.

in the water, fastened to the ship. He therefore must suppose the taking it up, mentioned ver. 17, doth not mean hoisting it up into the vessel, as several interpreters have imagined, but drawing it up close to the stern of the ship, and the word we translate, in ver. 30, letting down [χαλασαντων] into the sea, must mean letting it go farther from the ship into the sea." Thus Harmer, Observations, vol. ii. p. 496. And this account of the manner in which the ancient navigators managed their skiffs is clearly confirmed by the passages cited on ver. 30, by Wetstein, from Cicero and Petronius, and by Alberti from Achilles Tatius. The last writer mentions cutting τον καλον, ὃς συνεδει την εφολκίδα τῷ σκαφει the cable which fastened the skiff to the vessel;" and Petronius speaks of the funis or rope going from the stern, qui scaphæ custodiam tenet, which keeps bold on, or confines, the skiff."

ΣΚΕΛΟΣ, εος, ὄς, το. The Greek Lexicons derive it from σκελλω to dry, because the substance of the legs is comparatively dry and hard: But perhaps it may be better deduced from the Heb. כסל crooked, or כסל of nearly the same import (whence also σκελλος, σκολιος, σκαληνος oblique, distorted.) Thus in Heb. the legs are, from כרע to bend, called כרעים, on account of their bending at the knees; and to this Heb. N. σκελη answers in two passages of the LXX, Lev. xi. 21. Amos iii. 12.

The leg of a man, occ. John xix. 31, 32, 33.

Σκεπασμα, ατος, το, from σκεπαζω to cover, which from σκεπω the same, and this seems an evident corruption of the Heb. כסא to cover.

A covering. occ. 1 Tim. vi. 8, where σκεπασματα seems to include both clothes and a dwelling, ἱματιον και οικον (according to Ecclus. xxix. 21, or 25.) as Philo expressly explains Σκεπη. See Wetstein and Kypke.

ΣΚΕΠΤΟΜΑΙ, from the Heb. הִשָּׁק to look, look towards.

To look, look about. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives. It is frequently used in the profane writers; and hence we have perf. mid.

εσκοπα, 1 fut. σκεψομαι, 1 aor. εσκεψαμην.

Σκευη, ης, η, from σκευος.

Furniture, particularly of a ship. occ. Acts xxvii. 19, where Wetstein explains σκευην by "quicquid ad usus necessarios homines secum in navem intulerant, whatever the men had brought with them into the ship for their necessary uses;" and he cites from Diodorus Sic. xiv. 80. Αντι της βοηθειας εδωρησατο ΣΚΕΥΗΝ τοις Σπαρτιαταις β. τριηρων, For assistance he gave the Spartans the furniture of two galleys." Comp. Kypke.

ΣΚΕΤΟΣ, εος, ὄς, το, from the Heb. קָדַח denoting to supply with water or liquor, to give drink.

I. Properly, A vessel to contain liquor. John xix. 29. Luke viii. 16. Rom. ix. 21, Comp. Rev. ii. 27. xviii. 12.

II. An utensil, instrument, of whatever kind. Thus it is applied to all the vessels or utensils of the Levitical service, Heb. ix. 21. —to something resembling a large sheet or wrapper, Acts x. 11, 16. xi. 5. —to the sails, or, according to Grotius, the mast of a ship, Acts xxvii. 17. Σκευη, τα, Vessels, furniture, goods. occ. Mat. xii. 29. Mark iii. 27.

III. An instrument, a minister. Acts ix. 15. On which text Rabbelius and Wolfius have observed that Polybius applies the word in like manner to a person, Comp. 2 Tim. ii. 21, with ver. 20.

IV. Vessels of wrath, and vessels of mercy, Rom. ix. 22, 23, denote such nations or communities as are objects of God's wrath or mercy, in allusion to the comparison of the potter, ver. 21. See Macknight on the place, and comp. ver. 25, & seqt.

V. It signifies The human body. 1 Thess. iv. 4. Thus Theophylact, Σκευος το σωμα φησι, He calls the body σκευος;" and long before him Theodoret, Εγω δε νομιζω το ἑαυτου σωμα—ὡτως αὐτον κεκληκεναι, I think the Apostle called each one's body by this name." Suicer observes that σκευος hath this signification in imitation of the Heb. כֵּל a vessel, which is applied in like manner 1 Sam. xxi. 5. And thus the frail, mortal bodies of Christian ministers are styled οὐρανικα σκευη, earthen vessels, 2 Cor. iv. 7. And Barnabas, Epist. § 21, calls the human body, το καλον σκευος the beautiful vessel. We

may remark also, that the Latin writers call the *body* the *vas* or *vessel*, as it were, of the soul. Thus *Lucretius*, lib. iii. lin. 441.

—Corpus, quod vas, quasi consistit ejus (animæ scilicet)

And *Cicero*, *Tuscul. Disput.* lib. i. cap. 22. "Corpus quidem quasi vas est aut aliquod animi receptaculum." Comp. under Σκη-
νος II. See also *Wolfius* and *Macknight* on 1 *Thess.* iv. 4.

VI. The woman, in comparison of her husband, is called, 1 *Pet.* iii. 7, the weaker σκευος or *vessel*; for so she really is in respect of her *body*; and in applying to her the term σκευος the Apostle seems to have imitated the style of the Jews, who in like manner call the wife or כלי, or כלי, i. e. a *vessel*. See *Wolfius*.

ΣΚΗΝΗ, ης, η, from Heb. שכן to dwell, inhabit, particularly in a tent or tabernacle. So σκηνη in the LXX very often answers to the Heb. משכן a tent, or tabernacle.

I. A tent to dwell in. Heb. xi. 9.

II. A tent, booth. *Mat.* xvii. 4. *Mark* ix. 5. *Luke* ix. 33.

III. A mansion. Hence τας αιωνιους σκηνας, the eternal mansions, *Luke* xvi. 9, mean the eternal mansions in heaven. Comp. *John* xiv. 2, and under Οικια IV. and see *Bowyer* and *Campbell* on *Luke*.

IV. The Mosaic Tabernacle, or Tent erected by God's appointment and inspiration, and consecrated to his worship, *Acts* vii. 44*. *Heb.* viii. 5. Of this the outer part or Holy Place is called the first Tabernacle, *Heb.* ix. 3, and the inner part or Holy of Holies, the second, *Heb.* ix. 8. It appears from *Acts* vii. 43. *Amos* v. 26, that the idolatrous Israelites had in like manner one or more Tabernacles, Heb. מולוכ, dedicated to Moloch. Comp. *Heb.* and *Eng. Lexic.* under מן I. Observe that in *Heb.* ix. 1, twenty-two MSS, three of which ancient, several ancient versions, particularly the Syriac and *Vulg.* and some printed editions omit Σκηνη, which word *Mill*, *Wetstein* and *Griesbach* accordingly reject, and from comparing ver. 2, and ch. viii. 7, 13, it seems manifestly spurious.

* Comp. *Exod.* xl. 2. *Num.* i. 50, 53, in LXX and *Heb.*

V. We learn from *Heb.* ix. 24. (comp. ver. 23.) that the Holy of Holies made with hands were the ανηλυτα, or figures of the true, even of that heaven wherein is the peculiar residence of God. Hence Christ is called a Minister of the true σκηνης, or Tabernacle which the Lord pitched, and not man, *Heb.* viii. 2, (where see *Whitby*); and is said, *Heb.* ix. 11, to be an High Priest by a greater and more perfect Tabernacle not made with hands (comp. ver. 24.), that is to say, not of this (the Mosaic) building.

VI. Τη σκηνην Δαβιδ, the Tabernacle of David, the royal palace (see *Pf.* cxxxii. 3.), i. e. mystically, the regal dignity, of David, in the Person of the Messiah ruling over his Household, the Church. occ. *Acts* xv. 16, which is a citation of *Amos* ix. 11, where the Heb. word answering to σκηνη is סכה. Comp. *Isa.* xvi. 6, and *Vitringa* there.

Σκηνοπηγια, ας, η, from σκηνος a tabernacle, and πηγνυσι to fix.

Properly, A fixing or setting up of tabernacles or booths; hence it is used for The feast of tabernacles, when the Israelites dwelt in booths or bowers, made of the boughs of several kinds of trees, for seven days, according to the law, *Lev.* xxiii. 34, 40, 41, 42. occ. *John* vii. 2.

In the LXX this word answers to the Heb. סכות tabernacles, referring to the feast of tabernacles, *Deut.* xvi. 16. xxxi. 10. *Zech.* xiv. 16, 18, 19; for which *Josephus* likewise uses it, *Ant.* lib. viii. cap. 4, § 1, 5. lib. xiii. cap. 8, § 2, and lib. xv. cap. 3, § 3. *Plutarch*, *Sympos.* lib. iv. qu. 5. tom. ii. p. 671, D. has mentioned this feast of the Jews, which he says they call ΣΚΗΝΗΝ, and celebrate in honour of Bacchus. So grossly ignorant was this great writer of the Jewish religion!

Σκηνοποιος, ος, ο, from σκηνος a tent, and ποιω to make.

A tent-maker. occ. *Acts* xviii. 3:

Σκηνος, εος, ου, το, from σκηνη a tent, or immediately from the Heb. שכן to dwell.

I. Properly, A tent, or tabernacle.

II. It is spoken of our mortal body, which, though the tabernacle of an immortal spirit, is constituted of frail and slight materials, and is shortly to be by death taken down and dissolved. occ. 2 *Cor.* v. 1, 4. So in *Wild.* ix. 15, the human body

body is called σκηνος γειωδες the earthly tabernacle. In the profane writers likewise σκηνος frequently denotes the body. Thus the eloquent Longinus, De Sub. sect. xxxii. styles it ἀνθρωπινος ΣΚΗΝΟΣ the human tabernacle; Plato, like the author of Wisd. ΓΗΘΙΟΝ ΣΚΗΝΟΣ. The same Plato, as cited by Æschines the Socratic, says, "We are a soul, an immortal being, shut up in a mortal case: το δε ΣΚΗΝΟΣ τὸτο πρὸς κακὸν περιηρμύσεν ἢ φῶς, but this tabernacle nature hath fitted to evil." For many more instances of this kind see *Elflier*, *Alberti*, *Wolfius*, and *Wetstein* on 2 Cor. To what they have produced I add a remarkable passage cited by *Grotius*, De Verit. Relig. Christ. lib. i. § 16, Note 6, from *Eurytus* the Pythagorean, who, speaking of man, says, Τὸ ΣΚΗΝΟΣ τοῖς λοιποῖς ὁμοῖον, διὰ γένους ἐκ τὰς αὐτὰς ὕλας ὑπὸ τεχνίτῃ δε εἰρλασμένον λῶσιν, ὃς ἐτερχνιτεύσεν αὐτὸν ἀρχετυπῶ χρωμένον (read χρωμένον) αὐτῶ. His tabernacle is like those of other animals, as being made of the same matter with their's; it was constructed, however, by a most excellent architect, who framed it after the pattern of himself." As for the Apostle's phrase, 2 Cor. v. 1, οἰκία τε σκηνῆς, it has been thought equivalent to οἰκία σκηνωδῆς, a house like to, or resembling, a tent or tabernacle. But the accurate Kypke does not assent to this interpretation, which he thinks forced; and observes, that σκηνος is very rarely, yea, if you quit *Suidas* and *Hesychius*, hardly ever used for a tabernacle, but very frequently for the body, even in such passages as have no respect to the resemblance of the body to a tabernacle; of this he produces some instances, and accordingly renders οἰκία τε σκηνῆς the house of the body.

Σκηνωω, ω, from σκηνος.

I. To pitch a tent. Thus it is used not only by the LXX for the Heb. אָרַב to pitch a tent, Gen. xiii. 12, and for שָׁכַן to dwell in a tent, Jud. viii. 11, (comp. Jud. v. 17.); but also by *Xenophon*, though rarely. See *Rapheius* on John i. 14.

II. To dwell as in a tent, to dwell. Thus it is applied, John i. 14, to the tabernacled (see Σκηνος II. and Σκηνωμα III.) or temporary dwelling of the Divine Logos among men in a human body, not

without allusion to his formerly dwelling in the Mosaic Tabernacle. Comp. Exod. xxv. 8. xxix. 45, 46. Deut. xii. 11. In all which passages the Heb. V. שָׁכַן is used. Comp. Lev. xxvii. 11. Rev. xxi. 3. It occurs also Rev. xii. 12. xiii. 6.

III. Σκηνωω ἐπὶ, To abide over or upon, i. e. for protection, to overshadow. occ. Rev. vii. 15, where there is an allusion to the manner of God's protecting the Israelites during their passage through the wilderness; for it appears from Num. x. 34. Ps. cv. 39; (comp. Wisd. xix. 7.) that the cloud which accompanied that people throughout their journeys (see Exod. xl. 38. Num. ix. 15—23.) served them for a covering, that is from the sun's heat, as here at ver. 16. Comp. Num. xiv. 14. Isa. iv. 5, 6. The phrase itself seems to be taken from the Heb. על־שָׁכַן to abide over or upon, which is applied to the cloud's abiding over the Tabernacle, Num. ix. 18, 22.

Σκηνωμα, ατος, το, from σκηνωω.

I. A tent, tabernacle. Thus often used in the LXX for the Heb. אָרַב:

II. An habitation, or a place for an habitation. occ. Acts vii. 46; which refers to Ps. cxxxii. 5, where the correspondent Heb. word to Σκηνωμα of the LXX is מִשְׁכָּנֹת habitations.

III. It denotes the frail tabernacle of the human body. occ. 2 Pet. i. 13, 14. Comp. Σκηνος II.

ΣΚΙΑ, ας, ἡ, from the Heb. N. סִכָּה a booth, bower, or from the V. סָךְ to cover, veil, overshadow, for which the LXX use the V. σκιαζω, and the compounds επισκιαζω and συσκιαζω.

I. A shade, as of a tree or plant. occ. Mark iv. 32.

II. A shadow, as of a man. occ. Acts v. 15.

III. A shadow, shadowy or imperfect sketch or delineation, such as a shadow is of the substance it represents. occ. Col. ii. 17. Heb. viii. 5. x. 1, where see *Macknight*.

IV. Σκία θανάτου, Shadow of death. This is an hellenistical phrase, often used in the LXX for the compound Heb. word צֶלְמֹת שְׁדָּדִים shadow of death, and denoting either in a natural sense darkness, as of the dreary tomb, or state of death*, as Job iii. 5.

* So *Homer*, *Odys.* iv. lin. 187, has ΘΑΝΑΤΟΙΟ μέγαν ΝΕΦΟΣ the black cloud of death, and *Ovid*, *Met.* v. lin. 191—*Mortis ad umbras, to the shades of death*.

Σii. 22. Amos v. 8; (comp. Job xxxviii. 17.); or in a figurative one, a *state of extreme danger or misery*, Pl. xxiii. 4. xlv. 20. cvii. 10, 14. Isa. ix. 2. In the N. T. it occurs only Mat. iv. 16. Luke i. 79, in both which texts it is applied spiritually.

ΣΚΙΡΤΑΩ, α, either from σκαίω *to leap, bound, dance*, which from Heb. כר *a young sheep*, and as a reduplicate V. כרכר *to leap or skip like a young sheep*, see 2 Sam. vi. 14, 16. Or ἐλὶ σκιρτω may be derived (by transposition, and prefixing ω) from the Heb. קרק of the same import, to which it answers in the LXX of Pl. cxiv. 4, 6.

I. *To leap, skip, bound*, properly as young wanton cattle. Thus it is applied not only by the LXX, Pl. cxiv. 4, 6. Jer. l. 11. Joel i. 17. Mal. iv. 2, but also by *Homer*, Il. xx. lin. 226, 228.

II. *To spring or leap for joy*. occ. Luke i. 41, 44. vi. 23. So the Greek writers apply this V. to persons *leaping for joy*. See *Wetstein* on Luke i. and *Elfner* and *Alberti* on Luke vi. 23, where comp. *Kypke*. The LXX have applied this word, Gen. xxv. 22, to the *leaping* of children in the womb for the Heb. ירצצו *they dashed against each other*, Eng. Transl. *struggled together*.

Σκληροκαρδια, ας, ἡ, from σκληρος *bard*, and καρδια *the heart*.

Hardness of heart, i. e. *stubbornness, obstinacy, perverseness*, "*untractable disposition*." occ. Mat. xix. 8. Mark x. 5. xvi. 14. Comp. Rom. ii. 5, and *Campbell's Prelim. Dissertat.* p. 126.

The LXX use this word for the Heb. לבת פרה *the foreskin, uncircumcision*, of *the heart*, Deut. x. 16. Jer. iv. 4; and the adjective σκληροκαρδιος *bard-hearted*, for the Heb. לב קשה *perverse in heart*, Prov. xvii. 20; and for לב קשה *stiff, bard, in heart*, Ezek. iii. 7. Comp. *Ecclus.* xvi. 10. iii. 26, 27. *Homer* has a similar expression, *Odyss.* xxiii. lin. 103,

Σα δ' αἰεὶ ΚΡΑΔΗΙ ΣΤΕΡΕΩΤΕΡΗ ΕΣΤΙ ΛΙΘΟΙΟ,

Thy heart is always harder than a stone.

See more in *Wetstein* on Mat.

Σκληρος, α, ον, from σκελλω *to dry*, which from the Heb. פרח *to parch, roast*.

I. *Hard*, properly from *dryness*.

II. *Hard, violent*, as the wind. occ. *Jam.*

iii. 4. *Scapula* cites the same phrase ANEMOI ΣΚΛΗΡΟΙ from *Ælian*. See other instances from the Greek writers in *Wetstein*. So we say in English, *It blows bard,—a bard gale*.

III. *Hard, difficult, grievous*. occ. Acts ix. 5. xvi. 14. But observe that in the former text very many MSS, three of which ancient, instead of all the words in ver. 5 and 6, from σκληρον *to αυτον* inclusive, read only αλλα *or αλλ'* before αναστηι; so also the first Syriac version and the *Complutensian* edition; and this reading is accordingly approved by *Mill*, *Wetstein*, and *Griesbach*, whom see.

IV. *Hard, difficult and shocking to the mind*. occ. *John* vi. 60. So ΣΚΛΗΡ' αληθη, *hard truths*, are opposed to μαλακα ψευδη, *soft lyes*, in *Euripides*, cited by *Wetstein*; and *Kypke* quotes from *Stobæus*, *Απηνης* ΟΥΤΟΣ Ο ΛΟΓΟΣ και ΣΚΛΗΡΟΣ, *This is a cruel and bard saying*." So in Latin, *dura vox* means *a hard, bardish, saying*. *Cicero*, *Philippic.* viii. cap. 5, cited by *Rappelius* and *Wetstein*.

V. *Hard, austere, severe*. occ. Mat. xxv. 24, where *Wetstein* shews that the Greek writers use it in the like moral sense; and *Kypke* particularly proves that in them it denotes not only *severity* or *austerity*, but likewise *cruelty* or *avarice*.

VI. Of speeches, *Hard, unjustly or impiously severe*. occ. *Jude* ver. 15.

Σκληροτης, τητος, ἡ, from σκληρος.

Hardness, obstinacy, stubbornness. occ. Rom. ii. 5.

The LXX use it in the same sense, Deut. ix. 27, for the Heb. קר.

Σκληροτραχηλος, ε, ο, from σκληρος *bard*, and τραχηλος *the neck*.

Hard—or stiff-necked, obstinate, inflexible. occ. Acts vii. 51.

This is an epithet of the Jewish people, often used in the LXX for the Heb. קשה *stiff in neck*. See *Exod.* xxxiii. 3, 5, & al. Comp. *Baruch* ii. 30. *Ecclus.* xvi. 11. The expression plainly alludes to unbroken, refractory oxen, who will not submit their necks to the yoke. Comp. *Hos.* iv. 16. *Jer.* xxvii. 8.

Σκληρυνω, from σκληρος.

To barden. In the N. T. it is applied only figuratively to the heart or mind. In this sense it occurs alone, Acts xix. 9. Rom. ix.

18. Heb. iii. 13.—joined with καρ-
dias the hearts, Heb. iii. 8, 15. iv. 7.

ΣΚΟΛΙΟΣ, α, ov. It is a plain derivative
from the Heb. כָּלָה to pervert; whence
also σκελλος distorted, and σκαληνος ob-
lique.

I. Crooked. occ. Luke iii. 5.

II. Crooked, perverse, untoward. occ. Acts
ii. 40. Phil. ii. 15. 1 Pet. ii. 18.

Σκολοψ, οπως, ο, from σκωλος a kind of
thorn, or a staff sharpened to a point, and
hardened in the fire, to be used as a wea-
pon, compounded perhaps with οψ the
face, front. Σκωλος may be derived either
from σκελλω to dry, or from Heb. כָּלָה
to turn aside.

I. A stake with a sharp point driven into the
ground to prevent the approach of an ene-
my, a sharp stake used in making a pali-
sado. Thus applied in Homer, II. vii.
lin. 441.

II. A sharp splinter, thorn, or the like. Dio-
scorides often uses it, in this sense. See
Wetstein. occ. 2 Cor. xii. 7, where it
seems figuratively to denote some bodily
infirmity under which the Apostle la-
boured. See Macknight, and Bp. Bull's
English Works, vol. i. p. 197; and comp.
Gal. iv. 14.

The LXX use this word for the Heb. שִׁטְר
a thorn, Hof. ii. 6; for שִׁטְרִים sharp stakes,
or thorns, Num. xxxiii. 55.

Σκοπεω, ω, from σκοπα perf. mid. of σκοπ-
ομαι to look, behold.

I. Properly, To look at or view attentively,
to contemplate with the bodily eyes.

II. In the N. T. To observe, consider, view,
regard, contemplate, with the eyes of the
mind. occ. Rom. xvi. 17. 2 Cor. iv. 18.
Gal. vi. 1. Phil. iii. 17. ii. 4, where ob-
serve, that τα τινος σκοπειν is in the Greek
writers a very common phrase for regard-
ing, attending to, or studying, the advan-
tage or interests of, whether of ourselves
or others, as may be seen in Wetstein and
Kypke.

III. To see, take heed. occ. Luke xi. 35.

Σκοπος, ο, ο, from σκοπα perf. mid. of
σκοπομαι to look.

I. A mark or butt to shoot arrows at. Thus
often used by the profane writers, and by
the LXX for the Heb. מִטְרָה, Job xvi. 12.
Lam. iii. 12. Comp. Wild. v. 12, or
13, 21.

II. A mark at the goal or end of a race, called

in Latin calx, and afterwards creta, be-
cause the Romans used to mark it with
chalk. occ. Phil. iii. 14. Comp. 2 Cor.
iv. 18.

ΣΚΟΡΙΖΩ. It may be considered as a
corrupt compound of the Heb. פָּרַשׁ to
scatter, disperse, or פָּרַשׁ to sprinkle, and of
פָּשַׁר to dissipate, dropping the י, as usual.

I. To disperse, scatter abroad. occ. Mat.
xii. 30. Luke xi. 23. John x. 12. xvi. 32.

II. To disperse, distribute. occ. 2 Cor. ix. 9.
The LXX use it for the Heb. פָּרַשׁ, Mal.
ii. 3; for פָּשַׁר, Hiph. of פָּשַׁר, 2 Sam.
xxiii. 15. Ps. xviii. 14. cxliv. 6; and for
פָּשַׁר, Ps. cxii. 9.

Σκορπιος, ο, ο.

A scorpion, a species of insect furnished at
the end of it's tail with one, and some-
times with two stings, whence it emits a
dangerous poison. It is obvious to derive
σκορπιος, as the Lexicon-writers do, from
σκορπιζειν, scattering, namely, it's venom! But I would not be positive that it is not
rather formed by a corruption of the Heb.
or oriental name עֲקָרָה with שׁ prefixed,
for these insects abound in the East. occ.
Luke x. 19. xi. 12. Rev. ix. 3, 5, 10.
In Luke xi. 12, is not a scorpion con-
trasted with an egg, on account of the
oval shape of it's body? See Scheuchzer
Phys. Sacr. Plate cccxxxiii. Brookes's
Nat. Hist. vol. iv. p. 263, and Bowyer.
The LXX use σκορπιος several times for
Heb. עֲקָרָה.

Σκοτεινος, η, ov, from σκοτος.

Dark, darksome. occ. Mat. vi. 23. Luke
xi. 34, 36.

Σκοτια, ας, η, from σκοτος.

I. Darknesh. occ. John vi. 17. xx. 1.

II. Privacy, secrecy. occ. Mat. x. 27. Luke
xii. 3.

III. Spiritual darknesh, denoting error or
ignorance, sin and misery. occ. John i. 5.
viii. 12. xii. 35, 46. 1 John i. 5. ii. 8,
9, 11, twice. But in John i. 5, it signi-
fies the persons in such a state. Comp.
Nets II. and Φως.

Σκοτιζω, from σκοτος.

I. To darken, as the light of the sun, moon,
&c. occ. Mat. xxiv. 29. Mark xiii. 24.
Luke xxiii. 45. Rev. viii. 12. ix. 2. In
which passages, however, the whole ex-
pressions are figurative.

II. To darken, blind, spoken spiritually of
the understanding. occ. Rom. i. 21. xi. 10.

Eph. iv. 18; where *Kypke* cites from *Josephus*, lib. ix. [cap. 4, § 3, edit. *Hudson*] τας οφεις ὑπο τῆς Θεᾶς καὶ τὴν ΔΙΑΝΟΙΑΝ ΕΠΕΣΚΟΤΙΣΜΕΝΟΙ, *having their sight and understanding darkened or blinded by God.*"

The LXX use this V. several times for the Heb. *קָוַר* to *darken*, particularly Ps. lxi. 23.

ΣΚΟΤΟΣ, *σ*, *δ*, the same as σκοτος, το.

Darkness. occ. Heb. xii. 18, where six MSS, three of which ancient, have *ζοφω*, which reading *Griegbach* marks as equal, or perhaps preferable to the common one.

ΣΚΟΤΟΣ, *εος*, *ης*, το, "from *ισχω* to *restrain*, *stop* (as the Latin *tenebræ* *darkness* from *teneo* to *withhold*), for when overwhelmed with the night we are forced to *stop* our going." Thus says *Leigh*. But perhaps σκοτος may be deduced from *ισχω* for a more philosophical reason (as the Heb. *קָוַר* *darkness*, from the V. *קָוַר* to *restrain*, *impede motion* or *action*), because in *darkness*, that *vivid action* of the celestial fluid, in which light consists, is *restrained* or *stopped*, (see Isa. xlii. 10. Ezek. xxx. 18. Joel iii. 4, in Heb. and comp. Heb. and Eng. Lexicon under *קָוַר*). Or else we may derive σκοτος immediately from the Heb. *קָוַר* *darkness*; or perhaps best of all (with *Schoetgenius* in *Pafor Lexic.*) from *קָוַר* to *be quiet*, *at rest*. Comp. Nu. 25.

I. *Darkness*, properly so called. Mat. xxvii. 45. Mark xv. 33. Luke xxiii. 44. 2 Cor. iv. 6. Comp. Acts xiii. 11.

II. *Spiritual darkness*, implying *ignorance* or *errour*, John iii. 19. Rom. ii. 19.—*sin* and *misery*, Mat. iv. 16. Luke i. 79. Acts xxvi. 18. 1 Thess. v. 4. 1 Pet. ii. 9. Also, *Persons in such a state*, Eph. v. 8. Hence Τα ἔργα τῆς σκοτος, *The works of darkness*, are such works as are usually practised by men in that condition, Rom. xiii. 12. Eph. v. 11; and that often secretly. Comp. 1 Cor. iv. 5. 1 John i. 6. *Macknight* says that in Eph. v. 11, "the Apostle calls the heathen mysteries *works of darkness*, because the impure actions, which the initiated performed in them, under the notion of religious rites, were done in the night time; and by the secrecy in which they were acted were acknowledged by the perpetrators to be evil."

III. It denotes *The infernal spirits*, as opposed to Christ, the Sun or Light of Righteousness. Luke xxii. 53. Comp. 2 Cor. vi. 14. Col. i. 13.

IV. — *Eternal misery and damnation*. 2 Pet. ii. 17. Jude ver. 13. Mat. viii. 12, where however there is a reference to the *darkness* in which those persons remained, who were excluded from a feast celebrated in the night. Comp. Mat. xxii. 1—13.

Σκοτω, *ω*, from σκοτος.

To *darken*; whence Σκοτομαι, *εμαι*, pass. To be darkened. occ. Rev. xvi. 10, where see *Vitranga*.

Σκυβαλον, *σ*, το, q. *κυσιβαλον* thrown to the dogs, say the Lexicons, from *κυσι* (dat. plur. of *κυων*) to the dogs, and *βαλλω* to cast. But may it not be better derived from Chald. *בָּלַח* to corrupt, destroy, with *ω* prefixed?

Dung, also the *offal* or *refuse* of any thing: occ. Phil. iii. 8, where see *Wetstein*, *Kypke*, and *Suicer Thesaur.*

This N. is used Ecclus. xxvii. 4; and hence the V. Σκυβαλιζομαι, To be rejected with contempt. Ecclus. xxvi. 28.

Σκυθρωπος, *σ*, *δ*, from *σκυθρος* crabbed, sour, gloomy, sad, and *ωψ* the countenance: And *σκυθρος* may be deduced either from the Heb. *קָרַר* to be dark, mournful (for which the LXX use the particip. *σκυθρωπαζων* looking sorrowful, Pl. xxxv. 14. xxxviii. 6. xlii. 9. xliii. 2.), or rather from * *Σκυθης* a Scythian, who, if we may judge by their descendants the modern † *Tartars*, *Calmuks*, &c. were, without doubt, a *sour*, *crabbed-looking* race.

Of a gloomy, sour, morose, sorrowful countenance. occ. Mat. vi. 16. Luke xxiv. 17.

This adj. is applied by the LXX, Gen.

xl. 7, for the Heb. *רַע* bad; and by Theo-

* The Σκυβαι might be so called from the Heb. *שָׁו* or *שָׁו* to move to and fro, whence Eng. to shoot, and it's northern relatives, on account of their skill in archery, which is intimated to us in S. S. Ezek. xxxix. 3, and observed by *Herodotus*, *Lucian*, and *Plutarch*, &c. (see *Boschart*, vol. i. 189.), and in which their descendants, the *Turks*, have been equally dextrous, see *Busbeq*. Epist. Turc. III. Or rather the name Σκυθης may be derived from the same Heb. *שָׁו*, on account of the wandering pastoral life of those people (see *Horat.* lib. iii. ode xxiv. lin. 9, & *Not. Delph.*), which is still followed by their descendants the *Tartars* in general.

† See Dr. Smith's Essay on Variety of Complexion, &c. p. 59, 60; & *Encyclopædia Britan.* in AMERICA, No. 50.

action,

doion, Dan. i. 10, for *ἤνι* *disturbed*, *forrowful*. It is also common in the purest Greek writers, as may be seen in *Elfner*, *Alberti*, *Wetstein*, and *Kypke* on Mat.

ΣΚΥΤΑΛΩ, perhaps from Heb. *לָשׁוּב* *to strip off*; for *Kypke* on Mat. ix. 36, says that the primary sense of *σकुλλω* is *to pull, pluck off*, properly the hair; of which use he gives one or two instances.

In the N. T. *To trouble, give trouble to, fatigue, tire*. occ. Mark v. 35. Luke viii. 49. *Σκυλλομαι*, mid. *To trouble or fatigue oneself*. Luke vii. 6. Comp. under *Εκλυσω*, and see *Wetstein* and *Kypke* on Mat. ix. 36.

ΣΚΥΤΑΛΩ, α, το, from the Heb. V. *לָשׁוּב* *to spoil*, or the N. *לָשׁוּב* or *לָשׁוּב* *spoil*, or rather from *לָשׁוּב* *to bereave, deprive*. *Spoil, plunder*. occ. Luke xi. 22.

This word in the LXX most commonly answers to the Heb. *לָשׁוּב*.

Σκυλληγορωτος, α, δ, ῆ, from *σकुληξ*, *ηκος*, δ, *a worm*, and *βρωτος* *eaten*, which from *βρωω*, or obsol. *βρωω*, *to eat*, which see. *Eaten by worms*. occ. Acts xii. 23. *Josephus*, Ant. lib. xix. cap. 8, § 2, has given an account of the fearful end of *Herod Agrippa*, which is very similar to that of St. Luke; but he conceals, probably from partial fondness for that prince, the horrid circumstance of his being *eaten by worms*, though he expressly mentions this symptom in the last illness of *Agrippa's* grandfather, *Herod the Great*, calling it *τὸ αἰδοῖς σῆψις* ΣΚΩΛΗΚΑΣ *εμποιεσσα*. Ant. lib. xvii. cap. 6, § 5. Comp. De Bel. lib. i. cap. 33, § 5. See *Doddridge's* Note. So 2 Mac. ix. 9, ΣΚΩΛΗΚΑΣ *worms* rose out of the body of *Antiochus Epiphanes*. The infamous impostor *Alexander* likewise died ΣΚΩΛΗΚΩΝ *ξεσας*, *swarming with worms*. *Lucian*, *Pseudomant.* tom. i. p. 904. And in like manner *Eusebius*, Ecclef. Hist. lib. viii. cap. 16, relates, that before the death of that horrible persecutor the emperor *Galerius Maximianus* *αλεχλον τι πληθος* ΣΚΩΛΗΚΩΝ *βρυσιν* an inexpressible multitude of *worms* swarmed in the ulcers which preyed upon him*. See more in *Elfner*, *Whitby*, *Wolffius*, and *Wetstein* on Acts.

* See also *Fortin's* Remarks on Ecclef. Hist. vol. ii. p. 320, 2d edit.

Σκυληξ, ηκος, δ, from *σκαλλω* *to dig*, which not improbably from Heb. *לָחַץ* or *לָחַץ* *to pierce, penetrate*, with *ω* prefixed; or else *σकुληξ* may be from the Heb. *לָחַץ* *to cringe, creep, crawl*, and as a N. *a reptile*. *A worm*. Thus it is often used in a natural sense by the LXX, but in the N. T. is used only figuratively for a part of the torment of hell, and is generally supposed to denote an evil and accusing conscience, constantly and eternally corroding and preying upon the damned. occ. Mark ix. 44, 46, 48, where the expression is manifestly taken from Isa. lxvi. 24, in which passage *σकुληξ* of the LXX answers to the Heb. *חַרְתּוּל*. See *Vitringa* on Isa. and comp. Ecclef. vii. 17. *Judith* xvi. 17, and *Γεεννα* above, and see *Whitby's* Note on Mark ix. 43.

Σμαραγδινος, η, ον, Adj. from *σμαραγδος*. *An emerald, lithos* *stone* namely being understood. occ. Rev. iv. 3, where as the rainbow itself is an emblem of God's mercy and forbearance through Christ (comp. *Ιρις*) so the *divine clemency* in the kingdom of grace is still more strongly represented by the prevalence of the *pleasing green colour* in the bow. See *Vitringa* on Rev. and comp. *Σμαραγδος*. ΣΜΑΡΑΓΔΟΣ, α, δ.

An emerald, a precious stone of a most beautiful and agreeable green colour; of which *Pliny* says, † “The sight of no colour is more pleasant: For we love to view even green fields and leaves; and are still more fond of looking at the emerald, because all other greens whatever are flat in comparison of this. Besides, these stones seem larger at a distance by tinging the circumambient air. Their lustre is not changed by the sun, by the shade, or by candle-light, but they have always a sensible moderate brilliancy.”—From which description, and from what is observed by modern writers, that the emerald ‡ “is second only to the diamond

† “Nullius coloris aspectus jucundior est: Nam herbas quoque virentes frondesque avidè spectamus. Smaragdus vero tantò libentius, quoniam nihil omnino viridius comparatum illis viret.—Præterea longinquo amplificatur visu, inficientes circa se repercussum aëra, non sole mutati non umbrâ, non lucernis, semperque sensim radiantibus.” Nat. Hist. lib. xlviii. cap. 5.

‡ See *New and Complete Dictionary of Arts in EMERALD*.

in lustre and brightness," I am inclined to derive the Greek name *Σμαραγδος* from the Heb. מורק *to furbish, burnish, make bright*, by prefixing *σ*, especially as *Μα-ραγδος* without the *Σ* is sometimes used for *Σμαραγδος*. Comp. *Μαγλαρινης*. occ. Rev. xxi. 19.

ΣΜΥΡΝΑ, *ης, ἡ*, or, according to the *Æolic* dialect, *Μυρρά, ας, ἡ*, from the Heb. מור *myrrb.* In *Σμύρνα* *σ* is prefixed.

Myrrb. * "A vegetable production of the gum or resin kind, issuing by incision, and sometimes spontaneously, from the trunk and larger branches of a tree growing in *Egypt, Arabia, and Abyssinia*. It's taste is *bitter and acrid*, with a peculiar aromatic flavour, but *very nauseous*; but it's smell, though strong, is not disagreeable." It's Heb. name מור or מר, whence the modern ones are derived, is evidently from the *V.* מר *to be bitter*, on account of it's taste. occ. Mat. ii. 11. John xix. 39. *Herodotus* expressly tells us, lib. ii. cap. 86, that the Egyptians used this gum in embalming the dead.

Σμυρνίζω, from *σμύρνα*, which see.

To mix with myrrb, or some other bitter ingredient. occ. Mark xv. 23. From a comparison of Mark xv. 22—24, with Mat. xxvii. 33—35, it seems evident that what Mark calls οἶνον εὐμυρνονισμενον, Matthew expresses by οἶνος μετὰ χολης μεμιγμενον. The wine therefore in Mark was not found and generous, but turned *acetous* or *sour*; and the *myrrb*, or perhaps *some other bitter ingredient*, added to it, was not to improve it's taste or it's virtues, but to make it *bitter and disgusting*. The *Talmudists* tell us, that a *little frankincense in a cup of wine* (agreeably to Prov. xxxi. 6.) used to be given to criminals when going to execution, in order to take away their senses; and this mixture, under the name of the *cup of malediction*, appears to be alluded to in the Chaldee Targums on Ps. lxxv. 9. lx. 5. Isa. li. 17, 22. Jer. xxv. 15, 17, 28†. But the *nauseous draught* offered to our Lord by the *Roman soldiers*, seems to have been of a very different kind from this, and was probably tendered to him in cruel mockery of it.

* *New and Complete Dictionary of Arts in MYRRH.*

† See *Heb. and Eng. Lexic.* in מרס IV. Bechart, vol. ii. 260. and *Wetstein* on Mark xv. 23.

ΣΟΡΟΣ, *ς, ἡ*. It may not improbably be deduced from the Heb. סר *to remove*; so the Latin name *feretrum* is from *fero to carry*, and the Eng. *bier* seems of the same root with the *V.* *to bear*.

A *bier*, on which dead bodies were, according to the custom of the Jews, carried to burial, covered with a kind of winding-sheet. occ. Luke vii. 14; where the Syriac renders it ערסת *the bed*. Comp. 2 Sam. iii. 31. So the corpse of *Herod the Great* was, according to *Josephus*, Ant. lib. xvii. cap. 8, § 3, and *De Bel.* lib. ii. cap. 33, § 9, carried to burial on a κλίνη, or *bed*. *Lucian*, Dial. Mort. tom. i. p. 229, mentions a *bier* as used among the Greeks by the name Σορος: 'Ὅς' εἰσῆε δσον αὐτίκα οιομενος επιβησειν αὐτον της ΣΟΡΟΥ—So that I supposing he would very shortly mount the *bier* or *coffin*—” And the *biers* still used by the Turks, Christians, and Jews about Aleppo resemble our *coffins* †.

The LXX use *σορος* for the Heb. מרון *a coffin*, Gen. i. 26.

Σος, *ση, σον*, A pronoun possessive, from *σου*.

Thy, thine. Mat. vii. 3. xx. 14. xxiv. 3, & al. freq.

ΣΟΥΔΑΡΙΟΝ, *ς, το*. Latin.

Anapkin, or handkerchief. A word formed from the Latin *Sudarium* of the same import, which from *sudo to sweat*, and this either from the Greek ὕδωρ *water* (see under ὕδωρ), or from the Heb. זיעה *sweat*. סודרא is found in the Syriac version of Ruth iii. 15, for the Heb. מנפתח *a veil*, or *apron*, and in Chaldee סודר or סודרא is used for *a veil*, or any *linen cloth*. Hence some have doubted whether *Σουδαριον* be of Latin origin; but as no oriental root occurs to which it can be probably referred, it seems most probable that the Roman conquests conveyed this, as well as many other words among the Greeks and Orientals; though it is not at all wonderful to find it used by the latter of these in a sense somewhat different from that in which the Romans themselves applied it. occ. Luke xix. 20. John xi. 44. xx. 7. Acts xix. 12.

† See *Russell's Nat. Hist. of Aleppo*, p. 115, 116, 130. Comp. *Sandys's Travels*, p. 55, and *Hafselquist's*, p. 60.

Σοφία,

Σοφία, ας, ἡ, from σοφός *wife*.

Wisdom, whether divine or human. See Mat. xi. 19. xii. 42. xiii. 54. Luke xi. 49. (comp. Mat. xxiii. 23, 34.) Rom. xi. 33. 1 Cor. i. 17, 19, 21, 22, 24, 30. Jam. iii. 17.

Σοφίζω, from σοφός *wife*.

I. To make *wife*, *instruct*. occ. 2 Tim. iii. 15.

II. Σοφίζομαι in the profane writers signifies actively to *invent*, *contrive ingeniously*, in a good sense; and also to *invent*, *contrive*, *devise cunningly*, *artfully*, or *deceitfully*, in a bad: hence part. perf. pass. Σοφορισμενος, *Cunningly* or *artfully devised*. occ. 2 Pet. i. 16. See Suicer Thesaur. on the verb.

ΣΟΦΟΣ, α, ὁ, most probably from the Heb. צפה to look round, watch, speculari; whence צופים or צופים (called in our Eng. Translation *Sophim*) signifies *watchmen*: And "that the Greeks derived their *Sopboi* from this *Sophim*, Heinsius affirms it without a peradventure, because the Greek Σοφοί were wont on such high hills (as Num. xxiii. 14.) to observe the course and motions of the heavens." Thus the learned Gale, in his Court of the Gentiles, pt. ii. p. 2, where see more.

I. *Wise*. It is applied both to God, Rom. xvi. 27. 1 Tim. i. 17; and man, and to the latter, both in respect of true, i. e. spiritual and heavenly, 1 Cor. iii. 18. Eph. v. 15, (comp. Mat. xxiii. 24.) and also of false or worldly wisdom, Mat. xi. 25. Rom. i. 22. 1 Cor. i. 19, 20, 26. In Jude ver. 25, Griesbach on the authority of eleven MSS, three of which ancient, and of some of the old versions, particularly the Vulg. and both the Syriac eject σοφω from the text.

II. *Skilful*, *expert*. 1 Cor. iii. 10. On which text Alberti and Wetstein shew that the Greek writers apply the epithet σοφός to *workmen*, and particularly use the phrase ΣΟΦΟΣ ΤΕΚΤΩΝ. Comp. Exod. xxxv. 31, in LXX.

III. *Prudent*, *sensible*, *judicious*. 1 Cor. vi. 5.

Σοφωτερος, α, ον. Comparat. of σοφός.

Wise, *more wise*. occ. 1 Cor. i. 25.

Σπαρассω, from σπᾶω to draw, and ἀρассω to cut off, beat, knock, which may be from the Heb. פצר to cut short, or פרה to break, or rather perhaps from פץ to break or tear in pieces.

I. To tear, lacerate. Thus used in the profane writers.

II. To convulse, throw into convulsions. occ. Mark i. 26. (comp. Luke iv. 35.) Mark ix. 20, 26. Luke ix. 39. Thus not only the LXX use it for the Heb. נעץ to be in commotion, to shake, 2 Sam. xxii. 8, and for דמה to be disquieted, or in a tumult, Jer. iv. 19; but Galen also speaks of ΣΠΑΡΑΤΤΕΙΝ τὸν σπασμὸν ἢ τοὺς δακτύλων ἢ πτερῶν καθέσσει, *relaxating or convulsing the stomach by the application of the fingers or feathers;*" and Grotius on Mark i. 26, says that the Greeks use Σπαρассμος for what they more usually call Σπασμος a convulsion. Symmachus in Isa. li. 17, has Σπαρассμος for the Heb. החרעלה agitation. Comp. Kypke in Luke.

Σπαρассων, ω, from σπαρассων a swaddle, or swaddling-band, and this perhaps from the Heb. שרך, to twine, or wind about, or from שרר to wreath together, π being inserted.

To swathe, swaddle, wrap in swaddling-clothes. occ. Luke ii. 7, 12. Wetstein shews that both the N. and V. are used by the Greek writers; and in the LXX they answer to the Heb. חתל the same, whence our Eng. swaddle. Ezek. xvi. 4. Comp. Job xxxviii. 9.

Σπαρассω, ω, from σπαρассω, which properly signifies to insert more threads into the warp in weaving by moving the σπαλη, a part of the weaving-loom contrived for this purpose, and thence to spend extravagantly or luxuriously*. Σπαλη may be derived either from Heb. פשט to order, regulate, or from פשט to set in order, dispose.

To live extravagantly, luxuriously, or voluptuously. So Hesychius explains σπαρассα by τρυφα is luxurious, and a MS Lexicon, cited in Wetstein, by λιαν τρυφα is very luxurious, ασωτως ζῇ lives extravagantly or riotously. occ. Jam. v. 5. 1 Tim. v. 6, where Wetstein produces the compound V. κατασπαρассας from the Anthologia, and Kypke the participle of the simple from Tbeano in Opusc. Myth. Galei, p. 741, τα ΣΠΑΤΑΛΩΝΤΑ πων παιδιων, the voluptuous boys."

The LXX use this verb, Ezek. xvi. 49, for the Heb. נפש idleness, ease; and the compound κατασπαρассω for the Heb.

* See the Scholiast on Aristophanes, Nub. lin. 53, and Alberti and Wetstein on 1 Tim. v. 6.

חַרַּץ to stretch out, also to abound with superfluities, Amos vi. 4; and for פָּנַן (in Hiph.) to feed delicately and luxuriously, to pamper, Prov. xxix. 21.

ΣΠΑΩ, ω, from the Heb. פָּאָה to absorb, swallow up, also to draw in, as the breath or air.

I. Properly, says Scapula, those who drink are said σπᾶν when they draw and attract the drink with their breath; and thus it is used in the profane writers.

II. In the N. T. Σπᾶσθαι, σπῶμαι, Mid. To draw, draw out, as a sword from the sheath. occ. Mark xiv. 47. Acts xvi. 27. Thus also it is applied in the profane writers, and constantly in the LXX, for the Heb. פָּחַץ to draw, draw out, חָח, &c. &c.

ΣΠΕΙΡΑ, ας, ῆ. The Lexicons derive it from σπειρω to sow, disperse, because σπειρα is a dispersed multitude: But this seems a very forced etymology. The word may be much more naturally deduced from the Heb. סֵפֶר a number.

A number or band of soldiers. It is generally supposed to mean a Roman cohort, and to have been the tenth part of a legion. But Rabbelius on Mat. xxvii. 27, has, I think, clearly proved from Polybius, who, in his 6th Book, treats very accurately of the Roman military institutions, that a Σπειρα was so far from being the tenth part of a legion, that it was only the tenth of an unequal fourth part of it, i. e. exclusive of the Velites, or light-armed foot, distributed to each σπειρα. He produces the same author expressly affirming that three σπειραι were a division of the foot equal to a cohort, ΤΡΕΙΣ ΣΠΕΙΡΑΣ, τὸ δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίους ΚΟΟΡΤΙΣ. Lib. xi. p. 641, edit. Paris, 1616. The same learned critic observes, that one cannot exactly determine the number of men of which a Σπειρα consisted, even in the time of Polybius, i. e. about 150 years before Christ, because he himself informs us that a legion did then contain sometimes 4200, and sometimes 5000 foot: Much less can one, from his account, pretend to tell how many men were in each σπειρα in the days of our Saviour and his Apostles. occ. Mat. xxvii. 27. Mark xv. 16. John xviii. 3, 12. Acts x. 1. xxi. 31. xxvii. 1.

ΣΠΕΙΡΩ. It may not improbably be de-

rived, by transposition, from the Heb. פִּוּר to disperse, scatter, to which it once answers in the LXX, Prov. xi. 24; or even from זָרַע to sow, by inserting π (comp. Σπαρσάνω), for which word the LXX have very frequently used it.

I. Properly, To sow, as seed, to scatter it on the ground. Mat. vi. 26. xiii. 3, 4. 1 Cor. xv. 36, 37. Σπείρομαι, pass. To be sown, as the seed. Mark iv. 31, 32; Also, To receive seed, as the ground. Mat. xiii. 19, 22. Mark iv. 16, 18.

II. It denotes figuratively to propagate or preach the word of God. Mark iv. 14, 15. John iv. 36, 37. 1 Cor. ix. 11.

III. It imports the labour, attention, or pains employed upon any thing, whence are produced fruits or effects, good or bad. Gal. vi. 7, 8. Comp. Mat. xxv. 24, 26. Jam. iii. 18.

IV. It is particularly applied to the exercise of liberality or alms-giving, which will hereafter meet with a proportionable recompense from God. 2 Cor. ix. 6.

V. It signifies to bury, or inter, whereby our mortal, corruptible body is sown in the ground, as the seed of a future, glorious, incorruptible, and spiritual body. See 1 Cor. xv. 42, 43.

ΣΠΕΚΟΥΛΑΤΩΡ, ορος, ὁ. Latin.

A soldier, a sentinel, in Latin speculator, from specular to look about, spy, which from specio to look, and this, by transposition, from the Heb. הָקָו to look towards. Tacitus, Hist. lib. i. cap. 25, mentions Barbius Proculus tesseraarium speculatorum, "a serjeant of the life-guard," (Gordon.) whom and one Veturius he presently after calls duo manipulares, two soldiers. occ. Mark vi. 27, And immediately the king sent σπεκουλᾶτορα one of his guard (Eng. margin), and (ver. 28.) he went and beheaded him in the prison. These circumstances are perfectly agreeable to the custom of that time and country, for thus Herod the Great, the Tetrarch's father, about thirty years before, πεμφθας τὸς δορυφόρους ἀπέκλειναι τὸν Ἀντίπατρον, sending guards, or spearmen of the guard, dispatched [his son] Antipater, who was then in prison." Josephus, De Bel. lib. i. cap. 33. § 7. So Ant. lib. xvii. cap. 7. ad fin. See also Wetstein on Mark, who cites Seneca and others of the Latin writers mentioning the Speculatores as employed

ployed in *capital executions*, and particularly in *bebeading*.

ΣΠΕΝΔΩ, and obsolete ΣΠΕΙΔΩ (whence σπενδω borrows most of it's tenes), perhaps from Heb. *הס* a *bowl*, or *basin*, used in sacrifices, Exod. xii. 22. 1 K. vii. 50; or else σπενδω may be derived from the Oriental שפע *to flow together, abound, overflow*.

I. In the profane writers, properly, *To pour out*, as a *libation* or *drink-offering*, which, it is well known, accompanied the sacrifices both of Believers, as Num. xv. 5, 7, 10. xxviii. 7. Lev. xxiii. 18. 2 Chron. xxix. 35; and of the Heathen, see *Homer*, Il. i. lin. 462, 3. Il. iii. lin. 295, and *Virgil*, Æn. v. lin. 776. Æn. xii. lin. 174. Comp. Ασπονδος.

II. In the N. T. Σπενδομαι, *To be thus poured out*, as it were, Phil. ii. 17; where the Apostle compares the faith of the Philippians to the sacrificial victim, and his own blood shed in martyrdom to the *libation*, i. e. *the wine poured out*, on occasion of the sacrifice. *Rapbelius* observes, that *Arrian*, Exped. Alexandr. lib. vi. 19, 11. uses the phrase ΣΠΕΝΔΕΙΝ ΕΠΙ ΤΗ: ΘΥΣΙΑΙ, for *pouring out the libation upon the sacrifice*. See also *Wolffius*. The verb occurs also 2 Tim. iv. 6, Εγω γαρ ηδη σπενδομαι, *For I am now pouring out, or going to be poured out, as a libation*. I can find no proof that σπενδομαι ever signifies *to have a libation poured upon it*, as a victim going to be sacrificed; though *Wetstein* on Phil. ii. 17, gives it this sense both there and in 2 Tim. iv. 6; and though in the latter text *Blackwall* interprets it to the same purpose: "*Wine is just now pouring on my head; I am just going to be sacrificed to Pagan rage and superstition*." Introduced to the *Classics*, p. 122.

Σπερμα, ατος, το, from εσπαρμαι perf. pass. of σπειρω *to sow*.

I. *Seed* of plants or vegetables, Mat. xiii. 24, 32. 1 Cor. xv. 38, & al.—or of man, Heb. xi. 11. Hence Christ is said *to be born of the seed of David according to the flesh*, Rom. i. 3. (comp. John vii. 42. Acts xiii. 23. 2 Tim. ii. 8.); and *to have taken on him the seed of Abraham*, Heb. ii. 16.

II. *Offspring, or posterity*. Mat. xxii. 24, 25. Luke i. 55. Acts vii. 5; 6. Rom. iv. 13.

xi. 1. Gal. iii. 16; which last text is thus well explained by Mr. *Locke*: "*Now to Abraham and his seed were the promises made. God doth not say, and to seeds **, as if he spoke of more seeds than one that were entitled to the promise upon different accounts, but only of one sort of men, who upon one sole account were that seed of Abraham, which was alone meant and concerned in the promise; so that unto thy seed † designed Christ, and his mystical body ‡, i. e. those that become members of him by faith." Comp. Acts iii. 25. 1 Cor. xii. 12. And see *Macknight* on Apostolical Epist. vol. ii. p. 72, and on Gal. iii. 16.

III. *A small remnant* of persons, who serve as the *seed* of future generations. occ. Rom. ix. 29; where *Wetstein* cites not only *Josephus*, but *Plato*, as applying the word in the same view. Σπερμα, however, in Rom. ix. 29, may be referred to Sense II. Comp. Isa. i. 9, in Heb. and LXX; and see *Marb's* Notes on his Translation of *Michaelis's* Introduct to N. T. vol. i. p. 414.

IV. *The good seed* denotes parabolically the *pious and faithful servants* of God. Mat. xiii. 24, 27, 37. Comp. ver. 38.

V. It denotes a *vital principle* of a holy life, derived from the Spirit of God by means of his word. 1 John iii. 9. Comp. 1 Pet. i. 23.

Σπερμολογος, ο, δ, from σπερμα a *seed*, and λεσσω perf. mid. of λειπειν *to collect, gather*.

I. *A small bird*, so called from *collecting seeds* to feed on. Thus used by *Aristophanes*, in *Avib*. lin. 233, and 580, and by *Plutarch*, whom see in *Wetstein*. Hence

II. The Athenians, according to *Eusebius*, applied this name to those who spent their time in the market-places, and got their living by *collecting the refuse* they met with there; whence, says he, οι αδενος λοισ αχειοι, *men of no account*, i. e. *mean and contemptible persons*, obtained the same appellation," which, we may re-

* "*And to seeds*. By seeds St. Paul here means the οι εκ πιστεως those of faith, and the οι εκ εργασις those of the works of the law, spoken of above, ver. 9, 10, as two distinct seeds or descendants claiming from Abraham."

† "*And to thy seed*. See Gen. xii. 7, repeated again in the following chapters."

‡ "*Mystical body*. See ver. 27."

mark, *Demosthenes*, De Coron. (cap. 39, edit. Freind, p. 518, edit. Taylor) bestows on *Æscobines*. And

III. Because the *σπερμολογοί* were a noisy, talkative sort of men, hence the word is particularly applied to *babbling, chattering fellows*. occ. Acts xvii. 18. See *Duport* on *Theophrastus*, Eth. Char. cap. vi. p. 303, and *Wetstein*, who cites *Dio Chrysostom* using *σπερμολογία* for *vulgar prate*, and comp. *Suicer* Thesaur. in *Σπερμολογος*, and *Kypke* on Acts.

ΣΠΕΤΔΩ, from the Heb. עָשָׂר *to adhere, stick close to*.

I. Transfatively, with an accusative, *To urge, press, press forward*. Thus it is construed in *Homer*, Odys. xix. lin. 137, 'Οἱ δὲ ΓΑΜΟΝ ΣΠΕΤΔΟΥΣΙΝ, *They urge marriage, i. e. earnestly solicit, and endeavour to hasten it*; in *Herodotus*, cited by *Raphelius* on 2 Pet. iii. 12; and by the LXX in Isa. xvi. 5.

II. Intransitively, *To hasten, make haste*. occ. Luke ii. 16. xix. 5, 6. Acts xx. 16, 18.

III. Transfatively, *To wish earnestly for, q. d. to stick close or cleave to in mind*. occ. 2 Pet. iii. 12. *Raphelius* shews that it is used in this sense by *Polybius*. So *Josephus*, De Bel. lib. vii. cap. 4. § 1, says of *Vespasian*, that "the Roman people, worn out with their domestic calamities, ἐπιμαλλόντων εἶναι αὐτὸν ἔΣΠΕΤΑΕ, still more earnestly [than the senate] wished for his coming, *māgis aduoc fludebat ejus adventui*." *Hudson*. I add, that in *Thucydides*, lib. vi. 39, cited by *Wolffius* and *Wetstein* (whom see), it is in this view construed, with an accusative, as by St. Peter, 'Εἰ μὴ μανθάνετε ΚΑΚΑ ΣΠΕΤΔΟΝΤΕΣ, *Unless you observe that you are desiring what is pernicious*." See also *Kypke*, who quotes *Euripides* several times using *σπευδειν* with an accusative in this sense.

ΣΠΗΛΑΙΟΝ, ε, το. The Greek Lexicons deduce it from *σπεος* the same: But it may be better derived from the Heb. עָשָׂר *low, deep*.

A cave or cavern in the earth, a den. occ. Mat. xxi. 13. Mark xi. 17. Luke xix. 46. John xi. 38. Heb. xi. 38. Rev. vi. 15.

On Heb. xi. 38, we may observe with *Jerome* that * *Judea* abounded with dens or caverns in the mountains; and to il-

* See Jud. vi. 2. 1 Sam. xiii. 6. xiii. 13.

lustrate our Saviour's expression, σπηλαίων λησῶν, a den of robbers, Mat. xxi. 13, & al. it may be remarked that some dens or caverns in that country were so large, and afforded so secure a retreat to gangs of robbers, that it was not without difficulty, and using very extraordinary methods, that such an able General as *Herod* the Great, with the assistance of an army, extirpated those banditti, who had taken refuge in them, as may be seen in *Josephus*, Ant. lib. xiv. cap. 15. § 5, and *De Bel. lib. i. cap. 16. § 4*. In the former of these passages that author calls them ΤΟΤΕ ΕΝ ΤΟΙΣ ΣΠΗΛΑΙΟΙΣ ΛΗΙΣΤΑΣ; and § 4, ΛΗΙΣΤΩΝ τινῶν ΕΝ ΣΠΗΛΑΙΟΙΣ κατοικούντων.

Σπιλας, αδος, ἡ, either, as *Eustathius*, from *σπιλασθαι τῇ αχρῇ*, being defiled with foam, or rather from Heb. עָשָׂר *low, below, A rock*, particularly such a one as lies under water. So the Etymologist, Σπιλαδες, εἰ ὑψαλοὶ πετραίαι. In this sense the word is generally, if not always, used by the Greek writers (see *Wetstein*); and thus we may with the same learned Commentator best understand it in the only passage of the N. T. where it occurs, namely, *Jude ver. 12*. The Apostle *Jude* seems to have substituted *σπιλαδες* for *σπιλοι* of St. Peter, 2 Ep. ii. 13, as *αἱματὶς* for *σπέρματις*, *νεφελὰς* *ἀνδρῶν* for *πνεῦμα* *ἀνδρῶν*, &c. Comp. 2 Pet. ii. 17. Indeed there is but very slender proof that *σπιλας* ever signifies a spot. See *Suicer* Thesaur. on the word.

ΣΠΙΛΑΟΣ, ε, ὁ, perhaps from the Heb. עָשָׂר *to roll in (to defile with) dust or ashes*, either by transposing the final, or prefixing another, *ω*.

A spot. occ. Eph. v. 27. 2 Pet. ii. 13. In both which passages it is applied figuratively.

Σπιλω, ω, from *σπιλος*.

I. To spot. occ. *Jude ver. 23*.

II. To defile. occ. *Jam. iii. 6*.

Σπλαγχνίζομαι, from *σπλαγχνον*, which see. To be moved with tender pity or compassion, to have one's bowels yearn with pity, ex intimis visceribus misericordiā commoveor. Mat. ix. 36. xviii. 27, & al. freq. Or in general, To pity. Mark ix. 22. See *Campbell* on Mat. ix. 36.

xiv. 3. *Sbau's Travels*, p. 276, and *Harmer's Observations*, vol. ii. p. 225.

I know

I know not that this V. is to be met with in any profane Greek writer; and though the participle *σπλαγγιζόμενος* occurs in the *Alexandrian*; and the compound *επισπλαγγιζόμενος* in the *Vatican* copy of the LXX, Prov. xvii. 5, yet the sentence in which those participles stand, having nothing in the Hebrew to answer it, seems a spurious addition to the text.

The V. *σπλαγγιζομαι* appears to have been formed by the inspired penmen of the N. T. to express the import of the Heb. V. *סחג*, derived in like manner from the N. *סחג* a *bowel*. Theodotion seems to have used it for the Heb. *סחג* to pity, 1 Sam. xxiii. 21, as *Symmachus* does the compound V. *επισπλαγγισθησθαι*; and another Hexaplar version, *εκσπλαγγισθησθαι*, Deut. xiii. 8.

ΣΠΛΑΓΧΝΟΝ, *σ*, *το*, perhaps from the Heb. *בלע* to swallow, with *ω* prefixed, *בלעω* what swallows.

I. A *bowel* or *intestine* of an animal body, as the liver, guts, &c. but especially the heart. Thus used in the profane writers. So *Σπλαγχα, τα*, *Bowels, intestines*. occ. Acts i. 18.

II. *Σπλαγχα, τα*, *The bowels*, denote *tender affection*, whether of love, occ. 2 Cor. vi. 12. vii. 15. Phil. i. 8. Comp. Phil. ii. 1.—or of pity, mercy, or compassion, occ. Luke i. 78. Col. iii. 12. 1 John iii. 17. Comp. *Κλειω* III. This sense of the word is agreeable to the similar use of the Heb. *סחג* *bowels* in the O. T. which the LXX. have once rendered by *σπλαγχα* when signifying *mercies*, Prov. xii. 10. It is evident that this application both of the Heb. and Greek word is taken from that *commotion* or *yearning* of the *bowels* which is felt in *tender affection*, whether of love or pity. See Gen. xliii. 30. 1 K. iii. 26. Isa. lxiii. 15. Jer. xxxi. 20. Hence when such a *tender affection* is gratified, the *bowels* are said *αναπαυεσθαι* to be appeased, quieted, occ. Philem. ver. 7, 20; which manner of expression is, I apprehend, peculiar to the *hellenistical* style: *Wetstein*, however, on Mat. ix. 36, cites from *Aristophanes*, Ran. lin. 868,

Μη σπας οργην ΣΠΛΑΓΧΝΑ ΘΕΡΜΑΙΝΗΣ,

To rage your bowels chafe not;

he also quotes *Galen* explaining the term *ΑΣΠΛΑΓΧΝΟΤΕ* to mean *της μη ελενης μηδεν, μητε φιλενης, μηδ' ελως φρονιζοντας η επαινεων, η ψελων, η αδικων, η ωφελων, αλλ' ωσπερ λιθος αναισθητες υπαρχοντας*, those who neither pity nor love any one, nor at all regard either such as commend, or blame, or injure, or assist them, but are as stupid as stones." Comp. *Ευσπλαγχνος*.

III. St. Paul to Philemon, ver. 12, styles *Onesimus* his *bowels*, either from the *tender affection* he bore him (so in *Marius Victor* one calls another, whom he loves, *mea viscera*, my *bowels*), or rather as being his son in the faith of Christ (comp. ver. 10.); thus *children* are sometimes called *σπλαγχα* in Greek, and *viscera* in Latin, as may be seen in *Wetstein* on the place, and *Swicer* Thesaur. on *Σπλαγχα*.

ΣΠΟΓΓΟΣ, *σ*, *ὁ*, from Heb. *שפ* to abound, *superabound*, particularly with *liquids*.

Sponge, "in botany, a species of submarine plants.—Upon a nice examination, *sponge* appears to be composed of capillary fibres, which are hollow and implicated in a surprising manner, and are surrounded by thin membranes, which arrange them into a cellular form. This structure, no less than the constituent matter of *sponge*, renders it the fittest of all bodies to imbibe a great quantity of any fluid, and upon a strong pressure to part with almost the whole quantity again*." This short description may serve very well to shew the propriety of the derivation above assigned of the Greek *σπογγος* from the Heb. *שפ*; whence also may be deduced either mediately or immediately the Latin *spongia*, and Eng. *sponge*. occ. Mat. xxvii. 48. Mark xv. 36. John xix. 29.

Σποδος, *σ*, *ὁ*, q. *σέδος* says *Mintert* after *Schrevelius*, from *σέω* to *extinguish*. *Asbes*, the remains of the fuel after the fire is *extinguished*. occ. Mat. xi. 21. Luke x. 13. Heb. ix. 13. On the above texts of Mat. and Luke comp. Ezek. xxvii. 30, where we find the *mourning* Tyrians, in particular, described as *wallowing in asbes*; and we may remark, that the Greeks had the like custom of

* *New and Complete Dictionary of Arts, &c.* in SPUNGE.

strewn

strewing themselves with *ashes* in mourning. Thus *Homer*, II. xviii. lin. 22—24, of *Achilles* bewailing *Patroclus's* death :

Ἀμφοτέρῃσι δὲ χερσὶν ἔλαον ΚΟΝΙΝ ΑἰΘΑΛΟΕΣΣΑΝ
 Χεῦντο καὶ κεφαλῆς, χαρίεν δ' ἥσχινε προσωπὸν
 Νεκλάρῳ δὲ χιτῶνι μελαίν' ἀμφίζανε ΤΕΦΡΗ.

"Cast on the ground with furious hands he spread
 The scorching *ashes* o'er his graceful head." *
 His fragrant veil the sooty show'r defiles.

Laertes shews his grief in the same manner in *Odyss.* xxiv. lin. 315. See *Wetstein* on *Mat. Comp.* under *Φαῦλος*, and *Heb.* and *Eng. Lexicon* in τῷ III.

Σπορά, ας, ἡ, from εσπορά perf. mid. of σπείρω to sow.

Seed sown, seed. occ. 1 *Pet.* i. 23.

Σπορίμος, ος, ὁ, ἡ, from εσπορά perf. mid. of σπείρω to sow.

That is, or is used to be, sown, satus.

Σπορίμα, τα, neut. plur. Sown places (*χωρία* places, or *μερῆ* parts, being understood), corn-fields. occ. *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1.

Σπορός, ος, ὁ, from εσπορά perf. mid. of σπείρω to sow.

I. Seed for sowing. occ. *Mark* iv. 26, 27. *Luke* viii. 5.

II. Figuratively, The word of God. occ. *Luke* viii. 11.

III. *Alms*, which produce fruit to the giver's benefit. occ. 2 *Cor.* ix. 10, where see *Wolffius*.

Σπενδαζω, from σπενδη:

With an infin. following, To use diligence, or take pains, to endeavour earnestly, studere, operam dare. *Eph.* iv. 3. 1 *Thess.* ii. 17. 2 *Tim.* ii. 15. iv. 9, 21. *Heb.* iv. 11. & al.

Σπενδαίος, αια, αιον, from σπενδη.

Diligent, earnest. occ. 2 *Cor.* viii. 22.

Σπενδαίστερος, α, ον, Comparat. of σπενδαίος. More forward, more diligent, occ. 2 *Cor.* viii. 17, 22. Σπενδαίστερον, neut. used adverbially, More diligently. occ. 2 *Tim.* i. 17.

Σπενδαίστερος, Adv. Comparat. of σπενδαίως. More diligently, with the greater diligence. occ. *Phil.* ii. 28.

Σπενδαίως, Adv. from σπενδαίος.

Diligently, earnestly. occ. *Luke* vii. 4. *Tit.* iii. 13.

Σπενδη, ης, ἡ, from σπενδω to urge, press, hasten.

* Pope.

I. *Haste.* *Mark* vi. 25. *Luke* i. 39.

II. *Diligence, industry, earnestness, forwardness, studium.* *Rom.* xii. 8, 11. 2 *Cor.* vii. 11. *Heb.* vi. 11, & al.

Σπυρίς, ιδος, ἡ.

A basket. occ. *Mat.* xv. 37. xvi. 10. *Mark* viii. 8, 20. *Acts* ix. 25. *Hesychius* explains this word by τὸ τῶν πυρῶν αἶγος, an utensil or vessel for corn; and the Etymologist derives it from πυρός corn, q. πυρίς, with σ prefixed; and the Greek πυρός may be very naturally deduced from the *Heb.* בור pure corn.

ΣΤΑΔΙΟΣ, ος, ὁ, or ΣΤΑΔΙΟΝ, ος, τό, from the *Heb.* לך to go forwards, proceed.

I. A place where men ran on foot in the Grecian games, the course, or race-ground. occ. 1 *Cor.* ix. 24.

II. A measure of length nearly equal to a furlong, or the eighth part of an Eng. mile. *Luke* xxiv. 13. *John* vi. 19, & al. See *Wetstein* on *Luke*.

ΣΤΑΜΝΟΣ, ος, ἡ.

An urn, pot, or jar. It may be very naturally derived from the *Heb.* שָׁמַר to bide, with σ prefixed. occ. *Heb.* ix. 4.

The LXX use this word in the same sense for the *Heb.* עָמַד, *Exod.* xvi. 33. Στασις, ιδος, att. εως, ἡ, from ἵστημι or the old V. saw to stand.

I. A standing, stability, continuance. occ. *Heb.* ix. 8, where *Kypke* observes that στασιν εχειν means to exist, subsist, occupy a certain place or station, and shews that the phrase is thus used by the Greek writers.

II. An insurrection, sedition, q. d. a standing up. occ. *Mark* xv. 7. *Luke* xxiii. 19, 25. *Acts* xix. 49. xxiv. 5, where *Kypke* cites from *Dionysius Halicarn.* Ἡ πολιτικὴ ΣΤΑΣΙΣ πάλιν ANEKINEITO, The political dissension was again excited; and from *Josephus*, *De Bel.* lib. ii. [cap. 9. § 4. edit. *Hudson.*] of *Pilate*, Μετὰ δὲ ταῦτα παραχρὴν ἐλεραν EKINEI, After this he raised another disturbance.

III. A contention, dissension, dispute. occ. *Acts* xv. 2. xxiii. 7, 10.

Στάληρ, ηρος, ὁ, from ἵστημι to weigh.

A Stater. A Grecian silver coin equal in value to four *Attic* or two *Alexandrian* drachms, and to about half a crown or 2s. 6d. *Eng.* occ. *Mat.* xvii. 27. *Comp.* Διδραχμόν.

Σταυρός, ος, ὁ, from ἵστημι or saw to stand.

I. Properly,

I. Properly, *A stake fixed into and standing up in the ground.* Thus Bp. *Pearson observes, that the word is first used in the Greek writers, particularly *Homer*, and that it is explained in this sense by *Eustathius* and *Hesychius*.

II. *A Roman cross*, consisting of a straight and erect beam fixed in the earth, of a piece of wood fastened transversely to this towards it's top, and of another piece fixed on and projecting from the upright beam nearer the bottom, as a kind of support to the crucified person's feet, which were nailed on it. Thus it is used for the *cross* on which our Blessed Saviour suffered. Mat. xxvii. 32, 40, 42, & al. freq.

III. It imports the *whole passion of Christ*, and the merit of his sufferings and death, Gal. vi. 14. Eph. ii. 16; and also the doctrine concerning these, 1 Cor. i. 17. Gal. vi. 12.

IV. It denotes that *portion of affliction* which is endured by pious and good men, as a trial of their faith, and to conform them to the example of their crucified Master. Mat. x. 38. xvi. 24. Mark viii. 34. x. 21. Luke ix. 23. xiv. 27. In which passages observe that the expressions of *taking up* or *carrying the cross* allude to that constant Roman custom of making the criminal *carry the cross* on which he was to suffer. Comp. John xix. 17, and see *Wetstein* on Mat. x. 38, Bp. *Pearson* on the Creed, Art. iv. p. 222. Note (*), edit. 1662, *Suicer Thesaur.* in Σταυρος, and *Lardner's Credibility of Gospel History*, vol. i. book 1. ch. 7. § 14.

Σταυρω, ω, from σταυρος.

I. *To crucify; to fix or nail to a cross.* Mat. xx. 19. xxiii. 34. xxvi. 2, & al. freq. Comp. Σταυρος II.

II. *To crucify the flesh*, with the affections and lusts, is to *mortify* them through the faith and love of Christ crucified. occ. Gal. v. 24. So Gal. vi. 14, St. Paul says, *The world is crucified to me, and I unto the world*, meaning that so great was his regard to a crucified Saviour, that the world had no longer any more charms for him than the corpse of a crucified malefactor would have; nor did he take

any more delight in the things of it than a person *expiring on the cross* would do in the objects around him.

ΣΤΑΦΥΛΗ, ης, η, either from σταῖω *to tread*, or rather q. שבילה from the Heb. שבל *to thrust forth*, whence the nouns שבלת *an ear of corn thrust* or *shot forth* from the stalk, and masc. plur. שבלים *ears of corn*.

A bunch of grapes. occ. Mat. vii. 16. Luke vi. 44. Rev. xiv. 18.

Σταχυς, υος, ο.

An ear of corn, so called perhaps from σταξ or σταχυς *an order, row, range* (which from σταίω *to proceed in order*, see under Σταίχειον), on account of the *orderly disposition* of it's grains. occ. Mat. xii. 1. Mark ii. 23. iv. 28. Luke vi. 1.

Στεῖν, ης, η, from σταίω *to cover*, particularly from *wet*, *to keep it out*. So *Thucydides* II. 94, cited by *Wetstein* on 1 Cor. ix. 12, speaks of *ships* which had not been used of a long time, και εδεν ΣΤΕΓΟΥΤΣΑΙ, and *keeping out* nothing, i. e. *of water*, εδωρε δηλονοτι, says the Scholiast. Στείνω in this sense may be very probably derived (by prefixing σ) from Heb. טש *to cover, overlay*; whence also Latin *tego* *to cover*.

A cover, or flat roof of a house. occ. Mat. viii. 8. Mark ii. 4. Luke vii. 6. Comp. under Αποστέλλω.

The LXX use it, Gen. viii. 13, for Heb. מנחה *the covering or roof of Noah's ark*.

ΣΤΕΓΩ, from the Heb. קש *to be calm, still*.

To endure, sustain, bear. occ. 1 Cor. ix. 12. xiii. 7. Comp. 1 Thess. iii. 1, 5. So *Diodorus Siculus*, in *Wetstein* on 1 Cor. ix. 12, speaks of the ice στενολος *bearing* armies and carriages to pass over; (comp. *Kypke*)—and of *sustaining* στείνω the invasion and force of the Greeks.

The V. is, in 1 Cor. xiii. 7, by some rendered *to conceal* (comp. 1 Pet. iv. 8.), and this interpretation may be admitted in the sense of *containing, keeping in*, as a vessel does liquor. Thus *Plato*, in *Wetstein* on 1 Cor. ix. 12, (where see more,) speaks of one who compared the souls of foolish men to a sieve, as being full of holes, and not able ΣΤΕΙΝΕΙΝ δια απιστιαν τε και ληθην, *to contain* (any thing) through unfaithfulness and forgetfulness."

Comp. above under Στεῖν.

ΣΤ

ΣΤΕΙΡΑ,

*On the Creed, Article IV. page 226. edit. 1662.

Note *.

Στερια, ας, ἡ, Adj. from στερεω to *deprive*, q. ἡ πρ τι κλειν εσέρημενη, *deprived of bearing children*, says the Etymologist, and στερεω may be from Chald. שרש to *destroy*, *demolish*.

Barren, not bearing children. occ. Luke i. 7, 36. xxiii. 29. Gal. iv. 27.

ΣΤΕΛΛΩ, from the Heb. שולח to *send*.

I. To *send*. But it occurs not in the N. T. in this sense.

II. Στελλομαι, Mid. with an accusative or the preposition απο following. To *avoid*, or *withdraw oneself from*, q. d. to *send oneself away from*. Albert's Greek Glossary, cited by Stockius, explains στελλεσθαι by αφιστασθαι, αναχωρειν, to *remove*, *depart*. occ. 2 Cor. viii. 20. 2 Thess. iii. 6, where see Wolfius. But on 2 Cor. viii. 20, Kypke shews that in the Greek writers the active V. στελλειν signifies also to *prepare*, *make ready*, *predispose*, and the passive στελλεσθαι to *be prepared*, *made ready*, *predisposed*, *equipped*; and in the text he is therefore for interpreting στελλομενοι passively, *being prepared*, and for understanding εις or προς for *before* τω. I think however that in this view it would be more accurate to consider στελλομενοι as the particip. mid. *preparing ourselves*. After all, it may be proper to observe, that not only the Vulg. translates the Greek words στελλομενοι τω by devitantes hoc *avoiding this*, but that the ancient Syriac version likewise renders them כדבדן דרן שישן But *we dreaded this*. — Thus Castell, Syr. דבר, “veritus est, extimuit vehementer.” So Theophylact explains στελλομενοι by δεδοικότες *fearing*.

Στεμμα, αλος, το, from στεμμαi perf. pass. of στεφω to *crown*, *surround with a crown* or *garland*, which from the Heb. שרש to *comprehend*, *surround*; whence as a N. השם a *circular crown*.

A crown, a garland. occ. Acts xiv. 13, where Ταυρες και στεμμασα, *Bulls and garlands*, seem an Hendiadys for ταυρες εσέρημενες, *bulls crowned with garlands*, as it is well known the heathenish victims generally were. See many passages to this purpose from the Greek and Roman writers in Wetstein. Archbp. Potter, speaking of the Grecian sacrifices, says, “The victims had the crowns and garlands upon their necks.” Antiq. of Greece, book ix. chap. iv, p. 199, 1st edit.

Στεναλμος, ο, ο, from στεναλμαι perf. pass. of στεναλω to *groan*.

A groaning, or groan. occ. Acts vii. 34. Rom. viii. 26.

Στεναλω, from στενος narrow, contracted, for in groaning or sighing the organs of breathing are preternaturally contracted. To groan, sigh, from grief. occ. Heb. xiii. 17.—from grief or misery, joined with desire of good to be obtained. occ. Rom. viii. 23. 2 Cor. v. 2, 4.—from anger or envy. occ. Jam. v. 9.—from compassion and desire. occ. Mark vii. 34.

ΣΤΕΝΟΣ, η, ον, perhaps from the Heb. * שר pointed, sharp-pointed; whence also perhaps the French gêne constraint, confinement, gêner to confine, &c.

Narrow, strait. occ. Mat. vii. 13, 14. Luke xiii. 24.

Στενοχωρειν, ω, from στενος narrow, strait, and χωρος a place.

I. To straiten, or press together in a narrow place. See Isa. xlix. 19, in LXX. Hence

II. Στενοχωρεομαι, εμαι, Pass. is applied figuratively, 2 Cor. iv. 8, Στενοχωρεμενοι, Overpressed or utterly distressed with afflictions and calamities. Kypke shews that Lucian and Arrian in like manner use θλιζειν and στενοχωρειν, placing στενοχωρειν last as being of more intense signification. 2 Cor. vi. 12, Ου στενοχωρεισθε εν ἡμιν, στενοχωρεισθε δε εν τοις σπλαγχνοις ὑμων, “Ye are not straitened in us, (ye have a large room in our heart, comp. Phil. i. 17.) but ye are straitened (rather) in your own bowels (of affection to us).” Thus Whitby; but the learned Elfsner explains it, Ye are not distressed by me (as ch. ii. 4. vii. 8, 11.), but ye are distressed in (Kypke, by) your own bowels or affection to me, as if you had offended me, comp. ch. vii. 7. In the N. T. it occurs only in the two passages here cited; but it is used by the Greek writers also, particularly by Arrian, Epicet. lib. i. cap. 25, towards the end, in the sense of *distressing*. See Wetstein on 2 Cor. vi. 12, and Kypke on 2 Cor. iv. 8.

Στενοχωρια, ας, ἡ, from the same as στενοχωρειν.

I. A narrow place. It is used in it's proper sense by Xenophon, Cyri Exped. for a narrow way which cannot be passed through. See Rabbelius on Rom. ii. 9.

* See Heb. and Eng. Lexicon under this word.

II. Great

II. *Great distress, straits.* occ. Rom. ii. 9. viii. 35. 2 Cor. vi. 4. xii. 10.

The Greek writers use it also in this figurative sense. See *Wetstein* on Rom.

ΣΤΕΡΕΟΣ, α, ov. The Lexicons derive it from *σῴω* to stand, stand firm. But perhaps it may be better deduced from the Heb. *רָבַד* to bind close, compress.

I. Firm, stable, steadfast. occ. 2 Tim. ii. 19. 1 Pet. v. 9.

II. Firm, solid. occ. Heb. v. 12, 14. See *Wetstein*, who shews that the Greek writers use the same expression, *στερεὰ τροφή*; and that *Arrian* in particular, *Epictet*. lib. ii. cap. 16, p. 217, edit. *Cantab.* joins, and that in a figurative sense, *ἀπο-σάλαξισθῆναι* being weaned from milk, with *ἀνίστασθαι ΤΡΟΦΗΣ ΣΤΕΡΕΩΤΕΡΑΣ*, taking more solid food.

ΣΤΕΡΕΩΩ, ω, from *στερεός*.

To strengthen, confirm, whether in body or mind. occ. Acts iii. 7, 16. xvi. 5.

ΣΤΕΡΕΩΜΑ, ατός, τό, from *στερεώω*.

Firmness, steadfastness. occ. Col. ii. 5. Comp. Acts xvi. 5.

ΣΤΕΦΑΝΟΣ, σ, ό, from *στέφανος* to crown, which see under *Στεφαν*, unless the reader should rather chuse to deduce *στέφανος*, by transposition, from the Heb. *סָפַד* to roll or wrap round, as a turband round the head.

A crown, or garland. See Mat. xxvii. 29. 1 Cor. ix. 25. Phil. iv. 1. 1 Thess. ii. 19. Jam. i. 12. 1 Pet. v. 4. Rev. vi. 2. xiv. 14. 2 Tim. iv. 8, where see *Mac-knight*.

ΣΤΕΦΑΝΩ, ω, from *στέφανος*.

To crown. occ. 2 Tim. ii. 5. Heb. ii. 7, 9.

ΣΤΗΘΟΣ, εος, ός, τό.

The breast of the human body, so called either, according to the Greek Etymologists, from *στηναι* to stand, stand firm, or immediately from the Heb. *נָחַל* to set, settle, as being wonderfully and strongly compacted of bones and cartilages for the comprehending and defense of the noble parts lodged therein. So the Latins call the breast *pectus* from the Greek *πῆκος* compact. occ. Luke xviii. 13, xxiii. 48. John xiii. 25. xxi. 20. Rev. xv. 6.

On Luke xviii. 13, see *Wetstein*, and comp. under *Korinw* II.

Στηνω, q. *ἵστημι*, which see.

I. To stand. Mark xi. 25.

II. To stand firm, be constant, persevere. 1 Cor. xvi. 13. Gal. v. 1, & al.

III. To stand, i. e. be acquitted, in judgment. occ. Rom. xiv. 4. Comp. Pl. i. 3.

Στηνίλος, σ, ό, from *στηνίμι* perf. pass. of *στηνίω*.

Stedfastness, stability. occ. 2 Pet. iii. 17.

Στηνίω, from *στηνός* firm.

I. To fix, fix firmly, or immutably. occ. Luke xvi. 26.

II. Στηνίσειν τὸ πρόσωπον, To set one's face steadfastly. occ. Luke ix. 51. The LXX frequently use this phrase, as Ezek. vi. 2. xxi. 2, & al. for the Heb. *פָּנָיו לֵשׁ לָשׁוּב* to set the face, and Ezek. xiv. 8. xv. 7, for *פָּנָיו נָתַן*.

III. To strengthen, confirm, spiritually. Luke xxii. 32. Rom. i. 11. xvi. 25. Jam. v. 8, & al. freq.

ΣΤΙΒΑ, ατός, τό, from *στιβαί* perf. pass. of *σίζω* to make a puncture, also to make a mark, properly with a hot iron, to brand; and this V. may be derived from the Heb. *נָחַל* to set, put, and *נָחַל* fire, or Chald. *נִחַל* to burn.

A mark or brand with a hot iron. occ. Gal. vi. 17, where the Apostle calls the scars he received from stripes, chains, &c. in the service of Christ (comp. 2 Cor. xi. 23, &c.) *τα στίγματα τοῦ Κυρίου Ἰησοῦ*, the marks of the Lord Jesus, by a beautiful allusion to the *στίγματα* with which servants and soldiers were sometimes marked to shew to whom they belonged. See *Rapheilius*, *Wolfius* and *Wetstein* on the place, *Daubuz* and *Vitranga* on Rev. vii. 3. xiii. 16, 17, and *Bp. Lowth* on Isa. xlii. 5.

ΣΤΙΣΜΗ, ης, η, from *σίζω*, which see under *Στιμω*.

I. A point, of space, Lat. punctum, which in like manner from *pungere* to prick, make a puncture.

II. A point, moment, instant, of time. occ. Luke iv. 5. *Plutarch* uses the same phrase, *στιμὴ χρόνου*, for a moment of time. So *Terence*, *Cicero*, and *Cæsar*, in Latin, punctum temporis. See *Wetstein* and *Scapula*.

In the LXX of Isa. xxix. 5, *στιμὴ* answers to the Heb. *פֶּלֶא* a moment, an instant.

ΣΤΙΑΒΩ, either from the Heb. *נָחַל* to set, and *לָהַב* a flame of fire, or from *ω* which, and *לָהַב* to flame (see Ezek. xx. 47.), or from

from *στην* to *shine*, for which Symmachus uses *στειλεν*, Pl. civ. 15.

To shine, glister. occ. Mark ix. 3.

The LXX use the particip. *στειθετης* for *στη*, Nah. iii. 3.

Στοα, ας, η, from *saw* to *stand*, which see under *Ισημι*.

A portico, cloister, covered walk, which usually stood near some other building. occ. John v. 2. x. 23. Acts iii. 11. v. 12. Josephus, De Bel. lib. v. cap. 5, § 1, not only speaks of Solomon's portico as built by that prince, but, Ant. lib. xx. cap. 8, § 7, particularly observes that it was standing in the time of Albinus, who succeeded Festus, mentioned Acts ch. xxv. xxvi. xxvii. as Governour of Judea. See also Doddridge's and Bp. Pearce's Notes on John x. 23. Acts iii. 11.

Στοιβας, αδος, η, from *εσπιβα* perf. mid. of *σειω* to tread, trample upon, which perhaps from *saw* to *stand*, i. e. firmly, strongly, and *saw* to go.

I. A kind of bed composed of boughs of trees, leaves, or the like, trampled or crummed together.

II. Στοιβαδες, αι, The boughs or branches themselves. occ. Mark xi. 8.

Στοιχειον, ο, το, from *σειχω*, which see.

I. Στοιχεια, τα, The elements, or first principles of any art, whence the subsequent parts *σειχασι* proceed in order. So the Greek writers use the word for the letters of the alphabet, the elements of learning; and Galen, cited by Wetstein on Gal. iv. 3, mentions ΤΑ ΣΤΟΙΧΕΙΑ της Ιπποκρατους τεχνης, The elements of Hippocrates' art, which he presently afterwards styles τα πρωτα της τεχνης, the first beginnings of his art.

II. The elements or first principles of the Christian doctrine. occ. Heb. v. 12.

III. St. Paul calls the ceremonial ordinances of the Mosaic law τα στοιχεια τε κοσμου, worldly elements, Gal. iv. 3. Comp. Col. ii. 8, 20; and ασθενη και ωλωχα στοιχεια, weak and beggarly elements, Gal. iv. 9.—Elements, as containing the rudiments of the knowledge of Christ, to which knowledge the law, as a pedagogue, Gal. iii. 24, was intended by means of those ordinances to bring the Jews—Worldly, as consisting in outward worldly institutions, Heb. ix. 1.—Weak and beggarly, when considered merely in them-

selves, and set up in opposition to the great realities to which they were designed to lead. See Doddridge's Note on Gal. iv. 9.

But in Col. ii. 8, the elements, or rudiments, of the world are so closely connected with philosophy and vain deceit, or "an empty and deceitful philosophy," (Macknight) that they must there be understood to include, at least, the dogmas of Pagan philosophy; to which, no doubt, many of the Colossians were in their unconverted state attached, and of which the judaizing teachers, who also were probably themselves infected with them, took advantage to withdraw the Colossian converts from the purity of the Gospel, and from their true Head, Christ. And from the general tenour of this chapter, and particularly from ver. 18—23, it appears that these philosophical dogmas against which the Apostle cautioned his converts were partly Platonic, and partly Pythagorean; the former teaching the worship of demons or angels, as mediators between man and God, (comp. under Δαιμονιον I.) the latter enjoining such abstinence from particular kinds of meats and drinks, and such severe mortifications of the body as God had not commanded. But for the further clearing of this involved subject, I with great pleasure refer the reader to Macknight's Commentary and Notes on Col. ii. 8, 20, and to his Preface to the Colossians, § 2. See also Doddridge on Col. ii. 8, 18, and the Pythagorean doctrine of abstinence from animal food elegantly represented by Ovid, Metam. lib. xv. lin. 75, &c.

IV. Τα Στοιχεια, The heavenly bodies, i. e. the sun, moon, and stars. occ. 2 Pet. iii. 10, 12. In the former of which verses, as τα στοιχεια are expressly distinguished both from the heavens and the earth, and correspond to the earth's furniture, so the learned Jos. Mede* interprets them to mean the host of heaven, called in Greek στοιχεια from *σειχω* to proceed or march in military order, as in Heb. וְשָׂרֵי צֶבֶא, from the V. צֶבֶא of like import as *σειχω*. He further observes that Justin Martyr, towards the beginning of his 1st Apology

* Works, fol. p. 612—617, which see.

[p. 44, edit. Colon.], uses στοιχεια in the same sense. Ὁ Θεὸς τὸν πᾶντα κόσμον ποιήσας, καὶ τὰ ἐπίβια ἀνθρώποις ὑποτάξας, καὶ θρανα ΣΤΟΙΧΕΙΑ εἰς αὐξήσιν καρπῶν, καὶ ὥρων μεταβολαῖς (read μελαβολας) κοσμήσας κ. τ. λ. God who made the whole world, and subjected earthly things to men, and arranged the heavenly bodies for the production of fruits, and the changes of seasons, &c." To which I add from *Thirlby's* Note, that *Justin*, in his Dialogue, p. 241, uses στοιχεια in the same sense without θρανα, ΤΑ ΣΤΟΙΧΕΙΑ οὐ ἀρτεῖ, The (heavenly) bodies are not idle," i. e. as he expresses it p. 311, —τὸν ἥλιον, καὶ τὴν σελήνην, καὶ τὰ ἀστρα τὴν αὐτὴν ὁδὸν αἰεὶ καὶ τὰς τροπὰς τῶν ὥρων ποιεῖσθαι—that the sun, and the moon, and the stars keep always the same course, and cause the changes of seasons." See also *Wolffius*.

Στοιχεῖω, ω, from εἰσιχα perf. mid. of εἰχω to go, proceed in order, which perhaps from the Heb. *pnw* to be still, calm, as the sea after a storm.

To walk, proceed in order. But in the N. T. it is applied only figuratively to denote a certain manner of life or behaviour. occ. Acts xxi. 24. Rom. iv. 12. Gal. v. 25. vi. 16. Phil. iii. 16.

Στολὴ, ἡς, ἡ, from εἶσολα perf. mid. of ἐλλω to send or let down, demitto.

A robe, properly such an one as reaches down to the feet, a long garment. In the Greek writers it is particularly used for the long garments of the eastern nations. See *Wolffius* and *Wetstein* on Mark xii. 38, the latter of whom cites from *Arrian*, *Epictet.* iii. 22, p. 309. EN κοκκινούις ΠΕΡΙΠΛΑΤΕΙΝ; and from *M. Antoninus*, EN ΣΤΟΑΗΙ ΠΕΡΙΠΛΑΤΕΙΝ. Mark xii. 38. xvi. 5. Luke xv. 22. xx. 46, & al.

ΣΤΟΜΑ, ατος, το, from the Heb. סתם to shut close.

I. The mouth of a man, Mat. xv. 17, 18. Acts xxiii. 2, & al. freq.—or other animal, Heb. xi. 33. Jam. iii. 3. In Acts iv. 25, the ancient Syriac Translator appears to have read, Ὁ διὰ πνεύματος αἰεὶ διὰ σοματος Δαβὶδ παῖδός σε εἰπων. So Coptic version and Cambridge MS (nearly.) But the Vulg. Qui spiritu sancto per os patris nostri David, pueri tui, dixisti. And from these several authorities we

may rectify the confused and unintelligible reading of the *Alexandrian* and seven other MSS, ὁ τε παῖς ἡμῶν διὰ πνεύματος αἰεὶ σοματος Δαβὶδ παῖδός σε εἰπων. See *Wetstein* and *Griesbach*, both of whom however embrace the common reading.

Στομα is in condescension to our capacities ascribed to God, Mat. iv. 4.

On Acts xxiii. 2, we may observe a similar modern instance of the brutality with which criminals are treated in the East. For when *Sadoc Aga*, one of the chiefs of the Persian rebels at *Astrabad*, in the year 1744, was brought before *Nadir Shab's* General, and examined by him, he answered the questions put to him, but lamented his miserable change of circumstances in very pathetic terms; upon which "the General ordered him to be struck across the mouth, to silence him; which was done with such violence that the blood issued forth," *Hanway's Travels*, vol. i. p. 299.

II. Speech, or speaking, Mat. xv. 8. Hence used for testimony, Mat. xviii. 16;—for force or eloquence in speaking, Luke xxi. 15.

III. *Ἀνοῖσεν τὸ στόμα*, To open the mouth, denotes speaking in general, Acts viii. 32. xviii. 14.—speaking with freedom, 2 Cor. vi. 11. Eph. vi. 19.—speaking aloud or plainly, Mat. v. 2. xiii. 35. Acts viii. 35.—restoration of speech, Luke i. 64. To the instances *Wetstein* has produced of the Greek writers using this phrase, I add, from *Lucian*, *Rhet. Præcept.* tom. ii, p. 448. Τὸ ὑμῶν ῥήιον ἐμείνω ΑΝΟΙΞΑΣ ΣΤΟΜΑ, Opening that honey-dropping mouth."

IV. The earth is said ἀνοῖσεν τὸ στόμα, to open it's mouth, i. e. to be cleft or disrupted. Rev. xii. 16. This is an *bellensical* expression, used in like manner by the LXX, Num. xvi. 30. xxvi. 10, and answering to the Heb. פתח פיה, and פתח פיה, to open her mouth."

V. Στομα μαχαίρας, The edge of a sword. Luke xxi. 24. Heb. xi. 34. This is an *bellensical* phrase, used by the LXX, Gen. xxxiv. 26. Deut. xiii. 15, & al. for the Heb. פִּי חֶרֶב the mouth or edge of the sword. *Lucian*, however, cited by *Wetstein* on Luke xxi. 24, whom see, uses the expression ἀπὸ ΣΤΟΜΑΤΟΣ ἀῖμα, from

from the *mouth* of the iron," i. e. of the sword. Tragopod. lin. 114. Comp. Δι-σομος.

VI. Στομα προς σωμα λαλειν, *To speak mouth to mouth*, i. e. face to face. 2 John ver. 12. 3 John ver. 14. This phrase manifestly answers to the Heb. פה אל פה דבר, which is used, Num. xii. 8, to express Jehovah's familiarity with Moses, and which the LXX there render by σωμα κατὰ σωμα λαλειν.

Στομαχος, α, ο, either from σωμαλος εχομενος adjoining to the mouth, or from σωμα α mouth, and εχω to have.

I. It denotes in general that *pipe* or *canal* in the human body which begins at the root of the tongue, and serves for the conveying of food into the belly. See *Scapula*.

II. Homer uses it for the *upper part* of this canal, i. e. for the *throat* or *gullet*, II, iii. lin. 292. II. xix. lin. 266.

III. The *stomach*, or *ventricle* in the human body, which is furnished with an upper and lower *orifice*, which occasionally open and shut like the *mouth*. occ. 1 Tim. v. 23; where the Apostle's expression may be illustrated by what *Scapula* cites from *Athenæus*, Ουκ εικειως διαλειτουργει τον σωμαχον, *to be badly affected at the stomach*, or *to have a bad stomach*. See also *Wolfius* and *Wetstein* on the place.

Στρατια, ας, η, from στρατευω.

Warfare, *military service*. In the N. T. it is spoken only of the *Christian warfare*. occ. 2 Cor. x. 4. 1 Tim. i. 18; where observe, that the phrase ΣΤΡΑΤΕΥΕΣΘΑΙ ΣΤΡΑΤΕΙΑΝ is used by the Greek writers for *performing military service*. See *Wetstein* and *Kypke*.

Στρατευμα, αλος, το, from στρατευω.

An army, *an armed or military force*. See Mat. xxii. 7. Acts xxiii. 10, 27. The profane writers used it in like manner for *an army*; and on Luke xxiii. 11, observe that in the *Treatise Of the Maccabees* ascribed to *Josephus*, § 5, we have in like manner Των ΣΤΡΑΤΕΥΜΑΤΩΝ αυτου παραστην, *His soldiers or guards standing around him*.

Στρατευω, from στραλος.

I. *To lead an army*, also *to war*, *wage war*. The V. occurs not in the active voice in the N. T. But hence

II. Στρατευομαι, Mid. *To perform military duty*, *serve as a soldier*, *militare stipen-*

dium facere. occ. 1 Cor. ix. 7. Στρατευομενοι, οι, particip. *Men performing military service*, *soldiers on duty*. occ. Luke iii. 14. Comp. 2 Tim. ii. 4.—“The expression used by St. Luke is not *soldiers* (στρατωλαι), but the participle στρατευομενοι, i. e. *men under arms*, or *men going to battle*—Whence these persons came, and on what particular account, may be found at large in the *History of Josephus*, Ant. lib. xviii. cap. 6. § 1, 2. *Herod* the Tetrarch of Galilee was engaged in a war with his father-in-law *Aretas*, a petty king in *Arabia Petraea*, at the very time that John was preaching in the wilderness. *Machærus*, a fortress situated on a hill not far from the eastern shore of the Dead Sea, on the confines of the two countries, was the place in which John was imprisoned, and afterwards beheaded. The army of *Herod*, then, in its march from Galilee, passed through the country in which John baptized, which sufficiently explains the doubt who the soldiers were that proposed to him the above question, i. e. *What shall we do?*” *Michaelis's* *Introduct.* to N. T. vol. i. p. 51, edit. *Marsh.* *Wetstein* cites *Thucydides*, *Aristotle* and *Plutarch* using the participle στρατευομενοι in the same sense.

III. It is applied figuratively to the *Christian soldier*. occ. 2 Cor. x. 3, 1 Tim. i. 18, where comp. 1 Tim. vi. 12. 2 Tim. iv. 7.

IV. *To war*, *wage war*, spoken figuratively of carnal lusts, which war against the soul. occ. Jam. iv. 1. 1 Pet. ii. 11.

Στρατηγος, α, ο, from στρατες an army, and ηγεομαι or αγω to lead.

I. Properly, *A leader* or *commander of an army*. But though thus used in the profane writers, and by the LXX, 1 Chron. xi. 6. 2 Chron. xxxii. 21, it occurs not in this sense in the N. T.

II. *A civil magistrate* or *ruler*. occ. Acts xvi. 20, 22, 35, 36, 38. *Doddridge* observes on ver. 20, that “the Greeks used to denote the Roman *Prætors* by the title of Στρατηγοι; and if, says he, it were applied to the *Duumviri*, who were the *Governours of Colonies*, it was by way of compliment: But *Biscoe* has well proved that there are examples of such an application, *Boyle's* *Lect.* ch. ix. § 3, p. 346. See also *Wolfius* and *Wetstein* on Acts xvi. 20.

III. Ο

III. Ὁ Στρατηγός τοῦ Ἱεροῦ, *The Captain of the Temple*. This appears to have been not a Roman but a Jewish officer: And as the service of the Temple is in the O. T. expressed by a military term, στρατ., Num. viii. 24, 25, so the Captain of the Temple was the person who commanded in chief the numerous Priests and Levites who by turns attended there, and appointed to them their posts and offices. See Num. iii. 32. 1 Chron. ix. 11. Josephus mentions such an officer by the same title, Στρατηγός, who was evidently a Jew, being the High Priest's son. See his Ant. lib. xx. cap. 5, § 2. Comp. De Bel. lib. ii. cap. 12, § 6, and cap. 17, § 2. And when, before the destruction of Jerusalem, the brazen gate of the Temple opened at midnight of its own accord, he says, δραμοντες δ' οἱ τοῦ Ἱεροῦ φυλακες ἡγήσαντο τῶν ΣΤΡΑΤΗΓΩΝ, those who kept watch in the Temple ran and told the Captain." De Bel. lib. vi. cap. 5, § 3. See also Whitty's Note on Luke xxii. 52, and Lardner's Credibility of Gospel History, book i. ch. 2, § 15. occ. Acts iv. 1. v. 24. Comp. ver. 26. In Luke xxii. 52, (comp. ver. 4.) mention is made of the Στρατηγοὶ Captains of the Temple in the plural, who, no doubt, were the inferior Jewish officers commanding the several parties of Priests and Levites under THE Στρατηγός, or Commander in Chief.

Στρατία, ας, ἡ, from στρατός an army.

I. An army, a host, a multitude of soldiers.

II. Στρατία τοῦ θραυ, *The army or host of heaven*. By this phrase the LXX frequently render the Heb. צבא השמים, for which see under Σαβωθ, occ. Acts vii. 42.

III. Στρατία θραυ, *The heavenly host*, denotes the spiritual created Angels, who attend upon the Lord, serve him, and execute his commands. occ. Luke ii. 13; see ver. 15, where they are called Ἀγγέλων Angels, and comp. Rev. xix. 14. The Heb. צבא השמים seems to be used in the same sense 1 K. xxii. 19. 2 Chron. xviii. 18; in the former of which texts the LXX render it ἡ στρατία τοῦ θραυ.

Στρατιώτης, α, ὁ, from στρατία.

A soldier. Mat. viii. 9. xxvii. 27, & al. freq. Comp. 2 Tim. ii. 3.

Στρατολόγος, ω, from στρατός an army, and

λέλογα perf. mid. of λέλω to collect, choose, which in this sense is from Heb. קָבַץ to take.

To collect, levy an army, exercitum colligo, conscribo, to enlist. occ. 2 Tim. ii. 4.

Στρατοπεδάρχης, α, ὁ, from στρατοπεδον αρχων. It signifies properly the commander of a camp, but in the N. T. particularly denotes the Prefect, or Commander of the Prætorian cohorts, i. e. of the Roman Emperour's guards. Tacitus, Annal. lib. iv. cap. 2, informs us, that, in the reign of Tiberius, Sejanus, who was then Prefect of these troops, did, in order to accomplish his wicked and ambitious designs, cause them to be assembled from their quarters in the city, and stationed in a fortified camp near it (comp. also Suetonius in Tiber. cap. 37.); so that their Commander is, with peculiar propriety, styled in Greek Στρατοπεδάρχης the Commander of the Camp, in the History of St. Paul, Acts xviii. 16. For the arrival of this Apostle at Rome happened in the 7th year of Nero; and it is certain from Suetonius, that the custom of keeping the Prætorian soldiers in a camp near the city was retained by the Emperours succeeding Tiberius: For that Historian observes, that both Claudius and Nero, at their respective accessions to the empire, were received into the camp, namely, of the Prætorian cohorts, "in castra delatus est." See Sueton. Claud. cap. 10, and Neron. cap. 8. So Tacitus of Nero on the same occasion, Annal. lib. xii. cap. 69, "Illatusque castris Nero." Comp. Josephus, Ant. lib. xx. cap. 7, § 2.

"It was customary for prisoners who were brought to Rome to be delivered to this officer, who had the charge of the state-prisoners, as appears from the instance of Agrippa, who was taken into custody by * Macro, the Prætorian Prefect, who succeeded Sejanus (Joseph. Ant.

* The words of Josephus, speaking of Macro, are; "Ὁς Σηιανὸν διαδοχὸς ἦν, Who was the successor of Sejanus;" and of Sejanus he had before said, ἀναμνῆναι ἐν τοῖς τότε μεγίστην ἐχόντος δια τοῦ στρατοματῶν ἡγεμονίας εἶναι αὐτοῦ, that he had very great power, because he had the command of the guards, Prætorianorum militum, of the Prætorian soldiers," says Eusebius.

lib. xviii. cap. 7, § 6.) ; and from * *Trajan's* order to *Pliny*, when two were in commission, (*Plin.* lib. x. Epist. 65.) See *Lardner's* Credibility, book i. ch. 10, § 11, and *Biscoe* at *Boyle's* Lecture, ch. ix. § 9, p. 360.—The person who had now this office, was the noted *Burthas Afranius*, but both before and after him it was held by two. *Tacit.* Annal. lib. xii. § 42, and lib. xiv. § 51." *Doddridge.* occ. Acts xxviii. 16.

Στρατοπεδον, s, το, from *σπαλος* an army, and *πεδον* a ground, field.

I. Properly, *An encampment, a camp.*

II. *An army.* In this latter sense it is used likewise by the Greek writers. See *Wetstein.* occ. Luke xxi. 20, where *Rapbelius* understands *σπαλοπεδοις* to mean the legions of the Roman army, in which sense he shews that *Polybius* has often applied the word ; and that the prophecy of our Saviour refers to their encompassing Jerusalem with what *Josephus* calls a *τειχος*, or wall. *De Bel.* lib. v. cap. xii. § 2. Comp. § 1.

ΣΤΡΑΤΟΣ, s, ο. It seems very naturally and fairly deducible from the Heb. *חַרָּץ*, which denotes an ingenuous kind of service.

An army, a number of men engaged for military service. This word, though very common in the profane writers, occurs not in the N. T. but is inserted here on account of its derivatives.

Στρεβλω, ω, from *σρεβλος* distorted, crooked, which from *σρεβω* to turn, distort.

I. *To distort the limbs on a rack, to put to the rack, to rack.* In this it's proper sense it is used in the heathen writers (see *Wetstein*), and by *Josephus*, *De Bel.* lib. iv. cap. 5, § 3, and lib. vii. cap. 8, § 7.

II. *To rack, wrest, or torture*, as the scriptures, to make them speak an unnatural sense which was never intended. occ. 2 Pet. iii. 16.

Στρεφω, from *τρεπω* to turn.

I. *To turn, turn towards, obvert.* Mat. v. 39. vii. 6. xvi. 23. & al. freq.

II. *To turn, change.* occ. Rev. xi. 6. Στρεφεται, pass. *To be changed in mind.* Mat. xviii. 3, where see *Campbell*.

III. *To turn back, return.* occ. Acts vii. 39.

* " *Vinctus mitti ad Præfectos Prætorii mei debet.*"

IV. *To turn away*, as it were in aversion and disgust. occ. Acts vii. 42, where *εαυτον himself* is understood.

For similar expressions both in the Greek and in the Latin writers, see *Vigerus* *De Idiotism.* cap. v. sect. 1, reg. 9, and *Hoogeween's* Note.

Στρηνιαω, ω, from *στηνος*, which see, or immediately from *σπειν ηνιαω*, taking away the rein, according to that of the Etymologist : *Στρηνιαω*, παρα το ΣΤΕΠΕΙΝ και αποσπαιν ΤΑΣ ΉΝΙΑΣ, απο μεταφορας αλοσων ζωων. *Στρηνιαω* is from taking or plucking away the reins, by a metaphor borrowed from brute beasts."

To live an abandoned, profligate, luxurious life, to live in insolent luxury, insolent & effrenate luxuriari, γαυριαω, for it implies insolence as well as luxury. See *Wolfius.* occ. Rev. xviii. 7, 9.

The learned *Daubuz* on Rev. xviii. 7, observes, that the Poet *Antiphanes*, apud *Atbenæum*, lib. iii. sub fin. has used this word, and evidently in a similar view :

Απελυσσε πολλων και καλων εδεσμων,
Πινω τε ποποσεις τρεις, ισως η τετταρας,
ΕΣΤΡΗΝΩΝ πως, καλαεβερακως σιτια
Ισως ελεφαντων τετταρων.

Many and dainty meats have I enjoy'd ;
And drunk three or four cups before my meals ;
I have indulg'd in swallowing as much food
As might suffice four elephants.

See more in *Wetstein* on 1 Tim. v. 11. It seems (as above hinted) a figurative word taken from a pampered horse, who, having broken the reins, or plucked them out of the rider's hand, runs away without controul ; As *Homer*, *Il.* vi. lin. 506, &c.

Ὡς δ' ὅτε τις σατος ἵππος, ἀκροήσας ἐπὶ φάλην,
ἀβέμον ἀπὸ φρήδας θείει πεδίοιο κρουῖνων,
εὐωδὸς λυεσθαι εὐρήμιος ποταμίοιο,
κταίομεν· ὕψα δὲ καρὴ ἔχει, ἀμφὶ δὲ χεῖται
ὠμοῖς ἄσσοι· αἶ· ὁ δ' ἀγαλῆνιφι πέποιτο, ὧς,
ῥιμφα ἔγυνα φέρει μετὰ τ' ἡδὲ καὶ γορὸν ἵππων.

The wanton courser thus, with reins unbound,
Breaks from his stall, and beats the trembling ground ;

Pamper'd and proud, he seeks the wonted tides,
And laves in height of blood his shining sides ;
His head now freed he tosses to the skies ;
His mane dishevel'd o'er his shoulders flies ;
He snuffs the females in the distant plain,
And springs exulting to his fields again.

POPE.

See the like comparison in *Virgil*, *Æn.* xi. lin. 492, &c.

Στρηνος,

Στρηγος, εος, ες, το, from *στρειν* to remove, and *γνια* a rein, as under *σρηνιαω*.

Profligate luxury, such as men abandon themselves to, when they have *shaken off the reins* of religion and reason. occ. Rev. xviii. 3.

Στρεβιον, ο, το, from *σρεθος* a sparrow, which may not improbably be derived from *σερρως* *δειν*, running vehemently. This derivation is confirmed by observing that *σρεθος* is used not only for a sparrow, but also (as Bochart has proved, vol. iii. 221.) for an ostrich, which is very remarkable for it's *swift running*. Comp. Heb. and Eng. Lexicon under עָלַם II. A little vile sparrow, passerulus. occ. Mat. x. 29, 31. Luke xii. 6, 7. The use of the diminutive in these texts seems emphatical.

ΣΤΡΟΩ, ω, from the Heb. שָׂרַע to sow, i. e. to strow seed on the ground.

To strow or strew. An obsolete V. whence in the N. T. we have 1 aor. *εσρωσα*, imperat. *σρωσον*, particip. pass. perf. neut. *εσρωμμενον*. See under Στρωννω.

Στρωννω, or Στρωννυμι, from the obsolete V. *σρω*, which see.

I. To strow, or strew. occ. Mat. xxi. 8. Mark xi. 8.

II. To smooth, or, as we say, to make, a bed. occ. Acts ix. 34, where *καρβυον* is understood. Comp. ver. 33, and Mat. ix. 6.

III. Στρωννυμαι, Pass. To be furnished, or more strictly to be strowed with carpets over the couches, on which they reclined in eating, as a room for celebrating the Passover. Comp. *Ανακειμαι* II. and *Ανακλινω* II. occ. Mark xiv. 15. Luke xxii. 12. Herodotus, lib. vi. cap. 139. lib. ix. cap. 81. Xenophon, Cyropæd. lib. viii. and other Greek writers, cited by Wetstein on Mark, apply the verb in like manner.

Στυγλος, η, ον, from *συσω* to shudder with horror, to bate, which see under *Αποσυσω*.

Hateful, odious, to be abhorred. occ. Tit. iii. 3.

Στυλαζω, from *συλως* odious, hateful, also sorrowful, which from *συλως* hate, hatred, and this from *συσω* to bate, which see under *Αποσυσω*.

I. To be of a disgusted, sad, or sorrowful countenance. occ. Mark x. 22, where

Wetstein cites from Eusebius *στυλαζειν το προσωπον*; and Kypke produces a number of instances of the Greek writers using the adj. *συλως* for *sad, sorrowful*.

II. To lower, lowre, or be lowering, i. e. dark, or gloomy, as the sky or heaven with clouds or vapours.

"The sky doth frown, and lowre upon our army," says Richard III. in *Shakespeare*.

occ. Mat. xvi. 3; where *Rapheius* observes that *Polybius* applies the N. *συλωσης* to the air of a country; and that *Pliny* speaks of *cœli tristitiam, the sadness of the sky*. So *Anacreon*, Ode xvii. lin. 9, calls the constellation of Orion, *τον ΣΤΥΓΓΙΝΟΝ Ωριωνα, lowring Orion*. But *Wetstein* cites the Scholiast on *Aristophanes*, Nub. lin. 582, applying the V. *στυλαζω* itself to the *lowring* of the clouds.

ΣΤΥΛΟΣ, ο, ὁ. *Mintert* proposes the derivation of it from *στω* to stand; but may it not be better derived from the Heb. *לָנַח* to plant, found? See Hof. ix. 13, where the Vulg. renders *לָנַח* by *fundata founded*.

I. Properly, A pillar, or column, such as stands by itself, or supports a building.

II. In the N. T. *Somewhat in shape resembling a pillar, a pillar, or column*, as of fire. occ. Rev. x. 1.

III. A pillar, in a figurative sense. occ. Gal. ii. 9. 1 Tim. iii. 15. Rev. iii. 12. See *Wolfius*, and *Suicer* Thesaur. in *Στυλος*, on the several texts, and particularly the latter author on 1 Tim. iii. 15, who seems to have exhausted the subject. Comp. *Vitrina* on Rev. iii. 12.

Στωικος, ο, ὁ.

A Stoic. occ. Acts xvii. 18. The Stoics were a sect of Philosophers, so called, according to *Laertius*, from a *στωα* or *portico* at Athens, where their founder *Zeno* walked and philosophized, about 260 years before Christ. I know not how better to give the reader a notion of the capital doctrines of these Philosophers, with respect to God, the human soul, and a state of future rewards and punishments, than by presenting him with an extract from *Leland's* excellent work, entitled *The Advantage and Necessity of the Christian Revelation, &c.*

And 1st. With regard to God—They were

were materialists and idolaters. "Arius Didymus, quoted by Eusebius, saith, concerning the Stoics, that they call the whole world, with all it's parts, God; and that this is One only. Ὁλον του κοσμου συν τοις ταυτε μερεσι προσαρουμεναι Θεον, τοιο δε ἓνα μονον ειναι. Sometimes they make God an anima mundi, or soul of the world."

"Zeno said that the Ether was God. Cicero, De Nat. Deor. lib. i. cap. 14."

"Chrysippus, according to Laertius *, varied, making it (the Essence of God) the Ether, sometimes the Heavens: But Cleanthes, according to the same author, held it to be the Sun. Laertius in Zeno. Comp. Cicero, Academ. lib. ii. cap. 41."

"Plutarch represents the opinion of the Stoics thus: That they defined the Essence of God to be a fiery Spirit endued with intelligence, or, as he elsewhere calls it, a technical fire, πυρ τεχνικον, having no shape or form, but changed into whatever it pleases, and assimilating itself to all things;—That it pervadeth the whole world, and receiveth various denominations from the various changes of the matter through which it passeth; and that the world is God, and so are the stars, but especially the † intellect which is in the highest Ether."

"Balbus the Stoic, in Cicero, argues, that the world is an animal, and hath intelligence; that it is happy, and reasonable, and wise; and that therefore the world is God. De Nat. Deor. lib. ii. cap. 8, and 13, & seqt. He argues from the divinity of the world to that of the stars, and that they are animals, and have sense and intelligence; from whence he concludes that they are to be reckoned in the number of the Gods, cap. 15." Leland's Advantage and Necessity, &c. Pt. i. ch. 13. p. 290—292, 8vo.

"One great defect, says the same able writer, which runs through their (the Stoics) precepts of piety is, that the duties

they prescribe, of devotion, submission, absolute resignation, trust and dependence, prayer, praise and thanksgiving, are promiscuously rendered to God and to the Gods—Thus their precepts of piety are so managed as to uphold the people in their polytheism. This holds true even of † Epictetus and Antonine. And it must be observed, that those which are eminent acts of piety, when rendered to the one true God, are very culpable acts of idolatry, when directed to false and fictitious deities." Leland, Pt. ii. ch. 9. p. 143.

2dly. With respect to the human soul, and a future state of rewards and punishments: They taught that our souls were parts or portions of the Divine Essence, and in the most extravagant (not to say impious) strains, || proposed to raise men to an independency on God, and even an equality with him, yea, in some instances, a superiority over him. They made high and shocking pretensions to self sufficiency, which naturally led to self-confidence and self-dependence. See Leland, Pt. ii. ch. 9. p. 148—152.

"As to the existence of the soul after death: Cicero expressly ascribeth to the Stoics the opinion that the soul surviveth the body, and subsisteth in a separate state for some time after death, but not always. Tusculan. Quæst. lib. i. cap. 32.—Agreeable to this is that which Laertius saith, that the Stoics held that the soul remaineth after death, but that it is corruptible, ψυχην μετὰ θανατον επιμενειν, φθαρτον δε ειναι. Laert. lib. vii. § 156. Cleanthes maintained that all souls shall continue to the conflagration; Chrysippus, that only the souls of the wise shall continue so long. From the variety of the Stoical doctrine it may be gathered that they had very confused notions on this head, and seem not to have formed any settled or consistent scheme." Leland, Pt. iii. ch. 3. p. 283, 4. "The Stoics, indeed,

† In Epictetus, Enchir. cap. 38, at the end, it is expressly said, Σπενδιν και θυειν, και αναρχουσαι ΚΑΤΑ ΤΑ ΠΑΤΡΙΑ, ἑκατος προσηκει—Every one ought to offer libations, sacrifices, and first fruits, according to the custom of his country," i. e. to conform to the prevailing idolatry, whatever it be.

|| See Grotius and Heinsius in Pole Synopf. on Acts xvii. 18. Jenkin's Reasonableness and Certainty of the Christian Religion, vol. i. part 3. chap. 5. § 4. p. 367, 3d edit.

acknow-

* See Cicero, De Nat. Deor. lib. i. cap. 15, where Chrysippus is charged with making the world, God, and teaching that God is the soul of the world, and that the fire, the ether, water, earth, air, sun, moon, stars, and the universe, containing all these, is God. See also Bayle's Dictionary, Article CHRYSIPPUS, Note (H).

† Was not this last tenet a refinement of the old Stoical doctrine after the propagation of Christianity?

acknowledged an imperial head of the universe, and maintained that the world was governed by laws, but *they allowed no proper sanctions of rewards and punishments*, to enforce obedience to those laws, but such as necessarily flow from the actions themselves. They affirmed that their own virtues were the *only* rewards of the good and virtuous, and their own vices the *only* punishments of the wicked. There are many passages in *Epictetus* to this purpose. See *Arrian*, *Epictet.* book i. ch. 12. § 2. book iii. ch. 7, at the end, *Ibid.* ch. 24. § 2. book iv. ch. 9. § 2." *Leland*, Pt. ii. ch. 9. p. 145, 6.

On the whole, then, *the Stoics denied the immortality of the soul, and a state of future rewards and punishments suited to men's respective behaviour here.*

I conclude the account of these Philosophers with the judicious summary of their principles by the learned *Mosheim*. " * The God of the Stoics, says he, has somewhat more of majesty [than that of the *Aristotelians* namely], nor does he sit idle above the starry heaven; but yet he is corporeal, connected with matter by the bands of necessity, and, in fine, subject to fate:—Whence it follows that neither rewards nor punishments can proceed from him. That this sect held the soul to be mortal no learned man is ignorant: But these tenets remove the strongest motives to virtue. Wherefore the moral doctrine of the Stoics is, indeed, a beautiful and shewy body, but is destitute both of *sinews and limbs*." †

One can hardly fail to observe how contrary both the tenets and the temper of the Stoics were to the pure and humbling doctrines of the Gospel; and how admirably St. Paul's discourse, *Acts xvii. 22*,

* "Stoicorum Deus paullò plus habet majestatis, nec otiosus supra cælum & sidera considet. Verum idem corporeus est. necessario cum materiâ vinculo colligatus, fato denique subiectus: Ex quo efficitur, neque præmia neque pœnas ab eo proficisci posse. Animis mortem ab hac seclâ decretam esse, nemò doctiorum nescit. Atqui hæc dogmata maxima tollunt virtutis incitamenta. Quocirca moralis Stoicorum disciplina splendidum quidem & illustre corpus est, verum nervis & artubus caret." *Mosheim*. *Institut. Hist. Ecclesiast.* Sæc. I. pars i. cap. 1. § 23.

† It may be both entertaining and improving for the reader to consult Mrs. E. Carter's excellent Introduction to her Translation of *Arrian's Epictetus*, concerning the Principles of the Stoical Philosophy.

&c. is levelled at the idolatry and principal errors of that haughty, self-sufficient sect.

Συ, Gen. σς, &c.

The pronoun of the second person, *Tbou*. *Mat.* iii. 14, & al. freq. Σ and Τ, in the different dialects of the Greek, are often interchanged, and thus συ appears to be used for the old word τυ, which is retained in the Doric (whence the Latin tu) and in the Attic τὺς: And τυ is an evident corruption of the Heb. תוּ thou; whence also the Saxon ðu, þe, and Eng. thou, thee, &c. As for the plural ὑμεῖς you, ye, it seems to be formed in imitation of ἡμεῖς we, the plural of ἐγώ I, q. d. σὺ-μεῖς, the aspirate breathing being substituted for the sibilant letter σ, as in ὅς (which see) from σὺς.

Συγγενεῖα, ας, ἡ, from συγγενής.

Kindred, a number of kinsfolk or relations. occ. *Luke* i. 61. *Acts* vii. 3, 14.

Συγγενής, εος, ὅς, ὁ, ἡ, from συν with, denoting fellowship, and γένος a race, family.

A kinsman, or kinswoman, a relation. *Mark* vi. 4. *Luke* i. 36, 58, & al. freq.

Συγνώμη, ἡς, ἡ, from συν with, and γνῶμη opinion, sentiment, will.

Concession, permission, leave. occ. *1 Cor.* vii. 6.

Συκαθήμεναι, from συν with, together with, and καθήμεναι to sit down, sit, which see. To sit with. occ. *Mark* xv. 54. *Acts* xxvi. 30.

Συκαθίζω, from συν with, and καθίζω to set or sit down, which see.

I. Transsitively, To set or cause to sit down with. occ. *Eph.* ii. 6.

II. Intransitively, To sit or sit down with. occ. *Luke* xxii. 55.

Συκακοπάθω, ω, from συν together with, and κακοπάθω to suffer evil or affliction, which see.

To suffer evil or affliction together with. occ. *2 Tim.* i. 8.

Συκακαχέω, ω, from συν together with, and κακαχέω to treat ill, which see. To treat ill or afflict together with. Συκακαχέσθαι, εσθαι, pass. To be treated ill or afflicted together with. occ. *Heb.* xi. 25.

Συκαλέω, ω, from συν together, and καλέω to call.

With an accusative following, To call together, convoke. *Mark* xv. 16. *Acts* v. 21, & al.

& al. *Συγκαλεσμαι*, αμαι, mid. The same. Luke ix. i. xv. 9, & al.

Συγκαλυπτω, from *συν* intensive, and *καλυπτω* to cover.

To cover or conceal closely, *contego*, *conopero*. occ. Luke xii. 2.

Συγκαμπω, from *συν* together, and *καμπω* to bend, *bov*.

With an accusative following, *To bend or bow together or down*. occ. Rom. xi. 10, where see *Macknight*.

Συγκαταβαινω, from *συν* together with, and *καταβαινω* to go down.

To go down together with. occ. Acts xxv. 5.

Συγκαταθεσις, ιος, att. *εως*, η, from *συγκατα* and *θεμαι*, which see under *Συγκαταλιθιμι*.

Consent, agreement. occ. 2 Cor. vi. 16. Polybius and Arrian, cited by *Elfner*, use the N. in the same sense.

Συγκαταλιθιμι, from *συν* together with, and *καταλιθιμι* to put down.

To put down together with. * " *Συγκαταλιθιμαι*, The same. Metaph. *Συγκαταλιθεσθαι την δοξαν*, To come into the same opinion, to be of the same opinion; the metaphor being borrowed from those who, being of the same opinion, put their ballots or tickets (*calculum*) together into the urn. However, *συγκαταλιθιμαι* is often used in this sense without an accusative following; " so it denotes *To vote with, consent, assent*. occ. Luke xxiii. 51, where observe that in the Greek writers it is likewise construed with a dative. Thus Arrian, Epictet. lib. i. cap. 28, p. 154.

Όταν εν τις ΣΥΓΚΑΤΑΤΙΘΕΤΑΙ ΤΩ ΨΕΥΔΕΙ, ισθι ότι εν ηθελε ΨΕΥΔΕΙ ΣΥΓΚΑΤΑΘΕΣΘΑΙ. When any one therefore assents to a lie, know that he did not mean to assent to it as a lie." Comp. p. 313, and see *Wetstein*.

Συγκαταψηφίζω, from *συν* together with, *κατα* according to, and *ψηφος* a vote, which see. To be reckoned or numbered with, or to be received into the number of. occ. Acts i. 26. So Vulg. *annumeratus est cum undecim Apostolis*. Comp. ver. 17, and see *Wolfius*.

Συμικραω, or *Συμικραννυμι*, from *συν* together, or together with, and *κραω* or *κραννυμι* to mix.

I. With a dative following, *To mix with*. occ. Heb. iv. 2, *The word heard did not*

profit them, μη συμικραμενος τη πιστει τοις ακουσαι, being not through faith mixed with (i. e. digested and turned into nourishment, as it were, by) those who heard it. Thus *Wolfius*. It may be doubted however whether *συμικραννυσθαι* is ever applied in this peculiar sense by the Greek writers; but *Kypke* has shewn that they use it for *being mixed, joined, attempered with*, and accordingly renders the Greek as in our Translation.

II. With an accusative, *To temper, attemper, compound together*. occ. 1 Cor. xii. 24.

Συμικνέω, ω, from *συν* together, or intensive, and *κινέω* to move.

To move exceedingly or together, to put into commotion, stir up. occ. Acts vi. 12.

Συμικλειω, from *συν* together, and *κλειω* to shut up, inclose, include. It is followed by an accusative.

I. To inclose together. occ. Luke v. 6.

II. To shut up, conclude, as in unbelief and disobedience, i. e. to permit to be so concluded. occ. Rom. xi. 32.

III. To conclude, shut up, i. e. to pronounce, evince, or prove to be shut up, or concluded. occ. Gal. iii. 22.

IV. In Gal. iii. 23, *Rapheilius* interprets

Συμικλειειν εις πιστιν, To drive or compel to faith, to reduce any one to such straits that he is forced to fly or have recourse to faith, as to his last refuge. He supports this explanation of the phrase *συμικλειειν εις* by several quotations from Polybius, where it is plainly used in this view. But since St. Paul is not, as Polybius in the passages referred to, speaking of hostile force, but of a *Παραγωγος* who is diligently and constantly attendant upon children, the learned *Elfner* would place a stop after *συμικλειεσμενοι*, and translate the sentence, *We were kept shut up under the law, unto (or until) the faith which was to be revealed*. This interpretation he confirms from ver. 25, where, *when faith is come, we are no longer under a Παραγωγος*; and from ch. iv. 2, where they are said to be under governors till the time appointed by the Father. See more in *Elfner* and *Wolfius*. To what they have adduced I add, that *Clemens Alexand.* Strom. lib. i. explains *συμικλειεσμενοι* by *συμικλειεσμενοι φοβω, δηλαδη απο αμαρτιων, confined by fear, namely, from sins*. Comp. Rom. viii. 15.

Συμικλη-

Συγκληρονομος, σ, δ, from *συν* together with, and *κληρονομος* an heir, which see.
A joint heir. occ. Rom. viii. 17. Heb. xi. 9. 1 Pet. iii. 7. Eph. iii. 6; in which last cited text it is used as an adjective, in the neut. plur.

Συσκοινωνω, ω, from *συσκοινωνος*.

With a dative, *To be a joint partaker in.* occ. Eph. v. 11. Phil. iv. 14. Rev. xviii. 4.

Συσκοινωνος, σ, δ, ή, from *συν* together with, and *κοινωνος* a partaker.

A partaker together with others, a fellow —or *joint-partaker, a sharer with.* occ. Rom. xi. 17. 1 Cor. ix. 23. Phil. i. 7. Rev. i. 9.

Συσκομιζω, from *συν* together, and *κομιζω* to carry. Governing an accusative, *To carry together*, particularly *a dead man to his burial.* But "it may be observed, says Archbp. Potter, Antiq. of Greece, book iv. ch. 3, p. 204, 1st edit. that the whole ceremony of *laying out* and *clothing the dead*, and sometimes the *interment* itself, was called *συσκομιδή*. In the same sense ancient writers use *συσκομιζειν* with it's derivatives. Thus *Sophocles*, *Ajac.* ver. 1067,

Ουτος, σε φωνη τονδε τον νεκρον χειρην
 Μη ΣΥΓΚΟΜΙΖΕΙΝ, αλλ' εαν οποιος εχει.

Do not presume th' accursed corpse, I' inter,
 But let it lie exposed to open view."

Comp. ver. 1083, &c. and see also *Wolffius* and *Wetstein.* occ. Acts viii. 2.

Συκρινω, from *συν* together, and *κρινω* to judge.

To compare. occ. 1 Cor. ii. 13. 2 Cor. x. 12, twice. *Chrysostom* understands 1 Cor. ii. 13, of illustrating the truths of the Gospel by *comparison* with the types and figures of the O. T. Τι εστι, says he, *πνευμαλικά πνευμαλικοις συκρινοντες*; Όταν πνευμαλικον και απορον η, απο των πνευμαλικων τας μαρτυριας αφομεν' διον λεω, ανεση ο Χριστος, δι απο παρθενια εγεννηθη, παρτω μαρτυριας, και τυπως και αποδειξεις, τε Ιωνα εν τω κηλει διατριβη και την μελτα ταυτα απαλλαχην, των σειρων της τοκετες, κ. τ. λ. What is the meaning of *πνευμαλικά πνευμαλικοις συκρινοντες*? (It is this) When any spiritual truth is in question, *we bring testimonies of it from spiritual things*; as for instance, I say that Christ rose from the dead, that he was born of a virgin: To confirm

which I bring the types and representations of these facts, such as *Jonas's* continuance in the whale, and his subsequent deliverance, barren women's bearing children, &c." *Theodore*t and *Theophylact* interpret the text in the same manner, as may be seen in *Suicer* Thesaur. under *Πνευμαλικος* I. 3. *Doddridge*, however, (after *Beza* and *Elfner*, see *Wolffius*) translates the words in question, explaining *spiritual things by spiritual* (words); and observes, in his Note, that this sense of *συκρινοντες* occurs Gen. xl. 8, and Num. xv. 34, in the LXX, which is indeed true; but the construction in those passages is very different from that in 1 Cor. ii. 13; and I do not think the Greek in this text will bear the Doctor's translation. It is manifest that in 2 Cor. x. 12, *συκρινω* joined, as here, with one word in the accusative, and another in the dative case, is twice used by St. Paul, for *comparing one with another*. There is the same construction in *Arrian*, lib. iii. cap. 22, p. 316, edit. *Cantab.* Πως ΣΥΝΕΚΡΙΝΕ ΤΗΝ ΕΥΔΑΙΜΟΝΙΑΝ την αυτε ΤΗ τε μεγαλη βασιλεως; How did he (Diogenes) compare his happiness with that of the great (Persian) king?"

Συκνιτω, from *συν* together, and *κνιτω* to bend, bow.

To bend or bow together, or to be bent or bowed together. occ. Luke xiii. 11.

Συκυρια, ας, ή, from *συκυρω* or *συκυρωω* to coincide, happen, (used by *Dionysius* *Halicarn.* *Polybius*, and *Herodotus*, lib. ix. cap. 89, see *Wetstein.*) which from *συν* together, and *κυρω* or *κυρωω* to meet with, happen, incide, contingo, and this from the Heb. *הק* to meet with, occur, befall, happen.

An accident, a concurrence, or coincidence of circumstances: Κατα συκυριαν, As it happened or fell out, "par rencontre."

Sleph. Thesaur. occ. Luke x. 31.

Symmachus uses *συκυρημα* in the same sense for the Heb. *הקרה*, 1 Sam. xx. 26, for which word the LXX in that passage and 1 Sam. vi. 9, have *συμπλωμα* an accident or concurrence of circumstances, from *συν* together, and *πλωω* to fall.

Συλχαίρω, from *συν* together, and *χαίρω* to rejoice.

To rejoice together with, congratulate. Luke

Luke i. 58. xv. 6, 9, & al. In the two latter texts συσχαρτε is 2d perf. plur. 2 aor. pass. imperat.

Συσχεω, from συν together, and χεω to pour. I. Properly, To pour together, confundo.

II. To put or throw into confusion, to disturb. occ. Acts xxi. 27. Comp. under Συσχυω II.

Συσχασμαι, ωμαι, from συν together with, and χασμαι to use, also to borrow. Comp. under Χεω.

I. Governing a dative. Properly, To use any thing together with another or others, or else to borrow. Hence

II. "To have friendly intercourse with." occ. John iv. 9. "This, says Doddridge, must be the import of συσχασθαι here, for it is evident from ver. 8, that the Jews had some dealings with them." Lightfoot, however, I think more justly, interprets συσχασθαι by "being obliged, or laying themselves under any obligation to, by accepting of favours from, obligari ob aliquod beneficium;" which explanation he confirms by observing that this verb signifies not only to have dealings with, but also to receive in borrowing, to request for one's own use, commodatò accipio, utendum rogo. See also Whitby, Campbell, and Kypke.

Συσχυω, or Συσχυω, from συν together, and χυω or χυνω to pour.

I. Properly, To pour together, confound by mixing.

II. Συσχυομαι, or Συσχυομαι, Pass. To be confused, or be in confusion, as a tumultuous assembly. occ. Acts xix. 32. xxi. 31. Comp. Συσχεω.

III. To confound, i. e. to make either ashamed or astonished, by arguments or discourse. occ. Acts ix. 22.

IV. Συσχυομαι, or Συσχυομαι, Pass. To be confounded with astonishment, to be amazed. occ. Acts ii. 6. Homer applies the V. active συσχεω to disturbing a person's mind with grief, Il. ix. lin. 608;—with fear, Il. xiii. lin. 808; and the passive συσχυομαι to being confounded with fear or amazement, Il. xxiv. lin. 358. The 1st aor. pass. is likewise used by Achilles Tatius and Aristenæus in the same sense as by St. Luke. See Wetstein. Thus in Josephus the participle συσχυθεis means confounded through fear, grief, anxiety, or astonishment, see Ant. lib. xii. cap. 7, § 5,

and 6, and cap. 8, § 1; so in Arrian, Epiet. lib. iii. cap. 22, p. 311, it denotes being confounded in any manner.

Συσχυσις, ιος, att. εως, η, from συσχυω. Confusion, uproar. occ. Acts xix. 29.

Συζαω, ω, from συν together with, and ζαω to live.

To live together with, whether naturally, occ. 2 Cor. vii. 3.—or spiritually and eternally, occ. Rom. vi. 8. 2 Tim. ii. 11.

Συζεω, An obsolete V. from συν together, and obsolet. ζεω to join, or ζευσος a yoke, which see.

To join together, in 1 aor. occ. Mat. xix. 6. Mark x. 9. It is likewise applied to the marriage-union or yoke by Aristotle, Herodian, and Josephus. See Wetstein and Kypke.

Συζητω, ω, from συν together, or together with, and ζηλω to seek, enquire.

I. To enquire together or with one another. Mark i. 27. ix. 14. Luke xxii. 23.

II. With a dative following. To question, or dispute with. See Mark viii. 11. ix. 10. Acts vi. 9. So with προς and an accusative, To dispute with or against. Acts ix. 29.

Συζησις, ιος, att. εως, η, from συζητω. A disputing. occ. Acts xv. 2, 7. xxviii. 29.

Συζητης, ε, ε, from συζητω.

A disputer, disputant. occ. 1 Cor. i. 20.

Συζευσος, ε, ε, η, from συν together with, and ζευσος a yoke.

A yoke-fellow, an associate or companion in labour. So Aristophanes, Plut. lin. 945, 'Εαν δε ΣΥΖΥΓΟΝ λαβω τινα, If I can get any assistant." occ. Phil. iv. 3, where it denotes an assistant in the ministerial labour. See Elsner and Wolfius.

Συζωοποιω, ω, from συν together with, and ζωοποιω to make alive, quicken, which see.

To make alive, quicken, enliven together with. occ. Eph. ii. 5. Col. ii. 13. In both which texts it seems to be used spiritually; but see Macknight on Col.

ΣΥΤΚΑΜΙΝΟΣ, ε, η, from the Heb. סִטְרָא, which the LXX render by this word in all the passages of the O. T. wherein it occurs.

A species of tree, a sycamina-tree. occ. Luke xvii. 6. "Christ certainly meant the sycamore of the ancients, and Pharaos's fig-tree of the Egyptians, which the Arabians call Guimex—for such there are now in Judea and Galilee, where Christ

Christ then was (see ver. 11.)—*Luther*, therefore, translated it very badly in calling it a *mulberry-tree*, which is neither congruent with scripture nor natural history." *Hasselquist's Voyages and Travels in the Levant*, p. 286.

ΣΤΚΗ, η; εης, ης; η̃.

A fig-tree. freq. occ. It seems to be so called from the Heb. קַדְרָה or קַדְרָה *to cover, overspread, overshadow*, on account of it's thick-spreading branches and broad leaves, which, in the warm eastern countries, where it grows much larger and stronger than with us, must make it very fit for that purpose. Accordingly in the O. T. we read of *Judab and Israel dwelling or sitting securely, every man under his fig-tree*, 1 K. iv. 25, or v. 5, (comp. Mic. iv. 4. Zech. iii. 10. 1 Mac. xiv. 12.); and in the N. T. we find *Nathanael under a fig-tree*, probably for the purposes of devotional retirement, John i. 49, 51. *Hasselquist*, in his Journey from Nazareth to Tiberias, says, "We refreshed ourselves in the shade of a fig-tree, under which was a well, where a shepherd and his herd had their rendezvous, but without either house or hut." *Voyages and Travels*, p. 157. Comp. p. 161. So *Moryson*, Itinerary, fol. p. 243, "Coming to a little shade of fig-trees [near Tripoli in Syria] we rested there the heat of the day, and fed upon such victuals as we had."

On Luke xiii. 6, see *Wetstein*.

Συκομωραία, or Συκομώρα, ας, η̃.

A fycamore-tree. occ. Luke xix. 4. The word is derived from the masc. Συκομωρος or Συκομωρος the same, which signifies a species of trees "called the Egyptian fig-tree—and is composed of συκος a fig-tree, and μωρος a mulberry-tree. It partakes of the nature of each of these trees; of the mulberry-tree in it's leaves, and of the fig-tree in it's fruit, which is pretty like a fig in it's shape and bigness. This fruit grows neither in clusters nor at the end of the branches, but sticking to the trunk of the tree. It's taste is pretty much like a wild fig." *Calmet*.

Συκον, 8, το, from συκη.

A fig, a fruit of the fig-tree. occ. Mat. vii. 16. Mark xi. 13. Luke vi. 44. Jam. iii. 12.

Συκοφανειω, ω, from συκοφανης.

I. Properly, *To inform against those who exported figs*, from the N. συκοφανης, which strictly denotes such an informer, from συκον a fig, and φανω *to shew, declare*; * "for amongst the primitive Athenians, when the use of that fruit was first found out, or in the time of a dearth, when all sorts of provisions were exceeding scarce, it was enacted, that no figs should be exported out of Attica; and this law not being actually repealed, when a plentiful harvest had rendered it useless by taking away the reason of it, gave occasion to ill-natured and malicious fellows to accuse all persons they caught transgressing the letter of it; and from them all busy informers have ever since been branded with the name of † *sycophants*." Hence

II. With an accusative of the person. *To wrong any one by false or frivolous accusation, or to oppress him, especially under pretense of law*. occ. Luke iii. 14.

III. With an accusative of the thing, and a genitive of the person, Τίως τι συκοφανησαι, *To take any thing from any one by false or frivolous accusation, to extort, especially under pretense of law*. occ. Luke xix. 8. See *Doddridge's Note*, and comp. the LXX of Pf. lxxii. 4. cxix. 134, and Eccles. v. 8. See *Campbell's Prelim. Dissert.* p. 610, &c.

In the LXX this V. generally answers to the Heb. פָּשַׁע *to oppress*. See Eccles. iv. 1. So the N. Συκοφανης: to πῶν an oppressor, Pf. lxxii. 4, and Συκοφανία to πῶν oppression, Pf. cxix. 134. Eccles. iv. 1. v. 8. vii. 7.

Συλασσω, ω, from συλον a prey, and αἶω to carry away.

With an Accus. "To make a prey of." occ. Col. ii. 8, where the word συλαγῶν properly signifies, *one who carries any thing off as spoil*.—Here not the goods of the Colossians but their persons are said to be carried off as spoil." *Macknight*.

Συλαω, or Συλεω, ω, from συλη a prey, spoil, which from the Heb. לָבַד or לָבַדּ the same.

To spoil, rob, plunder. occ. 2 Cor. xi. 8.

Συλλαλεω, ω, from συν with, and λαλεω to talk, speak.

* *Potter's Antiquities of Greece*, book i. ch. 21, at the end.

† "Suidas, Aristoph. Schol. Plut. Equit. &c."

To talk or speak with. Mat. xvii. 3. Mark ix. 4, & al.

Συλλαμειναι, from συν intens. or together with, and λαμειναι to take, receive.

I. With an accusative, To take, seize, apprehend, as a criminal, Mat. xxvi. 55; Mark xiv. 48. & al. The Greek writers apply it in the same sense. See *Wetstein* on Mat.

II. To take, catch, as fishes. occ. Luke v. 9; where *Kypke* cites the same phrase from *Euripides*, Orest. lin. 1346.—*οχι ΣΥΛΛΗΨΕΘ' ΑΤΡΑΝ*; will ye not make a capture?"

III. To conceive, as females in the womb. In this sense it is used either absolutely, as Luke i. 24, 31, comp. Jam. i. 15.—or with an accusative following, Luke i. 36.

IV. Συλλαμειναι, Mid. with a dative. To help, assist, q. d. to take a burden, or the like, together with. So the Etymologist says it is spoken properly of those who carry a burden, and are assisted by each other. occ. Luke v. 7. Phil. iv. 3. See *Wetstein* on Luke i. 24, 31.

Συλλεω, from συν together, and λεω to gather.

To gather together, to collect, gather. See Mat. vii. 16. xiii. 28, 29, 30.

Συλληω, from συν intens. or together with, and obfol. ληω to take.

To take, conceive. An obsolete V. whence in the N. T. we have perf. particip. aēt. Attic. fem. συνεληφουσα; 2 aor. συνελαβον, infin. συλλαθειν, particip. συλλαττων; mid. συλλαβομενος; 1 fut. mid. συλληψομαι; 1 aor. pass. infin. συλληφθηναι, particip. masc. sing. accus. συλληφθεντα. See under Συλλαμειναι.

Συλλογιζομαι, from συν together, and λογος a reason.

To reason, discourse, q. d. to lay reasons together. occ. Luke xx. 5. So *Plutarch*, Pomp. p. 651. C. ΠΡΟΣ ΕΑΥΤΟΝ ΣΤΑΛΟΓΙΖΟΜΕΝΟΣ το μετ' εθους τις πολυμηματος, Reasoning with himself concerning the greatness of the enterprize." See more in *Wetstein*.

Συλλυπεσθαι, εμαι, from συν intens. and λυπεσθαι to be grieved.

To be greatly grieved. occ. Mark iii. 5.

Συμβαινω, from συν together, and βαινω to come.

I. To come together, to meet.

II. To happen, befall, either absolutely, as Luke xxiv. 14. Acts xxi. 35; or with a

dative following, Mark x. 32. Acts iii. 10. & al.

Rapheilius on Acts xxi. 35, remarks that *Polybius* often uses the similar pleonastical expression ΣΤΝΕΒΗΓΕΝΕΣΘΑΙ for ελεγελο.

Συμβαλλω, from συν together, or together with, and βαλλω to cast.

I. With an accusative, Properly, To cast or throw together.

II. To conjecture, to understand or apprehend by conjecture, or by laying together various circumstances, conicere, conjectura assequi. occ. Luke ii. 19; on which text *Alberti* has, I think, confirmed this sense of the V. in a manner worthy of that learned critic. See also *Elsner* and *Wetstein*, the former of whom explains it somewhat differently from *Alberti*, Fully to attain to the meaning of, "mentem (verborum scil.) probe assequi," and is therefore censured by *Campbell*, whom see, as also *Kypke*.

III. With a dative following, To come to, come up with. occ. Acts xx. 14. *Arrian*, *Appian*, and *Josephus*, use the V. in this sense. See *Wetstein* and *Kypke*.

IV. With a dative, To encounter, engage with, in war; thus *Polybius* in *Elsner*, ΤΟΙΣ ΠΟΛΕΜΙΟΙΣ ΣΥΜΒΑΛΕΙΝ ΕΙΣ ΜΑΧΗΝ, To engage in battle with the enemy; and *Josephus*, De Bel. lib. i. cap. 9, § 4. ΣΥΝΕΒΑΛΛΕ ΤΟΙΣ ΛΟΙΠΟΙΣ ΑΙΓΥΠΤΙΟΙΣ ΕΙΣ ΜΑΧΗΝ; so *Ant. lib. vi. cap. 7, § 2. Herodotus* also uses συμβαλλειν with adative in the same sense. occ. Luke xiv. 31, where see *Wetstein* and *Kypke*.

V. With a dative, To confer with controversially. occ. Acts xvii. 18, where *Kypke* shews that in the Greek writers it is used for conferring or conversing with, and particularly applied to familiar conferences with philosophers: but, by the context in Acts, it appears that the conversation of the Epicureans and Stoics with St. Paul, was not of a very friendly cast.

VI. With a dative of the person, and an accusative of the thing, Συμβαλλομαι, Mid. To contribute, confer, conferre, concludere, in the sense of helping, assisting, profiting. occ. Acts xviii. 27. So *Arrian*, *Epictet. lib. iii. cap. 22*, cited by *Rapheilius*, ΠΑΕΙΟΝΑ ΤΗ ΚΟΙΝΩΝΙΑ ΣΥΝΕΒΑΛΕΤΟ, bath contributed more to the community,

community, or more profited it." See also *Wetstein*.

VII. With *πρὸς* and an accusative, *To confer, consult together*. occ. Acts iv. 13, where the expression is elliptical, for *συνεβάλον πρὸς ἀλλήλους* ΒΟΤΛΑΣ, *conferabant inter se consilia*, literally, *they conferred counsels among themselves*. So *Euripides*, *Phœniss.* l. 700. ΠΡΟΣ ΑΥΤΟΝ ΣΥΜΒΑΛΕΙΝ ΒΟΤΛΕΜΑΤΑ. See *Bos Ellips.* under *Βασιλ.* *Wolfius* and *Kypke*.

Συμβασίλευω, from *συν* together with, and *βασίλευω* to reign.

To reign together with. occ. 1 Cor. iv. 8. 2 Tim. ii. 12.

Συμβιβαίω, from *συν* together, and *βιβαίω* to cause to come or go.

I. *To cause to come or go together*. Hence

II. *To unite, join, connect, compact, knit together*. occ. Eph. iv. 16. Col. ii. 19. Comp. ver. 2, where *Wetstein* cites some of the best Greek writers using it for *causing to agree, making friends, or the like*.

III. *To prove, evince, by laying arguments together*. *Sextus Empir.* and *Aristotle*, cited by *Wetstein* on 1 Cor. ii. 16, use it in this sense. occ. Acts ix. 22, where perhaps it particularly refers to St. Paul's manner of preaching to the Jews by *laying and comparing together* the testimonies of the O. T. to Jesus' being the Christ. Comp. Acts xvii. 2, 3. xviii. 28. xxvi. 22. 1 Cor. ii. 13, and see *Wolfius* on Acts ix. 32.

IV. *To conjecture, collect, conclude from laying circumstances together*; so *Chrysostom*, *σοχαζόμενοι conjecturing*: Or rather, *To consent, agree together*. The learned *De Dieu* has observed that in the Greek writers it is not only used transitively, but also intransitively; thus *Plato*, *De Repub.* vi. ΣΥΝΕΒΙΒΑΖΟΜΕΝ δικαιοσύνης περὶ καὶ σωφροσύνης. *We agreed concerning justice and sobriety.*" occ. Acts xvi. 10.

V. *To teach, instruct*. occ. 1 Cor. ii. 16. So *Hesychius* explains *συνεβιβάσθηντες* by *διδαχθέντες taught*, and *συνεβιβάσις* by *διδασχὴ a teaching*. The LXX have constantly used the word in this view for the Heb. *וְהָרָה* to teach, *וְהוֹדִיעַ* to cause to understand wisdom, *וְהוֹדִיעַ* to cause to know, inform, and for *וְהָרָה* to cause to understand, for which last word they apply it, Isa. xl. 14, (comp. ver. 13.) to which passage 1 Cor. ii. 16, refers.

See *Suicer*, *Theaur.* on this word.

Συμβουλευω, from *συν* intensif. or together, and *βουλευω* to consult.

I. With a dative following, *To counsel, give counsel or advice to*, or rather *to counsel or exhort earnestly*. occ. John xviii. 14. Rev. iii. 18.

II. Συμβουλευομαι. Mid. *To consult or take counsel together*. occ. Mat. xxvi. 4. John xi. 53. Acts ix. 23.

Συμβελιον, ε, το, from *συν* together, and *βελη* counsel, or a council.

I. *Joint counsel, counsel or consultation together*. Hence the phrases *συμβελιον λαβεῖν*, *to take counsel, consult together*, occ. Mat. xii. 14. xii. 15. xxvii. 1, 7. xxviii. 12; and *συμβελιον ποιεῖν*, *to hold a consultation*. occ. Mark iii. 6. xv. 1.

II. *A council, an assembly of counsellors*. occ. Acts xxv. 12, where see *Doddridge's Note*.

Συμβελος, ε, ό, from *συν* together, and *βαλη* counsel.

A counsellor. occ. Rom. xi. 34. In the parallel place of the LXX, Isa. xl. 13, Συμβελος αὐτῷ answers to the Heb. *אִישׁ חֵטְא*, *the man of his counsel*.

Συμμάθητης, ε, ό, from *συν* together with, and *μάθητης* a disciple.

A fellow-disciple. occ. John xi. 16.

Συμμάρτυρω, ω, from *συν* together, and *μάρτυρω* to witness.

To bear witness also, together, or at the same time, either absolutely, occ. Rom. ii. 15; or governing, like the simple V. *μάρτυρῶ*, a dative of the person to whom the witness is borne. (Comp. Συμβελεω I. Συμμερω II.) Thus it is plainly used Rom. ix. 1, ΣΥΜΜΑΡΤΥΡΩΣΗΣ ΜΟΙ τῆς συνεیدησεως με, Eng. *transl.* *My conscience also bearing ME (i. e. TO ME) witness*.—And in the same sense the V. followed by a dative case seems to be used in that famous text Rom. viii. 16, which is the only * remaining place of the N. T. where it occurs; *Αὐτὸ τὸ πνεῦμα ΣΥΜΜΑΡΤΥΡΕΙ ΤΩ; ΉΝΕΥΜΑΤΙ ἡμῶν*. *The Spirit itself bears witness at the same time (namely, that we*

* For as to Rev. xxii. 18, which in the first edition I had produced as a third example of this sense of the V. I have since found from the authority of MSS that the true reading in that text is not *Συμμεαρτυρομαι*, but *μαρτυρεω εἰς*, which is accordingly by *Griesbach* received into the text. See also *Wetstein* Var. Lect. and *Bowyer's* Preface to Conject. p. 8. The Vienna MS, published by *Alter*, reads *μαρτυρομαι* without *εἰς*.

cry Abba, Father, ver. 15.) TO our Spirit, that we are the Children of God; not by any direct impression, or immediate testimony communicated to the soul, but, as the Apostle speaks ver. 14, by leading us in our lives and conversation, and especially by being in us (ver. 15, comp. ver. 8, 11.) a spirit of filial love to God; or, as he elsewhere, Rom. v. 5, expresses himself, by THE LOVE OF GOD shed abroad in our hearts through the Holy Spirit given unto us. Comp. 2 Cor. i. 22. 1 John iv. 7, 12, 13, 16, but see Mac-knight on Rom. viii. 16.

Συμμερίζομαι, from συν together with, and μερίζω to divide.

With a dative, To be a partaker together with, to partake or share together with. occ. 1 Cor. ix. 13.

Συμμετοχος, s. δ, ἡ, και το—ον, from συν together with, and μετοχος a partaker.

Partaking or a partaker together with others, a joint- or fellow-partaker. occ. Eph. iii. 6. v. 7.

Συμμιμητής, s. δ, ὁ, from συν together with, and μιμητης an imitator.

An imitator together with others, a joint-imitator. occ. Phil. iii. 17.

Συμμορφος, s. δ, ἡ, και το—ον, from συν together with, and μορφη form.

Conform, conformable. It is construed with a genitive, occ. Rom. viii. 29.—with a dative, occ. Phil. iii. 21.

Συμμορφω, ω, from συμμορφος.

With a dative, To conform to. occ. Phil. iii. 10.

Συμπαθεω, ω, from συν together with, and παθω, 2 aor. of obfol. πηθω to suffer.

With a dative, To sympathize with, compassionate, have compassion upon. occ. Heb. iv. 15. x. 34. So *Iscocrates* in *Wetstein*, ΑΤΤΧΙΑΙΣ ΣΤΜΠΑΘΕΙΝ, to compassionate misfortunes.

Συμπαθής, εος, ες, δ, ἡ, from συμπαθεω.

Compassionate, sympathizing, fellow-feeling, i. e. having a fellow-feeling of joy as well as of sorrow. occ. 1 Pet. iii. 8. See *Raphelius* and *Wolffius*.

Συμπαράλινομαι, from συν together, or together with, and παράλινομαι to come, arrive, be present.

I. To come together, be present. occ. Luke xxiii. 48.

II. With a dative following, To be present with, stand by. occ. 2 Tim. iv. 16. It was

agreeable to the custom of the Romans, that when a person was judicially tried for any crime, his friends attended on him in court to countenance and assist him. This was called in Latin *adeffe reo*, and in Greek *παρεῖναι, συμπαρεῖναι, παρχεινέσθαι*, and as here *συμπαράγεινέσθαι*. See *Elfsner*.

Συμπαράκαλεομαι, εμαι, from συν together, and παρακαλεομαι to be comforted.

To be comforted together. occ. Rom. i. 12.

Συμπαράλαμβω, from συν together, and παραλαμβάνω to take with one.

To take together with one. occ. Acts xii. 25. xv. 37, 38. Gal. ii. 1.

Συμπαράμεινω, from συν with, and παραμεινω to remain.

To remain or continue with. occ. Phil. i. 25.

Συμπαρεῖμι, from συν with, and παρειμι to be present.

With a dative, To be present with. occ.

Acts xxv. 24.

Συμπασχω, from συν together with, and

πάσχω to suffer.

To suffer together with. occ. Rom. viii. 17.

1 Cor. xii. 26.

Συμπεμπω, from συν together with, and πεμπω to send.

With the preposition *μετα*, or a dative following, To send together with. occ. 2 Cor. viii. 18, 22.

Συμπεριλαμβάνω, from συν together, at the same time, and περιλαμβάνω to embrace (thus often used by *Xenophon*, see *Wetstein*), which from *περι* about, and λαμβάνω to take.

To embrace at the same time. occ. Acts xx. 10.

Συμπεριληβω, from συν, *περι*, and obfol. ληβω to take.

An obsolete V. whence in the N. T. we have 2 aor. particip. συμπεριλαβων. See under Συμπεριλαβανω.

Συμπινω, or Συμπιω, from συν together with, and πινω or πιω to drink.

With a dative following, To drink with. occ. Acts x. 41.

Συμπληρω, ω, from συν intens. and πληρω to fill, fulfil.

I. To fill full. Hence Συμπληροομαι, εμαι, Pass. To be filled full, as with water. occ. Luke viii. 23, συνεπληρυντο they, i. e. the vessel in which they sailed, were filled (with water.) So *Kypke* cites *Demosthenes* applying the V. γεμίζεσθαι being laden to

ταῖς πλεονίας the persons sailing, meaning however their ships. Comp. Mark iv. 37.

II. Συμπληροῦμαι, εἶμαι, Pass. Of time, To be fulfilled, or completed. occ. Luke ix. 51.

III. To be fully come. Acts ii. 1. Comp. John vii. 8, and see Doddridge's Note (b) on Acts ii. 1; where Kypke cites from Josephus, Ant. lib. vi. cap. 5. p. 175. [cap. 4. § 1. edit. Hudson] concerning Samuel, to whom God had promised, that at a stated time he would send a certain Benjamite to him. "He sitting on the terrace of the house, waited the coming of the time; ΠΑΗΡΩΘΕΝΤΟΣ δ' αὖτις, but when it was arrived or fully come, he went down, and was going to supper."

Συμπνίω, from συν intens. or together, and πνίγω to choke, suffocate.

I. To choke, suffocate, as a seed or plant. Comp. Αποπνίγω. occ. Mark iv. 7. Hence applied to the word of God, occ. Mat. xiii. 22. Mark iv. 19; or to those who hear it, occ. Luke viii. 14.

II. To throng, suffocate, as it were, by thronging. occ. Luke viii. 42.

Συμπολίτης, s, ό, from συν together with, and πολίτης a citizen.

A fellow-citizen. occ. Eph. ii. 19, where see Wolfius and Wettstein.

Συμπορεύομαι, from συν together, or together with, and πορεύομαι to go, or come.

I. Absolutely, To come together, assemble. occ. Mark x. 1.

II. With a dative following, To go together with, accompany. occ. Luke vii. 11. xiv. 25. xxiv. 15.

Συμποσιον, s, το, from συν together, and ποσις a drinking, which see.

I. Properly, A drinking together; hence a feast. Thus it is used not only in the profane writers, but alio by the LXX, Eth. vii. 7, for the Heb. משתה, which in like manner denotes a drinking, comotation, and thence a feast, from the V. שתה to drink.

II. A company of persons eating together. occ. Mark vi. 39, where συμπόσια is repeated in a distributive sense, after the Hebrew manner. A classical Greek writer, for συμπόσια, συμπόσια, would have said καὶ α συμπόσια.

Συμπρεσβυτερος, s, ό, from συν together with, and Πρεσβυτερος an Elder.

A Fellow-Elder, or -Presbyter. occ. 1 Pet. v. 1.

Συμπαίω, from συν together with, and παίω to eat.

With a dative following, To eat with, occ. Acts x. 41. xi. 3.

Συμφέρει, from συν together, and φέρω to bring.

I. Properly, To bring together. Thus it is sometimes used in the profane writers. Comp. Acts xix. 19, and Συνεργίζω.

II. Absolutely, or with a dative following, To be profitable, advantageous, to, q. d. to conduce, or bring together for (the benefit of) another, conduco, conféro. In this sense the V. is used either personally, 1 Cor. vi. 12. x. 23. 2 Cor. viii. 12, or impersonally, συμφερεῖ it is advantageous, or &c. Mat. v. 29. xix. 10; whence the particip. neut. Συμφερον, το, used as a N. Advantage, profit, benefit. occ. 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. See Wettstein on 1 Cor. x. 33.

Συμφηνί, from συν together with, and φημί to speak.

With a dative following, To assent, consent to, q. d. to speak any thing together with. occ. Rom. vii. 16.

Συμφυλῆς, s, ό, from συν together with, and φυλῆς one of the same tribe, which from φυλή a tribe.

Properly, One who is of the same tribe with another person, hence, One of the same country or state, a countryman, or fellow-citizen. occ. 1 Theff. ii. 14. Isocrates, cited by Wettstein, uses the same word.

Συμφύωμαι, from συν together, and φύωμαι to spring up, which see under Φύω.

To spring up together, or rather to spring up or grow thick or close together. So Virgil, Æn. ix. lin. 382, has densi fentes. See Wettstein and Wolfius. occ. Luke viii. 7.

Συμφυλός, s, ό, ή, from συν together, and φυλός planted, which see under Εμφυλός. Planted together, or else growing together, coalescing, as the V. συμφύει is used by M. Antoninus, and the participle συμπεφυκός by Lucian, whom see in Wolfius and Wettstein. occ. Rom. vi. 5.

Συμφωνέω, ω, from συν together, or together with, and φωνέω to speak.

I. Properly, To speak a thing together with another; so, used absolutely, To agree, concur in speaking or asking. occ. Mat. xviii. 19.

II. With a dative following, To agree, accord with in speaking or declaring. occ. Acts xv. 15.

III. With a dative, or the preposition *μετά* following, *To agree with in bargaining.* occ. Mat. xx. 2, 13.

IV. *To agree together.* occ. Acts v. 9, *Τι οὕτως συνεφωνήθη ὑμῖν;*—*How is it that it has been agreed by you?*

V. With a dative, *To agree, suit.* occ. Luke v. 36. *Raphelius* on 2 Cor. vi. 15, cites from *Arrian*, *Χυῖρα καὶ πέτρα εἰς ΣΤΜ-ΦΩΝΕΙ*, *An earthen pot and a stone do not agree."*

Συμφωνησῖς, ιος, att. εως, ῆ, from συμφωνεω. Agreement, concord. occ. 2 Cor. vi. 15.

Συμφωνία, ας, ῆ, from συν together, and φωνη a sound, voice.

Agreement or harmony of sounds, a concert of musick. occ. Luke xv. 25. Hence Eng. *symphony*.

Συμφωνος, ε, ο, ῆ, καὶ το—ον, from συν together, and φωνη a sound, voice.

I. Properly, *Agreeing in sound, concordant.*

II. *Agreeing, consenting.* Hence the neut. *Συμφωνόν, ε, τό, used as a N. Agreement, consent.* occ. 1 Cor. vii. 5.

Συμψηφίζω, from συν together, and ψηφίζω to calculate.

To calculate or compute together, to cast up. occ. Acts xix. 19.

Συμψυχος, ε, ο, ῆ, from συν together, and ψυχη a soul.

Joined together in soul or sentiment, unanimous. occ. Phil. ii. 2.

ΣΤΝ, A Preposition, derived perhaps from Heb. *סוּחַ* to place in order.

I. Governing a dative,

1. *Together with, with.* Mat. xxv. 27. xxvi. 35. xxvii. 38, & al. freq.

2. *With, at the house of, apud.* Luke i. 56, *Συν αὐτῇ, With her, at her house;* so the Latins say *apud illam*, and the French *chez elle*.

3. *With, besides.* Luke xxiv. 21.

4. *Συν τινι εἶναι, To be on one's side, to take his part, cum aliquo esse.* occ. Acts xiv. 4. Thus *Xenophon*, *Cyropæd.* lib. vii. p. 423. edit. *Hutchinson*, 8vo. *Τὸς μὲν ἐν Θεοῖς οἰεσθαι χρη ΣΤΝ ἩΜΙΝ ΕΞΕΣΘΑΙ.* We ought to think, therefore, that the Gods will be on our side, nobiscum futuros." *Hutchinson*.

II. In composition, *Συν, ευφωνίας gratiâ*, for the sake of a more agreeable sound, drops it's final ν before ζ, and before σ followed by a consonant, as in *συνζήλω, συσελλω, &c.*—before γ, κ, χ, it changes

the final ν into γ, as in *συνγενής, συνάλλω, συγχαιρω*;—before λ into λ, as in *συνάλλω*;—before ε, μ, π, φ, and ψ, (i. e. πς) into μ, as in *συνβαίνω, συμμορφός, συμπαθεω, συμπερω, συμψυχος*;—before σ followed by a vowel, into σ, as in *συστήμους*;—before ρ into ρ, as in *συν-ραπτειν, to sew together*, Ezek. xiii. 18, in LXX. But in verbs the ν is restored before the augment, as in *συνέζηλει* from *συνζήλω, συνεκάλεσαν* from *συνάλλω*, &c. &c.

Συν in composition denotes,

- i. Most generally, *society, concomitancy, fellowship*; of which the reader may easily be furnished with instances enow by looking over some of the preceding and following words: But it seems proper to observe, that when words compounded with *συν* govern an accusative, the preposition denotes *together*, as Mark xv. 16, *Συνκαλῶσιν ὅλην τὴν σπειραν*, *They call together the whole band*; but when such verbs govern a dative, *συν* generally signifies *with, together with*, as Luke i. 58, *Συνεχαίρον αὐτῇ*, *They rejoiced with or together with her*: But this latter observation does not always hold, as may be seen under *συναθλέω, συνιοικωνεω, συμβεβηώς, συμμαρτυρεω, συμπερω*.

2. Intensefens, as in *συνκαλυπτω to cover closely, συλλαμβάνω to seize, take by force or violence*. It may not be improper just to mention that the Latin preposition *cum* or *con*, which answers to the Greek *συν*, has very often this emphatic import in compounded words of that language.

Συναίω, from συν together, and αίω to bring.

- I. *To bring together, to gather together*, as men, Mat. ii. 4. xxvi. 3. xxviii. 12. Rev. xvi. 14, & al.—or other things, Mat. iii. 12. vi. 26. xiii. 47.

Συναίειν εἰς ἓν, To gather together into one concordant body, as it were. John xi. 52. This is a pure Greek phrase, used by the best writers, as may be seen in *Wetslein* and *Kypke*.

- II. *To take in, or receive with hospitality and kindness.* occ. Mat. xxv. 35, 43.

The LXX use the word in the same view, Jud. xix. 15, 18, for the Heb. *הָרַח לְקַח* to gather.

Συναίωσις, ῆς, ῆ, from συναίωσιν, 2 aor. of συναίω to gather together.

- I. *A publick or large assembly of men, or the place*

place where men publicly assemble; See Mat. vi. 2, where it seems to include public assemblies, or places of public discourse, civil as well as religious. In John vi. 59, *Ἐν συναγωγῇ* does not signify in the synagogue, or place of religious worship, but in a meeting or company of people. See ver. 25. In the synagogue would have been *ἐν τῇ συναγωγῇ*: especially as they had but one synagogue in Capernaum." Markland in Bowyer's Conject. where see more.

II. And most generally, *A synagogue, a building where the Jews met for the purposes of public prayer, and of hearing the Scriptures read and expounded.* Luke vii. 5. Acts xviii. 7. The form of service in these synagogues greatly resembled that in our parish churches; and for more particular information concerning them I with pleasure refer the reader to the large and accurate account Prideaux has given in his *Connection*, pt. i. book 6. p. 373, & seqt. edit. 8vo. Comp. also Lardner's *Credibility of Gospel Hist.* book i. ch. 9. § 6.

Our Blessed Lord in vision, Rev. ii. 9. iii. 9, has been supposed to call the unbelieving Jews of Asia Minor the synagogue of Satan, not only as they joined with him in opposing the progress of the gospel, and in accusing and persecuting the preachers and professors of it (comp. 1 Thess. ii. 15, 16.), but as their very worship itself was now, after they had rejected Christ, an affront and opposition to the will of God. See the learned Dabuz on Rev. ii. 9. But comp. under *Ἰαδαιος*.

Josephus, Ant. lib. xix. cap. 6. § 3, and De Bel. lib. vii. cap. 3. § 3, uses *Συναγωγή* for a Jewish synagogue.

III. It seems to be once used for a place of Christian worship, Jam. ii. 2. See Wolfius and Vitranga, De Synag. Vet. Lib. I. Pars i. cap. 9. p. 192, and Pars iii. cap. 2. p. 448. But this use of the N. was afterwards discontinued, the more effectually, it should seem, to discriminate the Christian from the Jewish places of worship.

"As the Jews held courts of judicature in their synagogues, (see Vitranga; De Syn. Vet. lib. iii. pars i, cap. 11. Luke xxi. 12.) and there also punished offenders by scourging, (Mat. x. 17. Acts xxii. 19.

xxvi. 11.) it is probable that the first Christians, after their example, held courts for determining civil causes in the places where they assembled for public worship, called here (Jam. ii. 2.) *your synagogue*. For that the Apostle speaks not of their assembly, but of the place where their assembly was held, is evident from his mentioning the litigants sitting in a more honourable or a less honourable place of the synagogue," (Macknight.) And it is plain from ver. 4, that judges and judicial causes were here the subjects of the Apostle's thoughts.

Συναγωνίζομαι, from *συν* together, and *ἀγωνίζομαι* to strive.

With a dative, *To strive together with, to join one's utmost strength to that of another, to assist another in his labours with all one's strength.* occ. Rom. xv. 30, where see Doddridge, Ellsner and Wetstein.

Συναβλεω, *ω*, from *συν* together, or together with, and *αβλεω* to strive.

With a dative of the thing following, *To strive together for*, occ. Phil. i. 27.

II. With a dative of the person following, *To strive or labour together with.* occ. Phil. iv. 3.

Συναθροίζω, from *συν* together, and *αθροίζω* to gather, which see under *Ἐπαθροίζω*.

To gather, assemble together. occ. Luke xxiv. 33. Acts xii. 12. xix. 25.

Συναίρω, from *συν* together with, and *αίρω* to take.

Properly, *To take or take up together with.* Hence in the N. T. *Συναίρειν λόγον μετὰ*, *To take an account with*, I do not find that this phrase is ever used by the Greek writers. It seems to be formed after the analogy of the Latin (like the phrase *cremascere* *en*, which see), *rationes conferre*. occ. Mat. xviii. 23, 24. xxv. 19.

Συναίχμαλως, *ε*, *δ*, *η*, from *συν* together with, and *αίχμαλως* a prisoner, which see.

A prisoner with another, a fellow-prisoner, occ. Rom. xvi. 7. Col. iv. 19. Philem, ver. 23.

Συνακολουθεω, *ω*, from *συν* together, and *ακολουθεω* to follow.

With a dative, *To follow, accompany.* occ. Mark v. 37. Luke xxiii. 49.

Συναλιζω, from *συν* together, and *ἀλιζω* to collect, gather (used by Herodotus, lib. i. cap. 63, and lib. v. cap. 15.), which either

from ἀλῖς abundantly, in great numbers (Homer, Il. ii. lin. 90, & al.), or from ἀλήη an assembly (in Herodotus, lib. i. cap. 125.), and these from Heb. זָמַם or זָמַם, unto, denoting accession, or addition.

To gather together, assemble. Thus the V. active is used in Herodotus, lib. i. cap. 125, and 126. Hence συναλιζαίμαι, pass. To be assembled, met, gathered together with. Particip. συναλιζόμενος, Meeting with them, "conveniens cum illis, congregans se cum illis," Wetstein. Herodotus applies the passive in this sense, lib. i. cap. 62, and lib. v. cap. 15. Or if we consider συναλιζόμενος in Acts as a particip. mid. it may be rendered assembling or gathering them together, αὐτὰς being understood. occ. Acts i. 4. Comp. ver. 6, and see Rabbelius, Alberti, Wolfius, Wetstein, and Kypke on ver. 4, and Suicer Thesaur. in συναλιζω.

Συναναβαίνω, from συν together with, and αναβαίνω to go up.

With a dative, To go up with. occ. Mark xv. 41. Acts xiii. 31.

Συνανακειμαι, from συν together with, and ανακειμαι to recline, as at meat.

With a dative, To recline, or (speaking agreeably to our custom) to sit, together with at meat. Mat. ix. 10. Mark ii. 15, & al. freq.

Συναναμίσχυμι, from συν together with, and αναμίσχυμι to mix, commix, which from ανα emphatic, and μίσχυμι to mix.

To mix together or together with. Hence Συναναμίσχυμαι, pass. with a dative following, To be mixed with, i. e. to mix in company with, to associate, converse, or keep company with. occ. 1 Cor. v. 9, 11. 2 Thess. iii. 14.

Συναναπαύομαι, from συν together with, and αναπαύομαι to be refreshed.

With a dative, To be refreshed together with. occ. Rom. xv. 32.

Συνανίσταω, ω, from συν with, and ανίσταω to meet.

I. With a dative, To meet with, meet. Luke ix. 37, & 38.

II. With a dative, To happen to, befall. occ. Acts xx. 22.

Συνανήσθις, 195, att. εως, ή, from συνανίσταω. A meeting. occ. Mat. viii. 34. Εἰς συναήσθιν τῷ Ἰησοῦ, To the meeting with Jesus, i. e. To meet Jesus, In occursum Jesu.

Συνανίσταμαι, from συν together, and ανίσταμαι to support, help, which see.

With a dative, To support or help together, to assist jointly, "una sublevo, conjuncta opera juvo." Mintert and Stockius. occ. Luke x. 40. Rom. viii. 26.

Συναπαίω, from συν together, and απαίω to lead or carry away.

I. To lead or carry away together. Hence Συναπαίωμαι, pass. with a dative, To be led, or carried away together with. occ. Rom. xii. 16; where Wetstein shews that the Greek writers use it in like manner with a dative, for being carried or dragged away to prison with another. Τοῖς ταπεινοῖς συναπαίόμενοι, Led along with, or suffering yourselves to be led along, as it were, with the poor, mean, and despised; such as most of the first Christians were. Comp. 1 Cor. i. 26—28. Jam. ii. 5, and see Wolfius and Doddridge. After all, it should be observed that Chrysostom explains the Apostle's expression by ΣΥΓΚΑΤΑΒΑΙΝΟΝΤΕΣ εἰς τὴν τῶν ταπεινῶν εὐτελείαν. Condescending to the poor fare of the mean."

II. Pass. To be led or carried away, in a mental sense. occ. Gal. ii. 13. 2 Pet. iii. 17.

Συναποθνήσκω, from συν together with, and obfol. αποθνήσκω, which see.

An obsolete V. whence in the N. T. we have 2 aor. συναπεθανον, infin. συναποθαινει. See under Αποθνήσκω.

Συναποθνήσκω, from συν together with, and αποθνήσκω to die.

With a dative expressed or understood, To die together with. occ. Mark xiv. 31. 2 Cor. vii. 3. 2 Tim. ii. 11. This decompounded V. is used likewise by the Greek writers. See Wetstein on Mark.

Συναπολλύμι, or obfol. Συναπολέω (whence 2 aor. mid. συναπωλώμην), from συν together with, and απολλύμι or απολέω to destroy.

To destroy together with. Hence 2 aor. mid. To perish together with. occ. Heb. xi. 31.

Συναποστέλλω, from συν together with, and αποστέλλω to send.

To send together with. occ. 2 Cor. xii. 18.

Συναρμολογέω, ω, from συν together, and αρμολογέω to compact fitly or properly, which from αρμος a neat compages, or system

System of many parts adapted to each other (from *αρω* to adapt, fit), and *λε-λοφα* perf. mid. of *λεσω* to collect.

To frame fitly together, to compact harmoniously together. occ. Eph. ii. 21. iv. 16. The V. *ἀρμολογῶ* is used in the *Antilogia*, ἩΡΜΟΛΟΓΗΣΕ ταφον, He constructed a neat sepulchre; and ἈΡΜΟΛΟΓΟΥΜΕΝΗ ΟΙΚΟΔΟΜΗ is a building neatly compact. See *Scapula's Lexicon*, and *Wetstein* on Eph.

Συναρπαζω, from *συν* intens. or together with, and *ἀρπαζω* to take, seize.

I. To seize with force or violence. occ. Luke viii. 29.

II. To take or drag by force or violence. occ. Acts vi. 12. xix. 29. So *Demosthenes* De Coronâ, Τινὰς δὲ ΣΥΝΗΡΠΑΞΑΝ. They took some by force." See *Elfsner* and *Wolffius* on Acts xxvii. 15.

III. *Συναρπαζομαι*, Pass. To be hurried away, as a ship by the violence of the wind. occ. Acts xxvii. 15. The Greek writers, cited by *Wetstein* on the text, apply this V. as also *αναρπαζομαι* and the simple *ἀρπαζομαι*, in the like view, to persons sailing; and *Kypke* cites from *Plutarch*, De Garrul. p. 507, Α. ΝΕΩΣ μὲν γὰρ ἈΡΠΑΓΕΙΣΘΗΣ ὑπὸ πνευμαλὸς ἐπιλαμβανοίται—For a ship seized by the wind they confine—"

Συναυξανομαι, from *συν* together, and *αυξ-ανομαι* to grow.

To grow together. occ. Mat. xiii. 30.

Συνδεσμος, s, δ, from *συνδew*.

A bond, band, or ligament, that binds things together. In the N. T. it is applied only figuratively. occ. Acts viii. 23, (where see *Doddridge* and *Wetstein*.) Eph. iv. 3. Col. ii. 19. iii. 14. *Wetstein* on Col. ii. 19, cites *Galen* using it for a tendon or ligament of the bones.

Συνδew, from *συν* together, or together with, and *dew* to bind.

To bind together or together with. occ. Heb. xiii. 3.

Συνδοξαζω, from *συν* together, and *δοξαζω* to glorify.

To glorify together. occ. Rom. viii. 17.

Συνδουλος, s, δ, η, from *συν* together with, and *δουλος* a servant.

A servant together with another, a fellow-servant. Mat. xviii. 28. Rev. xix. 10, & al. freq. *Aristophanes* uses this word. See *Wetstein* on Mat.

Συνδρεμω, from *συν* together, and *obfol.* *δρεμω* to run.

To run together. An obsolete V. whence in the N. T. we have 2 aor. *συνεδραμων*. occ. Mark vi. 33. Acts iii. 11.

Συνδρομη, ης, η, from *συνδεδρομα* perf. mid. of *obfol.* *συνδρεμω* to run together.

A running together, concurrence. occ. Acts xxi. 30. So *Athenæus* in *Wetstein* (whom see), Τὸ οὐχ ἄε ΣΥΝΔΡΟΜΗ.

Συνελερω, from *συν* together, and *ελερω* to raise.

To raise together or together with. occ. Eph. ii. 6. Col. ii. 12. iii. 1.

Συνεδριον, s, το, from *συνεδρος* a confessor, or assessor, which from *συν* together, and *εδρα* a seat.

An assembly of counsellors or judges, or the place where they assembled (Mat. x. 17. Mark xiii. 9. Acts vi. 15.). In the N. T. it is spoken only of The Great * *Sanbedrin*, or Council of the Jewish nation, consisting of seventy or seventy-two men of the Elders of the People and of the Priests; whence it is called by St. Luke, ch. xxii. 66, Πρεσβυτεριον τῆς λαῆς, The Elders of the people; Acts xxii. 5, Τὸ Πρεσβυτεριον; and Acts v. 21, Γερουσιαν τῶν Ἰσραηλ. The Senate of the Children of Israel: Which latter phrase in the LXX answers to the Heb. *בני ישראל*, the Elders of the children of Israel, Exod. iv. 29; and this is exactly synonymous with *בני ישראל*, the Elders of Israel (Exod. iii. 16, 18. xii. 21.), which is accordingly rendered by the LXX in these and other passages by *Γερουσια Ἰσραηλ*, or *Γερουσια τῶν Ἰσραηλ*. The *Συνεδριον* then or *Sanbedrin* of the Jews, mentioned in the N. T. is equivalent to the *בני ישראל*, Elders of Israel, in the Old; and the learned † *Grotius* is of opinion, that this great Council took it's rise in Egypt, and that seventy Elders of the Israelites were there appointed to manage and regulate

* This name *Sanbedrin*, סנהדרין, is taken from the Talmudical Writers, who apply it not only to the Great Council of the Jews, but also to their inferior Courts of Justice. The word is found likewise in the *Chaldee Targums*, and is no doubt a corruption of the Greek *Συνεδριον*. See *Castell's Lexicon* under סנה, and *Raymund Martin*, *Pugio Fidei*, Part ii. cap. 4. § 4, &c. and *Voisin's Notes*.

† See his Note on Mat. v. 22, to which I refer the reader for further satisfaction.

the affairs of the people, so far as the Egyptian Kings permitted, in memory of the seventy Heads of Jacob's family who first came into Egypt (see Gen. xlvii. 27. Exod. iii. 16. iv. 29.); that these seventy Elders were afterwards ordained by God to bear the burden of judging the people together with Moses (Num. xi. 14—17, comp. Exod. xviii. 18.); and that when no Judge was commissioned by immediate divine authority, as Joshua, Gideon, Jephtah, &c. were, recourse was to be had to this supreme Council, in causes of the greatest consequence and difficulty, Deut. xvii. 8—13.* He adds, that this Court was restored to its ancient dignity by Jebofaphat, 2 Chron. xix. 8; was continued among the Jews, even during the Babylonish captivity (see History of Susanna, ver. 41, 50.); was invested with judicial authority by Artaxerxes, Ezra vii. 25, 26; and that when the Jews by arms recovered their liberty from Antiochus Epiphanes, the supreme authority resided in this Council or Senate. See 1 Mac. xii. 6, where the High Priest Jonathan writes to the Spartans in the name of himself and the Senate, comp. ver. 35, and ch. xiv. 20. And though Gabinius, the Roman President of Syria, about fifty-seven years before Christ, greatly abridged the power of the Sanhedrin at Jerusalem, by instituting four others, independent thereon, at Gadara, Amathus, Jericho, and Sephoris; yet it seems to have recovered its authority by † Julius Caesar's reinstating the High Priest Hyrcanus in the sovereignty. And it is evident, from the account we have in the Gospels of our Saviour's last trial, and in the Acts, of the persecution of his Apostles, that the Sanhedrin retained a very considerable authority, and even, in some cases, a power of judging in causes of life and death, subject however to the control of the Roman governors ||. See Mat. v. 22. Acts vi. 8,

&c. vii. 57, &c. xxii. 4, 5, 20. xxvi. 10, &c. Comp. Josephus, Ant. lib. xx. cap. viii. § 1, and Universal History, vol. x. p. 593, Note (P.) 8vo edit.

It is necessary to observe, that the learned writers last cited maintain § “that the Council of Seventy appointed by Moses lasted only during the lives of those Elders; and that the Sanhedrin was a new institution of a much later date.” Their principal argument in support of this opinion is, that ¶ “we do not find one word of such an high court either in the times of Joshua, of the Judges, or of the Kings, nor even after the Babylonish captivity, till the time of the Maccabees.” And true it is, that we do not find them mentioned by the name of a Council, or Court of Justice, before the æra just assigned; and I will add, nor then neither, for the word in 1 Mac. xii. 6, and in Josephus, Ant. lib. xiii. cap. 5, § 8, is Γενεαρχία the Assembly of Elders (so 2 Mac. i. 10. iv. 44. xi. 37.); and we have already shewn that this name is equivalent to the Heb. זְבִי עֲלֵדִים Elders; and these זְבִי are often mentioned, and that as concerned in affairs of the greatest consequence, under Joshua, the Judges, and the Kings, as any one may be convinced by turning to the following passages, Josh. viii. 10, 33. xxiv. 1. Jud. ii. 7. xxi. 16. 1 Sam. iv. 3. viii. 4. xv. 30. 2 Sam. iii. 17. v. 3. xvii. 4, 15. 1 K. viii. 3. xx. 7, 8. 2 K. xxiii. 1. 1 Chron. xi. 3. xv. 25. xxi. 16. 2 Chron. v. 2, 4. xxxiv. 29. Comp. Ezra x. 8. Ezek. viii. 11. We are informed by the Jewish writers, that the Grand Sanhedrin at Jerusalem not only received appeals from the inferior Sanhedrins, or Courts of twenty-three men (comp. under Κρισις V.), but could alone take cognizance in the first instance of the highest crimes, and alone inflict the punishment of stoning. This account is confirmed by Mat. v. 22, and illustrates that text.

Συνεδριον, τα, seems to refer to the successive Sanhedrins at Jerusalem. Mat. x. 17. Mark xiii. 9. And our Saviour's pro-

Acts vii. 58. ix. 1, and Bp. Pearce's Note on John xviii. 31.

§ See Univ. Hist. vol. iii. p. 125, Note (R.) 8vo.

¶ See Univ. Hist. vol. iii. p. 418, Note (H.).

phacies

* But see the passage, and Qu.

† See Josephus, Ant. lib. xiv. cap. 5. § 4. and De Bel. lib. i. cap. 8. § 5. and Prideaux, Connect. pt. ii. book 7. An. 57. p. 453. 1st edit. 8vo.

‡ See Josephus, Ant. lib. xiv. cap. 8. § 5, and cap. 10. § 2. and De Bel. lib. i. cap. 10. § 3. and Prideaux, Connect. ut sup. An. 47. p. 484.

|| See Doddridge's Notes on Mat. xxvii. 2. John ix. 10, (and additional Note to 1st edit.) and on

phacies were accordingly fulfilled, Acts iv. 5, 7. v. 27. vi. 12. xxii. 30.

Josephus often uses Συνεδριον for the *Grand Sanhedrin* at Jerusalem, in which the High Priest presided, Ant. lib. xiv. cap. 9. § 3, 4, and 5, where he is giving an account of *Herod's* (then a young man) being summoned before that Court.

Συνειδew, or Συνειδw, from συν together with, or intens. and ειδew or ειδw to know.

I. To know together with another, to be conscious, privy to. occ. Acts v. 2.

II. Συννοιδw, Perf. Mid. with an accusative of the thing and a dative of the person. To be conscious, to know any thing relative to oneself, or to one's own behaviour, as compared with a rule of action. occ. 1 Cor. iv. 4, Ουδεν γαρ εμαυτω συννοιδw, I am not conscious to myself of any thing (evil). So *Libanius*, ΕΜΑΤΤΩ ΣΥΝΝΟΙΔΑ ΟΥΔΕΝ; and *Horace*, in Latin, Nil conscire sibi. Κακον, φαυλον, or the like, are sometimes expressed, as by *Libanius*, ΚΑΚΟΝ ΜΕΝ ΕΜΑΤΤΩ ΣΥΝΝΕΙΔΩΣ ΟΥΔΕΝ; by *Heliodorus*, ΤΟ ΜΗΔΕΝ ΕΑΤΤΩ ΣΥΝΝΕΙΔΟΤΑ ΦΑΤΛΟΝ. See more in *Wetstein*.

III. To be informed of, made acquainted with. occ. Acts xiv. 6.

IV. Συνιδwν, Particip. 2 aor. Considering, or having considered. occ. Acts xii. 12. The Greek writers often apply it in this sense, as may be seen in *Wetstein*.

Συνειδησις, ιος, att. εως, η, from συνειδew.

In general, *Conscience*.

I. The conscience, or mind itself considered as privy to or conscious of the actions or thoughts of the man. John viii. 9. Rom. ii. 15. ix. 1. 2 Cor. iv. 2. v. 11.

II. The conscience, or mind considered as passing a judgement on a man's own thoughts, words, or actions, according to some rule. Rom. xiii. 5. 2 Cor. i. 12. 1 Pet. ii. 19. Hence the expressions, a good conscience, Acts xxiii. 1. 1 Tim. i. 5, 19. Heb. xiii. 18; an undisturbed (απεροσκοπον) conscience, Acts xxiv. 16; a weak, i. e. an erroneous, or not fully enlightened, conscience, 1 Cor. viii. 7, 12; a pure conscience, 1 Tim. iii. 9. 2 Tim. i. 3; a defiled conscience, Tit. i. 15; comp. 1 Cor. viii. 7; an evil, i. e. an accusing, conscience, Heb. x. 22. On 1 Tim. iv. 2, see under Καυτηριαζw.

III. Consciousness, Heb. x. 2. 1 Cor. viii. 7,

Τη συνειδησει τε ειδωλες, "With consciousness of some religious regard to the Idol." *Doddridge*. Comp. 1 Cor. x. 28, 29.

IV. Consciousness, knowledge. 1 Cor. x. 25, Δια την συνειδησιν, "On account of your knowledge, that an idol is nothing." Ver. 27. "On account of your knowledge that the earth is the Lord's." *MacKnight*, whom see.

This N. is once used by the LXX, Ecclef. x. 20, for the Heb. חשבה thought, and in *Wisd.* xvii. 11; but is rarely found in the more ancient heathen writers; and even *Josephus*, * *Philo Judæus*, and † *Eusebius* use the particip. perf. neut. συνειδως instead of it. *Michaelis*, however, *Introduct.* to N. T. vol. i. p. 433, edit. *Marß*, produces from *Josephus*, Ant. lib. xvi. cap. 4, § 2, ΣΥΝΝΕΙΔΗΣΙΝ αλοπισεραν a guilty conscience;" and from *Philo*, Fragment. Η τε φαυλες ΣΥΝΝΕΙΔΗΣΙΣ a consciousness of evil." It occurs likewise in *Diodorus Sic.* Excerpt. *Vales.* p. 305, where Philip, king of Macedon, is said to have been disturbed δια ΤΗΝ ΣΥΝΝΕΙΔΗΣΙΝ της εις τον ευφροναλον υιον ασεβειας, by the consciousness of his unnatural treatment of a most noble-minded son;" and in *Herodian*, lib. vii. cap. 1, who also has the phrase Εκ της ΑΓΑΘΗΣ ΣΥΝΝΕΙΔΗΣΕΩΣ, lib. vi. cap. 9, edit. *Oxon.*

Συνειμι, from συν together with, and ειμι to be.

With a dative, To be with. occ. Luke ix. 18. Acts xxii. 11. But *Raphelius* observes on Luke ix. 18, that συνησαν may be interpreted approached, came to; and cites *Arrian* using the particip. fut. συνεσομενον with a dative in this sense. Comp. Col. i. 6, and Παρειμι III.

Συνειμι, from συν together, and ειμι to come. To come together, assemble. occ. Luke viii. 4.

Συνεισελευθw, from συν together with, and εισελευθw to enter in, which see.

With a dative, To enter in together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνεισηλθον. occ. John vi. 22. xviii. 15.

Συνεισερχομαι. See under Συνεισελευθw.

Συνειδημος, ο, ο, η, from συν together with,

* See *Wetstein* on John viii. 9.

† Hist. Ecclef. p. 204, lin. 43, edit. *Reading*.

and

and ἐκδημος *one who is absent or hath travelled from his own people or country.* Comp. ἐκδημεω.

A fellow-traveller in foreign countries. occ. Acts xix. 29. 2 Cor. viii. 19.

Συνεκλεκτός, η, ον, from συν together, or together with, and εκλεκτός *electd, chosen.*

Chosen or electd together with, namely, to the privileges and blessings of the Gospel. Comp. Εκλεκτομαι III. and Εκλεκτός III. occ. 1 Pet. v. 13, where it is applied to the Church of Babylon in respect of other Churches.

Συνελαυνω, from συν together, and ελαυνω *to drive.*

To drive together, compel. See under Συνελαω.

Συνελαω, ω, from συν together, and obfol. ελαω *to drive.*

I. Properly, To drive together, compel.

II. To persuade, urge earnestly. occ. Acts vii. 26, Συνηλασεν αὐτοὺς εἰς εἰρήνην, He urged them to peace; where Wetstein cites from Plutarch, Cæsar. p. 728. A. ΣΥΝΕΛΑΥΝΟΜΕΝΟΣ αὐτῶν Εἰς μάχην—Compelled against his will to fight."

Συνελευθω, from συν together, or together with, and obfol. ελευθω *to come.*

To come together or together with. An obsolete V. whence in the N. T. we have 2 aor. (by syncope) συνελθόν, infin. συνελθῆναι, particip. συνελθών, plu-perfect. mid. Attic συνεληλυθῆναι, particip. συνεληλυθώς. See under Συνερχομαι.

Συνενεστω, from συν together, and obfol. ενεστω *to bring.*

To bring together. An obsolete V. whence, in the N. T. we have 1 aor. particip. plur. masc. συνενεσάντες. occ. Acts xix. 19. Comp. Συμφερω.

Συνεπιμαρτυρεω, ω, from συν together with, or at the same time, and επιμαρτυρεω *to testify, or bear witness to, which from επι to, and μαρτυρεω to testify.*

To testify, bear witness together or at the same time with. occ. Heb. ii. 4. On which text Wetstein cites Galen using this compounded verb; Clement also, 1 Cor. § 23, and 43, applies it in the same sense as the Apostle.

Συνεπομαι, from συν with, and επομαι *to follow, accompany, which from επο to follow, attend, be busy, employed about* (see Homer, Il. vi. lin. 321. Il. xv. lin. 555, and Dammi Lexicon, col. 697.),

and this perhaps from Heb. עָבַד *to work, serve*, dropping the ו, which appears in σπαδος and σπηδος, an attendant.

With a dative, To attend, accompany. occ. Acts xx. 4.

Συνεργεω, ω, from συνεργός.

To work together, or construed with a dative, together with, to co-operate with. occ. Mark xvi. 20. Rom. viii. 28, (where see Wolfius and Wetstein.) 1 Cor. xvi. 16. 2 Cor. vi. 1, (where see Mac-knight). Jam. ii. 22.

Συνεργός, ο, ὁ, ἡ, from συν together with, and εργον *a work.*

I. A worker with another, a fellow-worker or labourer. Rom. xvi. 3, 9, 21, & al.

II. A joint-helper or promoter, with a genitive, 2 Cor. i. 24; with a dative, 3 John ver. 8.

Συνερχομαι, from συν together with, or together, and ερχομαι *to come.*

I. With a dative, To come together with. Luke xxiii. 55. John xi. 23.

II. With a dative, To come together to, to assemble with. Mark xiv. 53. Absolutely, To come together, meet, assemble. Mark iii. 20. Luke v. 15. John xviii. 20, & al. freq.

III. With a dative, To keep company, converse intimately, with. Acts i. 21.

IV. To come, cohabit, or live, together, as man and wife. occ. Mat. i. 18. 1 Cor. vii. 5. That this V. sometimes in the Greek writers signifies to have matrimonial commerce together, is clearly proved by the passages produced by Rapbelius, Elfsner, Wetstein, and Scott. Nevertheless Kypke agrees with those who in Mat. do not confine it to this sense, but understand it as including also the nuptial feast, and the being solemnly brought to the husband's house. For συνελθῆναι in ver. 18, answers to παραλαβεῖν ver. 20, and 24; and by Luke i. 26, 27, 56, at least about three months, which Mary spent with Elizabeth, passed between her espousals and her being brought to the house of Joseph. And in this latter sense also Kypke shews it is applied by the Greek authors, particularly by Dionysius Halicarn. and Plutarch. Comp. Wolfius and Wetstein. But in 1 Cor. vii. 5, six ancient, and two later MSS, for συνερχεσθε read ἡτε, which Griesbach has accordingly admitted into the text.

Συνεσθιω,

Συνεσθίω, from *συν* together with, and *εσθίω* to eat.

To eat with, with a dative, occ. Luke xv. 2. 1 Cor. v. 11.—with the preposition *μετα* and a genitive, occ. Gal. ii. 12.

Συνεσις, *iosis*, att. *εως*, *η*, from *συνιημι* to understand.

I. Understanding, knowledge. occ. Luke ii. 47. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2. 2 Tim. ii. 7.

II. The faculty of the understanding or intellect. occ. Mark xii. 33.

Συνελος, *η*, *ον*, from *συνιημι* to understand. Understanding, intelligent, prudent. occ.

Mat. xi. 25. Luke x. 21. Acts xiii. 7. 1 Cor. i. 19.

Συνευδοκew, *ω*, from *συν* together with, and *ευδοκew* to think well, which see.

I. To think well together with another, to consent, agree. occ. 1 Cor. vii. 12, 13.

II. Joined with a dative of the thing, To consent to, approve of, be well pleased with. occ. Luke xi. 48. Acts viii. 1. xxii. 20.

III. With a dative of the person, To be well pleased with, to agree with, and take complacency in. occ. Rom. i. 32.

Συνευχεσθαι, *εμαι*, from *συν* together with, and *ευχεσθαι* to feast, especially luxuriously, which from *ευ* *εχειν*, faring well, or from *ευ* *well*, and *οχη* food, which from *εχω* to sustain.

With a dative, To feast together with. occ. 2 Pet. ii. 13. Jude ver. 12.

Socrates, appealing to the etymology of the V. *ευχεσθαι*, applied it to those who ate not luxuriously, but properly, *Ελεσε δε και ως το ΕΤΩΧΕΙΣΘΑΙ εν τη Αθηναίων γλωττή εσθιειν καλοιτο· το δε ΕΤ προσκεισθαι εφη, επι τω ταύτα εσθιειν, ατινα μητε την ψυχην μητε το σωμα λυποηται μητε δυσευρεσθαι. Ως εκαι το ΕΤΩΧΕΙΣΘΑΙ τοις ΚΟΣΜΙΩΣ ΔΙΑΙΤΩΜΕΝΟΙΣ ανετιθει.* He said that the word *ευχεσθαι*, in the language of the Athenians, imported eating; and that the *ευ*, *well*, was added that men might eat those things which hurt neither the soul nor the body, and which are easily met with: So that he attributed the term *ευχεσθαι* to those who lived moderately and properly." *Xenophon*, *Memor.* *Socrat.* lib. iii. cap. 14. § 7.

Συνεπισημι, from *συν* together, and *επισημι* to come upon, assault.

To come upon or assault together. occ. Acts xvi. 22.

Συνεχω, from *συν* intensf. and *εχω* to have. I. To hold, hold fast. Luke xxii. 63.

II. To ~~stre~~ confine, as the thronging of the people—Christ. occ. Luke viii. 45. as the Roman armies were to straiten Jerusalem. occ. Luke xix. 43.

III. **Συνεχομαι**, Pass. To be in a mental strait, to be straitened or distressed in mind. occ. Luke xii. 50. Phil i. 23. Comp. *Συνεχη*.

IV. To constrain, bind. occ. 2 Cor. v. 14. "constringit, strictos tenet," *Scapula*, whom see. So the modern Greek version, *συσφίσει*.

V. **Συνεχειν τα ωτα**, To hold, stop the ears. occ. Acts vii. 57. So *Plutarch* in *Wetstein*, *ΕΠΙΣΧΟΜΕΝΟΣ ΤΑ ΩΤΑ ταις χερσιν*, Holding his ears with his hands."

VI. **Συνεχομαι**, Pass. To be constrained, urged, "pressed," English Translat. occ. Acts xviii. 5, where *Diodati*, era sospinto dallo spirito, was impelled by the spirit; so *Martin's* French Translation, étant poussé par l'esprit; both evidently referring τω πνευματι to the Holy Spirit. See *Doddridge*. Comp. also *Whitby*. But observe, that five MSS, three of which ancient, for *πνευματι* here have *λοσις*, which *Griesbach* admits into the text; and the Vulg. renders the expression by *instabat verbo*, was earnestly employed in (preaching) the word, whence *Bp. Pearce* (whom see) collects that the true meaning of *συνεχelo* is, una cum illis instabat vel implicabatur, be together with them (i. e. *Silas* and *Timotheus* lately arrived) was earnestly employed.

VII. **Συνεχομαι**, Pass. To be holden, detained, or afflicted with, i. e. To be sick of, a distemper, detineri morbo. occ. Mat. iv. 24. Luke iv. 38. Acts xxviii. 8. The Greek writers apply it in the same manner, as may be seen in *Wetstein* on Mat. iv. 24.

VIII. **Συνεχομαι**, Pass. To be seized with, or rather, To be under the influence of, fear. occ. Luke viii. 37. So *Menander*, of the envious man, ΣΤΝΕΧΕΤΑΙ ΑΤΠΑΙΣ αiei. He is always possessed by sorrows." Edit. *Cleric.* p. 218, lin. 147.

Συνηδομαι, from *συν* with, and *ηδωμαι* to be pleased, pass. of *ηδω* to please, delight, which see under *Hedew*.

I. With a dative, In the Greek writers most commonly,

commonly, *To congratulate*. See *Elfner* and *Wetstein* on *Rom.*

- II. With a dative, *To be pleased or delighted with*, *to delight in*. occ. *Rom.* vii. 22. *Elfner* has observed that *Euripides* uses it in this sense, *Medea*, lin. 136,

Οὐδε ΣΥΝΗΘΟΜΑΙ, Γυναί,
ΑΛΓΕΣΙ δωματος.

Nor, Madam, *with th' afflictions* of this house
Am I delighted.

Συνηθεῖα, ας, ἡ, from *συνηθης* accustomed, which from *συν* *with*, and *ἥθος* a *custom*.

A *custom*, a *common custom*. occ. *John* xviii. 39. 1 *Cor.* xi. 16.

Συνηλικιωτης, ε, ο, from *συν* *together*, and *ἡλικιωτης* one of the same age, which from *ἡλικια* age.

One of the same age *with* another. occ. *Gal.* i. 14. *Diodorus Siculus*, cited by *Wetstein*, uses this word.

Συνθαπτω, from *συν* *together with*, and *θαπτω* to bury.

Joined *with* a dative, *To bury together with*. occ. *Rom.* vi. 4. *Col.* ii. 12.

Συνθλαω, ω, from *συν* intens. and *θλαω* to break, a word formed from the sound, like *crash*, &c. in English.

To break, break in pieces, confingo. occ. *Mat.* xxi. 41. *Luke* xx. 18.

Συνθλιβω, from *συν* intens. and *θλιβω* to press.

To press upon very much, to throng. occ. *Mark* v. 24, 31.

Συνθρυπλω, from *συν* intens. and *θρυπλω* to break to pieces, enervate, which from *Heb.* שרץ to tear in pieces.

To break, enfeeble, weaken. occ. *Acts* xxi. 13, where *Vulg.* affligentes, i. e. says *Wetstein*, "animi mei robur frangentes, cor meum molle reddentes, breaking the strength of my mind, making my heart feeble." So *Plutarch* uses καλακταν, and συνίριζειν, την διανοιαν, and κατακταν την ψυχην; and the Latins frangere and infringere animum (see *Elfner*); and *Plato* in *Wetstein* has τας ψυχας ΑΠΟΤΕΘΥΜΜΕΝΟΙ. Comp. *Kypke*.

Συνιευ. See *Συνιημι* III.

Συνιημι, from *συν* *together*, or *together with*, and *ιημι* to send, or put.

I. Properly, *To send or put together*.

II. To attend to, to mind, q. d. to put with, or to, one's mind. *Mat.* xiii. 19. The V. is used in the like sense not only by the LXX, Ps. v. 1. xxviii. 5. xli. 1. 22;

but also by *Homer*, II. ii. lin. 26, Νυν δ' ἐμεθεν ἔΥΝΕΕ ωκα, But now mind, or attend to, me immediately;" so *Didymus's* Scholium, ακεσον, νοησον, *hearken, mind*. Comp. *Schol.* on *Odys.* i. lin. 271. Hence

III. To understand. *Mat.* xiii. 13, 14, & al. freq. Observe that *συνιησι* in the former text is properly the 3d perf. plur. from *συνιευ*; and it is not unusual (as *Stockius* well observes) for verbs in *μι* to borrow forms from the correspondent verbs in *ω*, *εω*, and *οω*, preserving the reduplication in the present and imperfect. In 2 *Cor.* κ. 12, three ancient Greek MSS, and three Latin ones, together with the printed *Vulg.* omit the words σ *συνιησιν*, which are also rejected by *Mill*, and marked by *Griesbach* (whom see) as probably to be omitted. But on this very difficult text comp. *Wolfus* and *Kypke*.

Συνισανω, from *συν* *together with*, and *ισανω* to set, place.

Properly, *To place together with*, thence to commend, recommend. It is construed either absolutely or with a dative following. occ. 2 *Cor.* iii. 1. v. 12. x. 12. Comp. under *Συνιημι* IV.

Συνισημι, and *Συνισαω*, ω, from *συν* *together with*, and *ισημι* or *ισαω* to set, place.

I. To set or place together with; hence in the perf. act. joined with a dative, to stand together with; whence the particip. perf. act. plur. masc. συνεσώτας, by contraction for συνεσώτας, which, by the Ionic dialect, for συνεσώτας, or συνεσώτας. occ. *Luke* ix. 32.

II. To stand together, stand. occ. 2 *Pet.* iii. 5, Eng. Translat. And the earth ἐξ ὕδατος και δι' ὕδατος συνεσώσα, standing out of the water and in the water, namely, at the * first formation, *Gen.* i. 6, and at the height of the flood, *Gen.* viii. 3, when things were reduced to the same circumstances as at the formation, i. e. when the inward and outward expansion had formed a solid shell of earth between two spheres of water; Δι' ὧν, By which waters thus situated, the world which then was, i. e. the earth with it's inhabitants (comp. *Gen.* vi. 13, 2 *Pet.* ii. 5.) being overflowed with water, ἀπωλεῖσθαι was destroyed.

* See *Pike's Philosophia Sacra*, p. 112, 113, and *Catcott's Treatise on the Deluge*, p. 48, 49, 1st edit. and p. 87, 88, 2d.

On the above passage of St. Peter observe that συνεσῶσα is the particip. perf. fem. according to the Attic dialect, which, from ἐσῶσα or ἐσακα, the perf. of ἰσῆμι, forms the particip. ἐσῶς, contract. for ἐσῶς, and declines ἐσῶς thus: Sing. nom. ἐσῶς, ἐσῶσα, ἐσῶς; Gen. ἐσῶτος, ἐσῶσης, ἐσῶτος, &c. &c. Instances of this kind are very common in the Attic writers. Thus in *Isochrates*, Ad Demoni. cap. 1, we have particip. perf. plur. fem. accus. διεσῶσας; cap. 2. sing. nom. καθεσῶσα. Comp. Ἐνεσῶσαν, 1 Cor. vii. 26.

III. To consist, subsist. occ. Col. i. 17. On which text *Rapheilius* cites a very remarkable passage from *Aristotle*, De Mundo, where the V. συνεστηκεν is applied in a like sense, as by the Apostle, to the formation and preservation of all things by God. Λοιπόν ὃν περὶ τῆς τῶν ὅλων συνέκλικης αἰτίας κεφαλαιώδες εἰπείν. Ἀρχαῖος μὲν ἂν τις λόγος καὶ παλῖος ἐστὶ πᾶσιν ἀνθρώποις, ὡς ἐκ Θεοῦ τὰ πάντα καὶ διὰ Θεοῦ ἡμῖν ΣΥΝΕΣΤΗΚΕΝ· ὁδεμία δὲ οὐσίς αὐτῇ καθ' ἑαυτὴν αὐταρχῆς, ἐρημωθείσα τῆς ἐκ τῆς συνήκειας. It now remains that we speak briefly concerning that cause which preserves all things. There is then a certain ancient tradition common to all mankind, that all things subsist or consist from and by God; and that no kind of Being is self-sufficient, when alone, and destitute of his preserving aid." See also *Wolfius*.

IV. To commend, recommend, i. e. make acceptable or illustrious. occ. Rom. iii. 5. v. 8. 2 Cor. iv. 2. x. 18. xii. 11. So *Longinus*, De Sublim. sect. xxxiv. "But if *Demosthenes* had attempted to write a little oration about *Pbryne* or *Athenogene*, εἰ μᾶλλον ἂν ὑπεριδὼν ΣΥΝΕΣΤΗΣΕΝ, he would have recommended *Hyperides* still more." See *Wetstein* on Rom.

V. To commend, recommend, commit to the care or kindness of another. Rom. xvi. 1. *Plutarch* and *Aristides*, cited by *Wetstein*, apply it in the same sense.

VI. To shew, prove, approve, manifest. occ. 2 Cor. vi. 4. vii. 11. Gal. ii. 18. *Wetstein* on Rom. iii. 5, shews it is used in this sense by *Demosthenes* and others of the Greek writers.

Συνοδοῦω, from συν together with, and ὁδοῦω to journey, which from ὁδός a way.

With a dative, To journey or travel together with. occ. Acts ix. 7.

Συνοδία, ας, ἡ, from συν together, and ὁδός a way.

A company of persons journeying or travelling together. occ. Luke ii. 44. In the Greek writers it frequently signifies, a travelling together, and also the companions of a journey. See *Wetstein* and *Kypke*.

Συνοῖδα, Perf. Mid. of συνειδῶ, which see.

Συνοικεῶ, ω, from συν together with, and οἰκεῶ to dwell.

To dwell or cohabit with. occ. 1 Pet. iii. 7.

On which passage *Wetstein* produces a great number of instances where the Greek writers apply it in like manner to matrimonial cohabitation or dwelling together.

Συνοικοδομεῶ, ω, from συν together, and οἰκοδομεῶ to build.

To build or build up together. occ. Eph. ii. 22.

Συνομιλεῶ, ω, from συν together with, and ὁμιλεῶ to talk, converse.

With a dative, To talk or converse with. occ. Acts x. 27.

Συνομορεῶ, ω, from συνομορός bordering together, from συν together, and ὁμορός bordering, adjoining, which from ὁμός together, and ὁρός border, bound.

With a dative, To adjoin, or be adjoining to. occ. Acts xviii. 7.

Συνοχέω, ῃς, ἡ, from συνεχω to straiten, distress, which see.

Distress. occ. Luke xxi. 25. 2 Cor. ii. 4.

Συντάττω, from συν intens. and τὰττω to order.

To charge, command, order. occ. Mat. xxvi. 19. xxvii. 10.

Συντελεῖα, ας, ἡ, from συντελεῶ.

A finishing, consummation, end. Mat. xiii. 39. Heb. ix. 26, & al. On Mat. xxiv. 3. xxviii. 20, see under Αἰών VI.

Συντελέω, ω, from συν intens. and τελέω to finish.

I. To finish entirely, end, make an end of. occ. Mat. vii. 28. Luke iv. 13.—of time, occ. Luke iv. 2. Acts xxi. 27.

II. To accomplish, perform. occ. Mark xiii. 4. Rom. ix. 28; where *Elfner* observes that λόγον συντελεῖν is to perform what was determined, which *Diodorus Siculus* expresses in like manner by ΣΥΝΤΕΛΕΣΑΙ τὸ δοξάν.

III. To complete, perfect, make. perficio. occ. Heb. viii. 8.

Συντελεῖν, ω,

Συμμενω, from συν intens. and τεινω to cut. To cut short, i. e. execute speedily. occ. Rom. ix. 28, twice; where see *Elfner* and *Wolfius*.

Συμνω, from συν together with, and τεινω to be.

With a dative, To be or meet with, so to get to or at. An obsolete V. whence in the N. T. we have 2 aor. infin. συμνωσθαι. occ. Luke viii. 19, συμνωσθαι αὐτῷ, "Cum eo congreddi." *Castalio*. So *Herodotus*, lib. iv. cap. 14. ΣΥΝΤΥΧΕΙΝ—ΟΙ, To have met him, occurrisse," *Steph.* For more instances from the Greek writers see *Kypke*.

Συντηρω, w, from συν intens. and τηρω to observe, preserve.

I. To preserve safely. occ. Mat. ix. 17. Luke v. 38. Comp. Mark vi. 20, where Vulg. custodiebat eum, *Worsley* and *Campbell*, protected him. See *Campbell's* Note, and *Wolfius*.

II. To keep carefully, in mind. occ. Luke ii. 19. Comp. ver. 51, and Διατηρω.

Συντιθημι, from συν together, and τιθημι to put.

I. Properly, To put together.

II. Συνθεσθαι, 2 aor. mid. To agree together. occ. Acts xxiii. 20. So συνθεθειντο, pass. indic. pluperf. 3 perf. plur. had agreed together. occ. John ix. 22.

III. Συνθεσθαι, To agree, bargain. occ. Luke xxii. 5.

IV. Συνθεσθαι, To agree, assent to. occ. Acts xxiv. 9.

Συνομως, Adv. from συνομιος concise, brief, which from συνιστομα perf. mid. of συντεμνω, which see.

Concisely, briefly. occ. Acts xxiv. 4. So *Scapula* observes that *Demosthenes* and *Isocrates* often use the phrase συνομως ειπειν, to speak briefly. See also *Wetstein*.

Συντρεχω, from συν together, and τρεχω to run.

To run together. occ. 1 Pet. iv. 4. Comp. Συνδρεμω.

Συντριβω, from συν intens. and τριβω to break.

I. To break, break in pieces, contero, confringo. occ. Mark v. 4. John xix. 36. Rev. ii. 27.

II. To bruise. occ. Luke ix. 39, (where see *Kypke*.) Rom. xvi. 20. Mat. xii. 20, which is a citation from Isa. xlii. 3, where the Heb. word answering to συν-

τετριμμενον is דָּרַסְתָּ dashed, bruised; Rom. xvi. 20, refers to Gen. iii. 15, where the correspondent Heb. word is הָרַג to overwhelm*.

III. In the passive, To be broken or contrite in heart. occ. Luke iv. 18, which is a citation of Isa. lxi. 1, where the LXX use the same word συντετριμμενος for the Heb. נִשְׁבַּר broken, or to be broken. So *Polybius*, Τα μεν παληγη ΣΥΝΕΤΡΙΒΗΤΑΙΣ ΔΙΑΝΟΙΑΙΣ, The common people were broken or dejected in mind." See more instances of the like application of the V. by the Greek writers in *Rapheilius*, *Wetstein* and *Kypke*.

IV. To shake, agitate, rub together. Thus several eminent + Commentators explain it Mark xiv. 3, alleging that it is hardly probable the woman should break the alabaster-box on such an occasion, but very likely that she would shake it in order to liquefy and improve the perfume it contained. "Shaking of liquids of that nature, says † *Blackwall*, does break and separate their parts; and συντριψασα is an excellent word for this purpose. To this sense we have the following passages:

|| Et fluere excusso cinnama fusa vitro—

§ —quod fracta magis redolere videntur Omnia, quod contrita," —

The simple V. τριβω signifies to rub, as well as to break. Thus *Aeschines*, cited by *Scapula*, uses τριβαι την κεφαλην for rubbing or scratching the head, as persons perplexed in thought are apt to do. So the compound προστριβω to rub, as gold against a touch-stone. I must, however, confess that I have not yet found any undoubted instance of συντριβειν signifying to shake, or rub together; though I would not be positive that it is not applied, Luke ix. 39, to the evil spirit's shaking or convulsing the demoniac. Comp. also Bp. *Pearce* and *Campbell* on Mark.

Συντριμμα, αλος, το, from συντετριμμαι perf. pass. of συντριβω, which see.

* See Heb. and Eng. Lexicon, 3d edit. under הָרַג, and Note.

+ *Knatchbull*, *Hammond*, *Whitby*.

† Sacred Classics, vol. li. p. 166.

|| *Martial*, Epigram 37, 4. p. 128, in *Uf. Delph.*

§ *Lucret.* lib. iv. ver. 700, 701.

A breaking

A breaking to pieces, destruction. occ. Rom. iii. 16.

Συμπεφυός, ε, ό, from *συντεφεω* perf. mid. of *συντεφω* to *breed up together*, which from *συν* together with, and *τεφω* to *breed up*.

Bred up or educated together with. occ. Acts xiii. 1. On which text *Rapheilius* and *Wetstein* produce several passages from *Polybius* where that historian applies the phrase *Τε βασιλεως ΣΥΝΤΡΟΦΟΣ*, to persons who had been *bred up with Kings*, as their companions and play-fellows in their youth. So in 2 Mac. ix. 29, mention is made of one *Pbilip*, as the ΣΥΝΤΡΟΦΟΣ of King *Antiochus Epiphanes*.

Συνυψιχων. See under *Συνιευχω*.

Συνυποκρινομαι, from *συν* together with, and *υποκρινομαι* to *feign, dissemble*.

With a dative. *To dissemble, or rather to feign together with, unâ simulo.* occ. Gal. ii. 13. This decompounded V. is used in the same sense by *Polybius*. See *Rapheilius* and *Wetstein*.

Συνυπερτω, ω, from *συν* together, and *υπερτω* to *help*, q. d. *to work under another, from υπο under, and επω a work*.

To help together. occ. 2 Cor. i. 11. *Lucian*, Bis Accusat. tom. ii. p. 322, applies the Attic *Συνυπερτει* in the same sense.

Συνωδινω, from *συν* together, and *ωδινω* to *be in pain*, properly as a woman in travail or labour, which see.

To be in the pains of travail or parturition together, to travail in pain together. occ. Rom. viii. 22. This V. is used both by *Euripides* and *Porphyry*. See *Wetstein*.

Συνωμοσια, ας, ή, from *συνωμοω* (obso.) to *swear together, conspire by oath*, which from *συν* together, and *ομωω* to *swear*.

A conspiracy confirmed by oath, conjuration. occ. Acts xxiii. 13, where see *Wetstein*.

Συροφονισσα, ης, ή, from *Συροφονιζ*, ινας, ό, a *Syrophœnician*, an appellation used by *Lucian*, Deor. Concil. tom. ii. p. 951, as *Syrophœnix* likewise is by *Juvenal*, sat. viii. lin. 159, 160. It is a compound of *Συρος* a *Syrian*, and *Φονιζ* a *Phœnician*. Comp. under *Φονιζ*.

A Syrophœnician woman. occ. Mark vii. 26. *Phœnicia* was in these days reckoned a part of *Syria*; see *Strabo*, lib. xvi. p. 1986, cited by *Wetstein*, who observes that the

Evangelist calls the woman a *Syrophœnician*, to distinguish her from the *Libophœnicians*, or *Carthaginians*, who were better known to the *Romans*. Very many MSS cited by *Wetstein* and *Griesbach* (among which, according to the former editor, five, according to the latter, seven, ancient ones) in the above text have *Συραφονισσα* or *Συροφονισσα*, which latter reading they prefer to the common one: but by the passages *Wetstein* himself cites, *Συροφονισσα* seems more agreeable to the analogy of the Greek language: thus *Homer*, *Odys.* xv. lin. 416, *Γυνή ΦΟΙΝΙΣΣ'*, i. e. *ΦΟΙΝΙΣΣΑ*; and *Herodotus*, lib. viii. cap. 118, *Επι νηος ΦΟΙΝΙΣΣΗΣ*. On board a *Phœnician ship*." To which I add *Herodian*, lib. v. cap. 4. edit. Oxon. *ΤΟ ΓΕΝΟΣ ΦΟΙΝΙΣΣΑ, a Phœnician by nation*;" nor do I recollect to have ever read in any Greek writer *Φονικισσα, Φονικισσης, or Συροφονικισσα, &c.* The numerous MSS above mentioned, however; certainly ought to have their proper weight; and it may be justly said that *Συροφονισσα* might be more easily corrupted into *Συροφονισσα*, a word of a more usual termination, than vice versa.

Συρτις, ιος, att. εως, ή, from *συρω* to *draw*. *A quick-sand, or sand-bank, a shallow sandy place in the sea*, so called because when ships run upon it, it does, as it were, draw them in, hold fast, and swallow them up. occ. Acts xxvii. 17. In which passage most Interpreters understand either the *Greater* or the *Lesser Syrtis* on the *African shore*, well known, both in ancient and modern times, for the destruction of mariners and vessels. But the learned Mr. *Bryant*, in his *Observations and Enquiries*, &c. page 48, Note (3), remarks, that "in our best charts of the *Mediterranean* there is laid down a *shelf* or *sand* not far from the *Island Claudia*; and that this may possibly be the *Syrtis* they were in fear of. It lies to the south a small matter out of their course, which must have been to the north of it."

ΣΥΤΩ, from the Heb. *סר* or *סר* to *turn aside, decline*, and in *Hiph.* to *remove*.

To draw, drag, whether of things, occ. John xxi. 8. Comp. Rev. xii. 4;—or of persons, occ. Acts viii. 3. xiv. 19. xvii. 6. *Wetstein* on Acts viii. 3, cites from *Arrian*,

rian,

rian, Epictet. lib. i. cap. 29. ΣΥΡΗ: ες το δεσμώτηριον, You shall be dragged to prison;" and on Acts xvii. 6, from Lucian, Lexiph. tom. i. p. 962, ΣΥΡΟΤ-ΣΙΝ—ΕΠΙ την αρχήν, They dragged before the magistrate.

Συσπαρασσω, from συν intens. and σπαρασσω to convulse.

To convulse violently, throw into violent convulsions. occ. Luke ix. 42. The correspondent word in Mark ix. 20, is εσπαράζεν. See under Σπαρασσω II.

Συσσημον, σ, τό, from συν together with, and σημά a sign.

A sign or token agreed upon with, or communicated to, others, a signal, token. occ. Mark xiv. 44. Strabo and Diodorus Siculus use the word in a similar sense for a material signal, as a cap lifted up on a pole, or the like. See Ellsner, Wetstein, and Kypke. So in the LXX, Jud. xx. 38, 46, it answers to the Heb. *שׂמָה* and *הַשָּׂמָה* an elevation or pillar of smoke; and Isa. v. 26, & al. to *דָּג* an ensign.

Συσσωμος, σ, δ, ἡ, και τό—ον, from συν together with, and σωμα a body.

Of the same body, united in the same body. occ. Eph. iii. 6.

Συσασίας, σ, ὁ, from συσασιαζω to join in a sedition with, to raise a sedition or insurrection together with, which from συν together with, and σασιαζω to raise or excite a sedition, and this from the N. *σασίς* a sedition, which see.

A partner or companion in sedition or insurrection, a fellow-insurgent or -seditious. occ. Mark xv. 7.

Συσάλμος, η, ον, from συνισήμι to commend.

Commendatory, recommendatory. occ. 2 Cor. iii. 1. twice. So Arrian, Epictet. lib. ii. cap. 3, has *Γραμμαῖα ΣΥΣΤΑΤΙΚΑ*, commendatory letters."

Συσταυρω, ω, from συν together with, and σταυρω to crucify.

To crucify together with, whether bodily, occ. Mat. xxvii. 44. Mark xv. 32. John xix. 32.—or spiritually, by mortifying our worldly and fleshly lusts by the cross of Christ, occ. Rom. vi. 6. Gal. ii. 20.

Συσελλω, from συν together, and σελλω to send, or, as it sometimes signifies, to contract.

I. To swathe or wind up a dead body for burial. occ. Acts v. 6. So the Syriac

version, *שׁוּבָה* *swathed up; and on this passage Grotius observes that not only *περιελλειν* is used for wrapping up a dead body in burial-swathes, mortuum fasciis involvere, in Tobit xii. 14. or 13; and by Euripides, Plutarch, and Homer (see Odyss. xxiv. lin. 292.); but that *συσελλειν* likewise is thus applied by Euripides, Troad. lin. 378. See also Eccclus. xxxviii. 16, Wetstein, and Suicer The-saur. on the word.

II. Συσελλομαι, Pass. To be contracted, be short of time. occ. 1 Cor. vii. 29.

Συσεναλω, from συν together, and σεναλω to groan.

To groan together. occ. Rom. viii. 22.

Συσειχω, ω, from συν together, and σειχω to proceed in order, or σειχος an order, or series.

To go together, "i. e. in the same order or file, suppose it in this manner:

These are all in one file.	{	Old Covenant by	{	New Covenant	{	These in the other file.
		Moses		by Christ		
		Bondage		Liberty		
		Hagar		Sarab		
		Ismael		Isaac		
	{	Law in Sinai	{	Gospel from	{	
				heaven		
				Jerusalem above		
	{	Jerusalem that now is	{	Christians bap-	{	
		Jews that embrace circum-		tized		
		cision				

Now the Apostle placeth Sinai and Jerusalem in the same file under Bondage." Bp. Fell's Note, where see more. Raphelius remarks, that συσειχω is properly a military term, and shews that Polybius uses it for soldiers being in the same file, as he does συζυγισω for their being in the same rank. See also Scapula in συσειχος, & seqt.

Otherwise συσειχω may be rendered to answer to, to agree with, to be like, i. e. in respect of servitude or bondage. So Raphelius observes that Polybius uses συσειχα and ὁμοια, as synonymous words. occ. Gal. iv. 25, where see Wolfius and Stanbope on the Epistle for the fourth Sunday in Lent; and observe that if a comma be placed after the first *Αἶσα*, and the sentence To γὰρ Αἶσα Σίνα ορος ἐστὶν ἐν τῇ Ἀραβίᾳ, For this word Agar

* See Fuller, Miscell. lib. vi. cap. 18, and comp. Heb. and Eng. Lexicon in *שׁוּבָה*, whence Syriac *שׁוּבָה*

means

means mount Sina in Arabia, be put in a parenthesis, the construction of the passage will be much easier. And it is indeed true that the Arabic word *ḥagr* (softened into *ḥagr* or *Ayag*) signifies a rock; and Harantius, cited by Busching, says, Hagar was still the Arabic name for Sina, when he travelled into Palestine *.

Συσπάλιως, ε, δ, from *συν* together with, and *σπάλιως* a soldier.

A fellow-soldier. occ. Phil. ii. 25. Phil. ver. 2.

Συσπέρω, from *συν* together, and *σπέρω* to turn.

To turn, roll or gather together into a bundle. occ. Acts xxviii. 3, where Chrysostom explains *συσπέρωντος* by *συλλεξαν-
τας* collecting; and Wetstein cites from Hesychius, *ἀκανθῶν σπορὸν ΣΥΣΤΡΕΨΑΝ-
ΤΕΣ*, gathering up a bundle of thorns.

Συσπρηγῆ, ης, ἡ, from *συνεσπρηγα* perf. mid. of *συσπέρω* to gather together, particularly a mob, or tumultuous concourse, as the verb is applied by Aristotle. See Scapula.

I. A tumultuous concourse, an uproar. occ. Acts xix. 40. The N. is used in the same sense in Polybius, cited by Wetstein, who shews that the passive V. *συσπρηγμαι* is frequently applied by the purest Greek writers both to a regular and to an irregular assembly of men.

II. A conspiracy. occ. Acts xxiii. 12. The LXX use it in the same sense, 2 K. xv. 15, for the Heb. *קשר*.

Συσχημαίζω, from *συν* together with, and *χημαίζω* to form, fashion, from *σχημα* a form, fashion.

With a dative following, To conform to. occ. Rom. xii. 2. 1 Pet. i. 14. Plutarch uses this V. in the same sense with the preposition *προς* following. See Wetstein on Rom.

Σφαγή, ης, ἡ, from *εσφαλα* perf. mid. of *σφαζω*. Slaughter. occ. Acts viii. 32. Rom. viii. 36. Jam. v. 5, where see Wetstein.

Σφασιον, ε, το, from *εσφαλα* perf. mid. of *σφαζω*.

A victim which is slaughtered. occ. Acts vii. 42. This word is used not only by the LXX, Amos v. 25, for the correspondent Heb. *זבח* a victim; but also by Thucydides, lib. vi. cap. 69. *ΣΦΑΓΙΑ* *πρωφερων*

τα νομιζόμενα. They offered the customary victims." See more in Wetstein.

ΣΦΑΖΩ, or *ΣΦΑΤΤΩ*. Most of the derivative tenses, and especially all those that are used in the N. T. may be deduced indifferently from the one or the other of these two verbs. The former V. however, may be best derived from the Heb. *זבח* to slay for sacrifice or food, to which it answers in the LXX, Ezek. xxxiv. 3; the latter from *שחט* to shed or drain off the blood of men or animals in sacrifice or otherwise, for which the tenses of *σφαζω* or *σφαττω* are often used in the LXX.

I. To kill by violence, slay, as a man. occ. 1 John iii. 12, twice. Comp. Rev. vi. 4, 9, xviii. 24.

II. To slay, slaughter, as in a sacrifice. occ. Rev. v. 6, 9, 12. xiii. 8.

III. To smite or wound mortally. occ. Rev. xiii. 3.

ΣΦΟΔΡΟΣ, α, ον, from the Heb. *צפר* to move quickly, rush hastily.

I. Moving impetuously, vehement, violent, "vehemens, qui impetu fertur, validus, vegetus." Scapula. It seems properly to import motion, and is thus applied by the LXX to the wind for the Heb. *רוח* strong, violent; to the waters of the Red Sea for the Heb. *אורח* strong, mighty, Exod. xv. 10; so for the Heb. *עוצ* strong, forcible, Neh. ix. 11. Comp. Wisd. xviii. 5.

II. *Σφοδρα*, Neut. Plur. used adverbially, Vehemently, exceedingly, very much. Mat. xvii. 6, 23, & al. freq. In the N. T. it is sometimes put after an adjective in the positive degree, to express the superlative, as Mat. ii. 10, *μεγαλην σφοδρα*, very or exceeding great; so Mark xvi. 4, *μελας σφοδρα*; and Luke xviii. 23, *πλεσιος σφοδρα* very rich. The expressions of this kind seem hellenistical, and are very common in the LXX, where they answer to adjectives with the Heb. *מאד* very, very much, placed in like manner after them; as in Exod. ix. 3, *גדול מאד*, LXX *μελας σφοδρα*; Gen. xiii. 2, *כבד מאד*, LXX *πλεσιος σφοδρα*; but as in one passage of the N. T. Rev. xvi. 21, other words intervene between the adjective and the particle, so this construction is very usual both in LXX and Heb. See Gen. xii. 14. xiii. 13. xv. 1.

Σφοδρως, Adv. from *σφοδρος*.

Vehemently, violently. occ. Acts xx. 18

U u

Σφραγίζω

* See Koppe's Greek Testament (cited in Maty's Review for May 1783, p. 356.), and Michaelis's Supplem. ad Lexic. Heb. p. 498.

Σφραγίζω, from σφραγίς.

I. To seal, set a seal upon, for security. occ. Mat. xxvii. 66. Comp. Rev. xx. 3. Dan. vi. 17. Hence

II. To secure. occ. Rom. xv. 28.

III. To seal, or set a seal, for confirmation or attestation. It is applied spiritually, John iii. 33, "voucheth [or attesteth] the veracity of God," Campbell, whom see, as also Wetstein, and comp. Neh. ix. 38. Jer. xxxii. 10, 11, 14, 44. Tobit vii. 14. In a like view the verb is used John vi. 27, For him hath God the Father sealed σφραγισεν, i. e. authorized with sufficient evidence, particularly by the voice from heaven, as his messenger and the dispenser of spiritual food. Comp. 1 K. xxi. 8. Esth. iii. 12. viii. 8. See Suicer, Thesaur. under Σφραγίζω III. and comp. below under σφραγίς IV.

IV. To seal, or set a mark upon; as it was usual to do on the bodies of servants and soldiers, particularly on their foreheads and bands, as may be seen in Daubuz on Rev. vii. 3. Comp. Ezek. ix. 4, and see Vitringa on Rev. vii. 2, 3, and his Observ. Sac. lib. ii. cap. 15, § 8, &c. and Heb. and Eng. Lexic. in חתם I. occ. Rev. vii. 3, 4, 5, 6, 7, 8.

V. In the two last mentioned senses it is applied to the sealing of Christians with the Holy Spirit. occ. 2 Cor. i. 22. Eph. i. 13. iv. 30. On the first of which passages Whitby justly observes, that "sealing was used not only as a mark of distinction of what belongs to us from what is others, but also for confirmation." See more in his Note.

VI. To seal a book imports the secrecy and distant futurity of the events therein foretold. See Dan. xii. 4, 9. So on the other hand St. John is ordered, Rev. xxii. 10, not to seal the words of the prophecy of this book, because the time (in which they shall begin to be accomplished namely) is nigh. See Daubuz and Vitringa on the place. So Rev. x. 4, to seal is to keep secret. Comp. under Σφραγίς I.

The above cited are all the passages of the N. T. wherein the verb occurs.

Σφραγίς, ἰδος, ἡ, σφραγίς, from σφραγίζω perf. mid. of σφραγίσω to fence, guard, secure, as a seal does a letter, or &c.

I. Properly, A seal, i. e. a piece of wax or the like impressed with a certain mark,

and affixed to somewhat else. Thucydides, cited by Wetstein on Rev. v. 1, uses it in this sense; and thus it is applied to the seven seals of that mystical book, mentioned Rev. ch. v. and vi. of which, says Bp. Newton*, "we should conceive that it was such an one as the ancients used, a volume or roll of a book, or more properly a volume consisting of seven volumes, so that the opening of one seal laid open the contents only of one volume." Comp. Vitringa. And because a book, i. e. a roll or scroll (comp. under Αναπτύσσω), whilst sealed, cannot be read (comp. Isa. xxix. 11.), hence the seals of this prophetic book denote the secrecy and indeed the difficulty of accomplishing the events therein described (see Rev. v. 3, 4, 5.); and the successive opening of the seals imports the successive accomplishment of those events.

II. A seal, the instrument with which the impression is made. In this view the word is applied Rev. vii. 2. On which passage Daubuz observes that "the bearing of a seal is a token of an high office, either by succession or deputation. Thus in Gen. xli. 42, Pharaoh, making Joseph his steward, gives him his ring, that is, his seal, as Josephus the historian explains it, † ΣΦΡΑΓΙΔΙ τὴν χρῆσθαι τῇ αὐτῷ. The like example we have in the book of Esther, ch. viii. 2, [comp. ver. 10. ch. iii. 10.] and in Josephus, lib. xi. cap. 6. [§ 12, edit. Hudson]. Antiochus, declaring his son successor in his kingdom, sends him his ring or seal likewise, 1 Mac. vi. 14, 15. Josephus, lib. xii. cap. 14. [or cap. 8, § 2, edit. Hudson]. Another example may be seen in the same author, lib. xx. cap. 2. [§ 3, edit. Hudson].—Thus in Aristophanes the taking away of the ring signifies the discharging of a chief magistrate.

† Καὶ νῦν ἀπόδος τὸν δακτύλιον, ὃς ἐστὶ μοι τῷ μαριτεύειν.

And a little after the giving of a ring to another is the making of another steward, or chief magistrate, by the delivery of the badge of his office,

Παρ' ἐμοῦ δὲ τυλοῖσι λαβὼν τῷ μαριτεύειν μοι.

* Dissertations on the Prophecies, vol. iii. p. 49.

† "Archæol. lib. ii. cap. 2." [cap. 5, § 7, edit. Hudson.]

† "Aristoph. Equit."

But

But to give no more examples, which are obvious, this makes the *Onirotics* decide in general, ch. 260. Το δακτυλίδιον εις κυρσιν βασιλειας κρινεται. A ring is reckoned to signify the establishment of a kingdom." Of the obvious examples here probably alluded to by *Daubuz*, it may not be amiss to add, that the Lord Chancellor, or Lord Keeper of the Great Seal, the Lord Privy Seal, and the Secretaries of State, among us, are appointed by the King's delivering to them the *seals* of their respective offices.

III. An impression made by a seal, a mark. occ. Rev. ix. 4. Comp. ch. vii. 3, and Σφραγιζω IV.

IV. Since seals were used for confirmation or attestation (comp. Σφρασιζω III.), hence St. Paul, Rom. iv. 11, calls circumcision Σφρασιδα, the seal, of the righteousness of faith, which Abraham had whilst in uncircumcision; and styles the Corinthians the seal of his Apostleship, 1 Cor. ix. 2.

V. An inscription, as on a seal. occ. 2 Tim. ii. 19. Comp. Rev. ix. 4, with Rev. xiv. 1. The seals of the *Mabometans*, particularly of the *Turks* and *Arabs*, have no figure nor image, but only an inscription; so the *Persians* "in their rings wear agates, which generally serve for a seal, on which is frequently engraved their name, and some verse from the *Khoran*." *Hanway's Travels*, vol. i. p. 317. And it is highly probable, that the *Jewish* seals were of the like kind (see Exod. xxviii. 11, 36.) which very naturally accounts for St. Paul's using Σφρασις for an inscription. See *Wolfius* on 2 Tim. ii. 19, and *Harmer's Observations*, vol. ii. 461, 2. "The expression, says *Doddridge* on 2 Tim. ii. 19, is here used with peculiar propriety, in allusion to the custom of engraving upon some stones laid in the foundations of buildings the name of the persons by whom, and the purposes for which, the structure is raised: And nothing can have a greater tendency to encourage the hope, and at the same time to engage the obedience, of Christians, than this double inscription."

Σφυρον, 8, το.

The ancle-bone, and Σφυρα, τα, The ancle-bones of the human body. There are, as every one knows, two of these in each leg.

The internal one is a process or protuberance of the lower part of the *tibia*, or larger bone of the leg; the external one a protuberance of it's *fibula*, or smaller bone. And as each of these is called in Latin *malleolus* a little hammer, from *malleus* a hammer; so the Greek name σφυρον is a derivative of σφυρα a hammer, the head of which instrument this bone, in some measure, resembles. And σφυρα may be deduced from Heb. צפר to move quickly, on account of the quick motion with which a hammer is usually employed: And thus our Eng. hammer and it's northern relatives may be derived from the oriental חמר to impell, or חמר to put into a turbid motion. occ. Acts iii. 7, where see *Wetstein* and *Kypke*.

Σχεδον, Adv. from the obsol. σχεω, i. e. εγγουαι, to be near.

Nearly, almost. occ. Acts xiii. 44. xix. 26. Heb. ix. 22.

ΣΧΕΩ, ω, from the Heb. חזק (in Hiph.) to hold fast, retain, or from חזק to restrain. To hold, have. An obsolete V. whence in the N. T. we have perf. act. εσχημα, particip. εσχηματος, 2 aor. εσχον, subj. σχω.

Σχημα, atos, το, from εσχημαι perf. pass. of εχω, or obsol. σχεω, to have, be.

I. Fashion, form, appearance. occ. 1 Cor. vii. 31. In which passage *Grotius* says the Apostle's expression is borrowed from the theatre, where ΤΟ ΣΚΗΜΑ της σκηνης ΠΑΡΑΓΕΙ means that the scene changes, and presents an appearance entirely new. See also *Wolfius* and *Wetstein*, and comp. 1 John ii. 17.

II. State, manner, condition, or appearance, in life. occ. Phil. ii. 8, where *Rapheilius* shews that both *Xenophon* and *Polybius* apply the word in the same view. See also *Wetstein*.

ΣΧΙΖΩ, from the Heb. שדע to split, rend.

I. To rend, tear, findo, diffindo, scindo, as a garment. occ. Luke v. 36. John xix. 24. Σχιζομαι, Pass. To be rent, as the vail of the Temple, occ. Mat. xxvii. 51. Mark xv. 38. Luke xxiii. 45.—as a net, occ. John xxi. 11.—as rocks, Mat. xxvii. 51, where see *Doddridge's* Note, and *Maudrell's Journey* at March 26, towards the end.—as the heavens were at Christ's baptism, occ. Mark i. 10. No doubt this renting, or, as it is called Mat. iii. 16,

and Luke iii. 21, *opening of the heavens*, was miraculous. *Livy*, however, mentions a like appearance among the prodigies which preceded *Hannibal's* entrance into *Italy* in the second *Punic* war, lib. xxii. cap. 1. "It was reported, says he, *Falerii cælum findi velut magno hiatus visum; quaque patuerit, ingens lumen effulsisse*: that at *Falerii* the *heaven* seemed to be rent with a vast chasm; and that, where it was opened, a great light shone forth." Such phenomena the Roman Naturalists called *chasmata*, *chasms*, as we learn from * *Pliny* and † *Seneca*. See *Daubuz* on Rev. xix. 11, and *Wetstein* on *Mark*, who cites from *Pblegon* the phrase ΕΞΙΣΘΗ Ο ΟΥΡΑΝΟΣ.

II. Σχιζομαι, Pass. *To be divided* in mind or sentiment, and so into parties, dissideo. occ. Acts xiv. 4. xxiii. 7; on the former of which texts *Wetstein* shews that the V. is thus used in the Greek writers, as *scindor* likewise sometimes is in Latin, as by *Virgil*, *Æn.* ii. lin. 39,

Scinditur incertum studia in contraria vulgus.

The fickle vulgar's into parties rent.

ΣΧΙΣΜΑ, ατος, το, from σχιζομαι perf. pass. of σκίζω.

In general, *A being divided*.

I. *A rent*, as in a garment. occ. Mat ix. 16. Mark ii. 21.

II. *A division in mind or sentiment, a dissension*. occ. John vii. 43. ix. 16. x. 19. 1 Cor. i. 10, (comp. ver. 11, 12.) xi. 18, comp. ch. xii. 25.

Σχοινιον, ε, το, from σχοινος a bulrush, which may not improbably be derived from the Heb. שָׁמַר *to sink*, because this plant naturally grows in *water*, according to that of Job viii. 11. *Martinus*, however, derives it from σχεiv *to hold, bold fast*.

A rope, or cord, properly such as is made of bulrushes twisted together. So the Heb. שָׁמַר signifies both a bulrush and a rope made of bulrushes; and *juncus*, the Latin name of a bulrush, is from *jungo to join*, as it's German name hintz is from *binden to bind* †. occ. John ii. 15. Acts xxvii. 32.

† *Fin* cæli ipsius hiatus, quod vocant chasmata. Nat. Hist. lib. ii. cap. 26.

‡ *Sunt chasmata, cum aliquando cæli spatium discedit & flammam dehiscens velut in addito ostendit*. Nat. Q. rest. lib. i. cap. 14.

† See *Martinii Lexic. Philol. and Vossii Etymol. Latin. in Juncus*.

Σχολαζω, from σχολη.

I. *To be unemployed, or at leisure*.

II. With a dative following, *To be at leisure for, to give oneself to, rei alicui vaco*. occ. 1 Cor. vii. 5, where *Wetstein* shews that the Greek writers, particularly *Herodian*, use it in the same manner.

III. *To be empty, unoccupied*, as a house or habitation. occ. Mat. xii. 44. So *Plutarch* in *Wetstein*, ΣΧΟΛΑΖΟΝΤΑ τὸν πόντον, *a place empty or clear*."

ΣΧΟΛΗ, ης, ἡ, from the Heb. שָׁלוֹם *to be at ease, or free from care or labour*.

I. *Ease, leisure, freedom from labour*.

II. *A school, a place or building* where persons, being at leisure from bodily labour and business, attend to the improvement of their minds. occ. Acts xix. 9. The Greek writers in like manner use this word for the *schools* of the philosophers. *Wetstein* cites several instances of this from *Plutarch*, to which others might easily be added, particularly from *Arrian* *Epiæctet*.

ΣΩΖΩ, or ΣΩΩ, either from σωος *safe*, or immediately from the Heb. שָׁוָה, which in *Hiph.* signifies *to save, deliver*, and to which this V. often answers in the LXX.

I. *To save, deliver*, from evil or danger. Mat. viii. 25. xiv. 30. xxiv. 22. xxvii. 40, 42. Luke xxiii. 37, 39. John xii. 27. Acts xxvii. 20, 31.

Σώζειν εις, *To bring safe to a place*, 2 Tim. iv. 18. This expression is thus applied by the best Greek authors, as *Wetstein* has largely shewn. Comp. also *Kypke*.

Σώζειν εκ θανάτου. *To save from death*, Heb. v. 7. This likewise is a pure Greek phrase, several times used by *Aristides*, cited by *Wetstein*, who also produces from *Homer*, *Odyss.* iv. lin. 753, ΕΚ ΘΑΝΑΤΟΙΟ ΣΩΣΣΕΙ.

Εν τινι σωεσθαι, *To be saved by any person or thing*, Acts iv. 9. The best Greek writers apply this expression in the same manner, as may be seen in *Wetstein*.

Την ψυχην—σωσαι, *To save the life*, either of oneself or of another, Mat. xvi. 25. Mark iii. 4. On both which texts see *Wetstein*, who cites from *Lyfias* pro *Call.* ΣΩΣΑΣ ΤΗΝ ΑΥΤΟΥ ΨΥΧΗΝ; and from *Herodotus*, lib. viii. cap. 118. ΕΣΩΣΕ ΒΑΣΙΛΕΥΣ ΤΗΝ ΨΥΧΗΝ. See other examples from the Greek writers in *Kypke* on Luke ix. 24.

II. *To*

II. To make whole, or heal of some bodily distemper. In this view it is applied to the miraculous cures wrought by Christ and his Apostles. See Mat. ix. 21, 22. Mark vi. 56. Acts iv. 9. And as these were emblems and pledges (comp. Acts iv. 10, with ver. 12.) of spiritual deliverance from sin and death through Christ, so the V. signifies.

III. To save from sins, i. e. from the guilt (comp. Luke vii. 48, with ver. 50.), dominion, and eternal punishment of them, Mat. i. 21. This salvation takes place or commences, or, in other words, Christians are put into a state of salvation, in this present life, as is manifest from Luke vii. 50. 1 Cor. xv. 2. Eph. ii. 8. 2 Tim. i. 9. Tit. iii. 5. 1 Pet. iii. 21. So those who embraced the Gospel, Acts ii. 47, are called *οι σωζόμενοι*, those that were saved, that is, who followed Peter's advice, ver. 40, and in this sense saved themselves by being baptized, and joining themselves to the Believers. Comp. 1 Cor. i. 18. 2 Cor. ii. 15. Rev. xxi. 24. On 1 Pet. iv. 18, comp. Prov. xi. 31, in LXX.

ΣΩΜΑ, *σῶς, το*. Mintert proposes the derivation of it from *σῶω* to preserve, i. e. either the soul or the blood; or thinks it may be so called q. *σῆμα* the sepulchre of the soul. But may it not be better deduced from the Heb. *מָוָה* to place, as being the * place of the soul?

I. Properly, An animal body, whether of a man, Mat. vi. 25. x. 28, & al. freq. (comp. John ii. 21. 1 Cor. xv. 44.)—or of some other creature, Jam. iii. 3; whether living or dead, Mat. xiv. 12. xxvii. 58. Heb. xiii. 11.

On 2 Cor. v. 10, Wolfus and Wetstein cite from Xenophon, *τὰς ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ ἡδονὰς*, pleasures received by the body; and from Aelian, *τὰ ΔΙΑ ΤΟΥ ΣΩΜΑΤΟΣ πραττόμενα*, Things done by the body." But comp. Kypke.

On 2 Cor. xii. 2, Kypke remarks, that a man is said to be in the body, so far as the soul is united with the body. Thus in Xenophon, Cyropæd. lib. viii. [p. 506, edit. Hutchinson, 8vo.] Cyrus says "he never could believe, *ὡς ἡ ψυχὴ, ἕως μὲν* EN *ἐν τῷ ΣΩΜΑΤΙ* H, *ἐν*, that the

* Comp. under ΣΩΤΗΡ V. and Heb. and Eng. Lexicon in 172, under 71 VIII. IX.

soul, as long as it is in a mortal body, lives; but when it departs from that, it dies." On Heb. x. 5. see Heb. and Eng. Lexicon under 177 IV.

II. Σώματα, *τα*, is often used in the Greek writers for the bodies of men taken in war, and reduced to slavery; so it denotes mancipia, slaves, and is thus applied Rev. xviii. 13, where see Elsnor and Wetstein. To the passages they have produced I add from Josephus, Ant. lib. xiv. cap. 112, § 5. *Και ὅσα ἐπράθη Ἰουδαίων, ἡτοὶ ΣΩΜΑΤΑ ἢ κτήσις, πάντα ἀφελήσω, τὰ μὲν ΣΩΜΑΤΑ ἐλευθερά, κ. τ. λ.* And whatsoever belonging to the Jews has been sold, whether captives or goods, let them be dismissed, the captives free, &c." Comp. Tobit x. 10.

III. Σώμα denotes the Church,

1. In respect of Christ, who is the Head of this body, and supplies to it spiritual life and motion. See Eph. i. 23. iv. 16. Col. i. 18. ii. 19.

2. In respect of Believers, whether Jews or Gentiles, who are mystical members of one body. See Rom. xii. 5. 1 Cor. xii. 12, 13. Comp. Eph. ii. 14—16.

IV. An organized body, as of vegetables. 1 Cor. xv. 37, 38.

V. A body, a material substance. 1 Cor. xv. 40.

VI. A body, substance, or reality, as opposed to shadows or types. occ. Col. ii. 17, where see Wetstein, who shews, that in Josephus, De Bel. lib. ii. cap. 2, § 5, and in Lucian, Hermotim. 79. [tom. i. p. 613 A. edit. Bened.] Σῶμα and Σώμα are in like manner opposed to each other. Consult Suicer Thesaur. in Σώμα, on the several senses of this word.

Σωματικός, *η, ον*, from *σώμα*.

I. Bodily, of or belonging to the body. occ. 1 Tim. iv. 8.

II. Bodily, corporeal, material. occ. Luke iii. 22. See Wolfus and Wetstein on Mat. iii. 16.

Σωματικῶς, Adv. from *σωματικός*.

Bodily, i. e. in the body of Christ, as opposed to the Jewish Tabernacle or Temple; truly and really, in opposition to types and figures; not only effectually, as God dwells in good men, but substantially or personally, by the strictest union, as the soul dwells in the body, so that "God and Man is one-Christ," occ. Col.

ii. 9. Comp. John ii. 21. xiv. 9, 10, 11, and see *Wolffius* on Col. ii. 9, and *Suicer* Thesaur. in Σωπάλωτος.

Σωπεω, from σωπος a heap, which may be either from the Heb. עמד to stand erect, or from נצח to compress.

I. To heap, heap up: occ. Rom. xii. 20, where see *Whitby* and *Wetstein*.

II. Pass. To be laden or loaded, to be, as it were, heaped up with. occ. 2 Tim. iii. 6. The V. is used in both senses by the Greek writers.

Σωτηρ, ηρος, ο, from σωω to save.

A saviour, deliverer, preserver. Luke i. 47. ii. 11. 1 Tim. iv. 10. (Comp. Job vii. 20.) Tit. iii. 4, & al. freq. See 1 Tim. iv. 10, well explained and illustrated in *Blackwall's Sacred Classics*, vol. i. p. 242, &c.

Σωτηρια, ας, η, from σωτηρ.

I. A saving, preservation, safety. Heb. xi. 7. Acts xxvii. 34. Τελο γαρ προς της υμετερας σωτηριας υπαρχει, "For this is a thing which concerns your safety." These words should be placed in a parenthesis. The reason why they should think it worth while to eat being contained in the next words; the reason given in the parenthesis is, because if they did not eat, they could not have strength to work, and so to save themselves." *Markland* in *Bowyer's Conjectures*.

On Acts iv. 12, *Kypke* shews that the phrase εν τω σωτηριαν ειναι, is used by *Aristophanes*, *Demosthenes*, and *Josephus*, for safety's being placed, or lodged, in a person or thing; and he, rightly I think, refers σωτηρια in this text both to the temporal saving or recovering of the body, and to the spiritual salvation of the soul. Comp. Sense III.

II. A deliverance. Acts vii. 25. Comp. Luke i. 71. Phil. i. 19, where see *MacKnight*.

III. Spiritual and eternal salvation. See Luke xix. 9. John iv. 22. Rom. xiii. 11. 2 Tim. ii. 10. Heb. ii. 3, 10. v. 9. 1 Pet. i. 5, 9, 10.

In 1 Pet. ii. 2, twenty-six MSS, two of which ancient, after αυξηθητε add εις σωτηριαν, which reading is favoured by the Vulg. the two Syriac and several other

old versions, and by *Griesbach* admitted into the text, as probable.

Σωτηριον, ο, το, from σωτηρ.

Salvation. occ. Luke ii. 30. iii. 6. Acts xxviii. 28. Eph. vi. 17. The LXX frequently use this N. as *Josephus* also does, Ant. lib. viii. cap. 10. § 3; and *Clement*, 1 Cor. § 36, calls Jesus Christ το ΣΩΤΗΡΙΟΝ ημων, our Salvation, in the abstract, as *Simeon* does Luke ii. 30.

Σωτηριος, ο, ο, η, from σωτηρ.

Saving, affording salvation. occ. Tit. ii. 11.

Σωφρονω, ω, from σωφρων.

I. To be of a sound mind, as opposed to distraction or madness. occ. Mark v. 15. Luke viii. 35. 2 Cor. v. 13. So in the profane writers σωφροειν is opposed to μαινεσθαι to be mad. See *Elfner* on Mark.

II. To be of a modest humble mind, in opposition to pride. occ. Rom. xii. 3.

III. To be of a sober recollected mind, as opposed to intemperance or sensuality. occ. Tit. ii. 6. 1 Pet. iv. 7.

See *Wetstein* on Rom. xii. 3.

Σωφρονιζω, from σωφρων.

To instruct, or teach, in almost any manner; for *Elfner* shews from the Greek writers that this V. has a very general meaning. occ. Tit. ii. 4.

Σωφρονισμος, ο, ο, δ, from σωφρονιζω.

A sound recollected mind. occ. 2 Tim. i. 7.

Σωφρονως, Adv. from σωφρων.

Soberly, "in the government of our appetites and passions." *Doddridge*. occ. Tit. ii. 12.

Σωφροσυνη, ης, η, from σωφρων.

I. Soundness of mind, as opposed to madness. occ. Acts xxvi. 25. Comp. Σωφρονω I.

II. Sobriety, as opposed to levity and irregularity of behaviour. occ. 1 Tim. ii. 9, 15.

Σωφρων, ονος, ο, η, from σοος, σως sound, and φρον the mind.

I. Properly, Of a sound mind, as opposed to folly or madness, mentis compos, sanamente præditus.

II. Sober, modest, recollected, regular, discreet, as opposed to intemperate, indecent, light, irregular, or foolish in behaviour. occ. 1 Tim. iii. 2. Tit. i. 8. ii. 2, 5.

ΣΩΩ. See Σωζω.

T.

T A B

T A B

T, τ, 1, *Tau*. The nineteenth of the more modern Greek letters, but the twenty-second and last of the ancient alphabet, in which it answered to the Hebrew or Phenician *Tau* in name, order, and power. In it's forms T, τ, (of which τ seems a corruption) it approaches nearer to the Phenician *Tau*, when written, as it sometimes * is, in the form of a cross, †, than to the Heb. ט.

TABERNĀ, ας, η, Latin,

This word is plainly in Greek letters the Latin *taberna*, which *Ainsworth* interprets *a bouse made of boards*, and thence *a tavern, an inn*; and derives it à *tabulis*, from the boards, of which it was constructed; and *tabula* may, I think, be probably deduced from the Heb. טבל to connect, adjust. The word occurs only Acts xxviii. 15, in the name of a place or town called Τρεῖς Ταβερναί, *Tres Tabernæ*, or *The Three Taverns* or *Inns*. That this place was nearer to *Rome* than *Appii Forum*, appears from the conclusion of one of *Cicero's* letters to *Atticus*, lib. ii. epist. 10, which, when he is travelling † south-east-wards from ‡ *Antium* to his seat near *Formiæ*, he dates “Ab Appii Foro, borā quartā, From Appii Forum, at the fourth hour;” and adds, “*Dederam aliam paulo ante Tribus Tabernis*, I wrote you another a little while ago from the *Three Taverns*.” *Grotius*, to whom I am indebted for the above-cited passage from

Cicero, observes further, that there were many places in the Roman Empire, at this time, which had the names of *Forum* or *Tabernæ*; the former from having *markets* for all kind of commodities, the latter from furnishing wine and eatables.

TABIOA, η, Syr.

Tabitba, the name of a female disciple at *Joppa*, which, being interpreted, says *St. Luke*, is Δορκας, i. e. *an antelope*. The Chaldee and Syriac טביתא (whence the fem. טביתא) is used in the Targum, and in the Syriac version of the Old Testament, for the Heb. צבי *a gazel*, or *antelope*, and is, no doubt, a corruption of that word, צ being, as usual, changed into ט. *Bochart*, vol. ii. 924, 5, shews that it was common, not only among the Arabs, but also among the Greeks, to give their girls the names of agreeable animals; and that, according to the Talmud, *Gamaliel*, *St. Paul's* master, had a maid named טביתא *Tabitba*. I add that *Josephus*, De Bel. lib. iv. cap. 3, § 5, mentions one *John*, who, in some copies, is called TABIOA παῖς, the son of *Tabetba*, in others, ΔΟΡΚΑΔΟΣ παῖς, the son of *Dorcas*. See *Hudson's* Note l. occ. Acts ix. 36, 40. The Syriac version not only retains טביתא in both these passages, but uses it for Δορκας, ver. 39, and omits

|| The antelopes are particularly remarkable for their beautiful eyes. So that it is a common compliment in the East to tell a fine woman that she has aine el gazel, the eyes of an antelope. But let us hear *La Roque*, Voyage en Palestine, p. 261. “Les Arabes expriment la beauté d'une femme en disant, qu'elle a les yeux d'une gazelle: toutes leurs chansons amoureuses ne parlent que des yeux noirs, & des yeux de gazelle: & c'est à cet animal qu'ils comparent toujours leurs maitresses, pour faire tout d'un coup le portrait d'une beauté achevée. Effectivement il n'y a rien de si mignon, ni de si joly que ces gazelles: on voit sur tout en elles une certaine crainte innocente, qui ressemble fort à la pudeur & à la timidité d'une jeune fille.”

* See *Montfaucon's* Palæograph. Græc. p. 122, and *Bayly's* Introduction to Languages, pt. iii. p. 46.

† See *Cellarius's* map of Latium.

‡ It appears by the beginning of his eleventh Epist. that he was, at the time in which he wrote it, in the *Formian* territory, and that he had lately been at *Antium*; and at the beginning of his twelfth he says, “*Emerferam commodè ex Antiati in Appiam ad Tris Tabernas*, I had opportunely got clear of the *Antian* territory, and had reached the *Appian* way at the *Three Taverns*.”

St. Luke's interpretation of it, ver. 36. These two last circumstances would of themselves prove it to be a word used in the Syriac.

Ταῖμα, ατος, το, from τεταῖμαι perf. pass. of ταῖω to order.

An order, or rather a band. occ. 1 Cor. xv. 23, "but every one in his proper band,"—for ταῖμα denotes a band of soldiers, a cohort, a legion. See *Scapula*.* Macknight, whom consult; comp. also *Wetstein*.

Ταξις, η, ον, from τετακται 3 perf. perf. pass. of ταῖω to order, appoint.

Appointed, set. occ. Acts xii. 21; Ταξὶς ἡμερα, On a set day, says St. Luke; Δευτέρα των θεωριων ἡμερα, On the second day of the shows, celebrated in honour of *Claudius Caesar*," says *Josephus*, relating the same story, Ant. lib. xix. cap. 8, § 2. Ταξὶς ἡμερα is a phrase used by *Polybius*. See *Wetstein*.

Ταλαιπωρεω, ω, from ταλαιπωρος.

To be afflicted, touched, or affected with a sense of misery. occ. Jam. iv. 9.

Ταλαιπωρια, ας, η, from ταλαιπωρος.

Misery, grievous affliction, or calamity. occ. Rom. iii. 16. Jam. v. 1.

Ταλαιπωρος, ος, ο, η, from ταλαω to sustain, suffer (which from the Heb. נָשָׂא * to bear, support, the נ being dropt, as usual), and πωρος a stone, a hard substance, and thence grief, calamity; see *Ilwpos*.

Miserable, afflicted with grievous calamities. *Mintert* says it properly denotes being worn out and fatigued with grievous labours, as they who labour in stone-quarries, or are condemned to the mines. So also *Stockius* and *Alberti*, whom see. occ. Rom. vii. 24. Rev. iii. 17.

Ταλανταριος, α, ον, from ταλαντον, which see.

Weighing a talent, of a talent weight. occ. Rev. xvi. 21, where see *Vitringa*. This word is used not only by *Josephus*, De Bel. lib. v. cap. 6, § 3, but by *Alcaeus*, cited in *Pollux*, and by *Polybius* and *Plutarch*. See in *Wetstein*.

Ταλαντον, ος, το, from ταλαν or τηλναι sustaining or supporting a weight.

I. The scale in a balance. Thus *Homer* uses the word, Il. xii. lin. 433,

—Ως τε ΤΑΛΑΝΤΑ γυνή χερνιτῆς ἀληθῆς,
ἥ τε σάβρον ἐχέσῃ καὶ εἰρὸν ἀμφὶς ἀνέλεῖ
ἰσάζουσα.

* See *Heb. and Eng. Lexicon* in *לשן III*.

As when two scales are charg'd with doubtful loads,

From side to side the trembling balance nods,
While some laborious matron just and poor
With nice exactness weighs her woolly store.

Pope.

Comp. Il. viii. lin. 69. Il. xxii. lin. 209.

II. A weight equal, according to Bp. *Cumberland*, to 93½ pounds avoirdupois, but according to *Michaelis*, to no more than about 32½.

III. It denotes a certain quantity or sum of money, so called because, in the rude state of the ancient coin, they used to weigh their gold and silver. Mat. xviii. 24, and ch. xxv. freq. A Jewish talent of silver, according to Bp. *Cumberland's* calculation, was equal to 353 l. 11 s. 10 d.; a talent of gold, of the same weight, to about 5075 l. 15 s. 7 d.; but according to *Michaelis* the talent of silver was not more than 137 l. 16 s. nor the talent of gold than 2033 l. 16 s. Others compute the value of these talents somewhat differently; and I shall not here enter into the controversy*; but remark, that *Homer* uses the word ταλαντον for some certain quantity or weight of gold only, Il. ix. lin. 122 †, 264. Il. xix. lin. 247. Il. xxiv. lin. 232. Il. xviii. lin. 307. Il. xxiii. lin. 265—269. lin. 750, 751, the precise value of which I know not of data sufficient to determine, though it is evident from the passages of the *Iliad* here cited, and especially from the two last, that *Homer's* ταλαντον did not amount to any great weight or sum. See *Dammi Lexic. Nov. Græc. col. 2297*, and *Gouget's* Origin of Laws, vol. ii. p. 308—312, edit. *Edinburgh*.

ΤΑΛΙΘΑ. Syr.

Talitha. A corrupt Hebrew, or Syriac, word denoting, as St. Mark interprets it, κορασιον a damsel. The Chaldee and Syriac fem. is used for a boy, a youth, and the fem. תליתא for a girl, a damsel, in

* See more in *Heb. and Eng. Lexicon* under *טלית* 3. 3d edit.

† Where in *Didymus's* Scholion we read, Εἰ—περὶ τὸ ταλαντὸν τῶν Ἑλλήνων, βραχυ τὸ ταλαντὸν τὸ χρυσεῖον παρ' αὐτοῖς, ὡς ἐν ἀργύρῳ βραχυ τὸ ταλαντὸν παρ' αὐτοῖς, ὡς καὶ Διόφιλος ἐν ἀργύρῳ βραχυ τὸ ταλαντὸν φησὶ. But if (the Poet meant) the talent of the Hellenes (i. e. as distinguished from the Athenians), the talent of gold is with them a small matter, as *Diphilus* also calls it in *flyer*.

the

the Chaldee Targums of the Old, and in the Syriac version of the New Testament *. In Heb. שלח and שולח signify *a young lamb, or kid*; whence the Chaldee and Syriac use of the word may be very naturally accounted for, being applied just in the same manner as in English we sometimes call *children lambs and lambkins*. Comp. also under Ταξιβα. occ. Mark v. 41, where the Syriac version retains the words שלחא קומי without interpreting them, and uses the same expression, Luke viii. 54, for the Greek, ἦ παῖς, εἰς τὸν θάνατον.

TAMEION and TAMIEION, α, το, from Heb. טמן *to hide, cover up*; whence as a N. טמון *hidden treasure*.

I. *A secret place, a private chamber or closet*. So Helyebius, ταμεια, ἀποκρυφα οὐκ ημεῖς, *secret dwellings*. occ. Mat. vi. 6. xxiv. 26. Luke xii. 3. On Mat. xxiv. 26, see Josephus, De Bel. lib. vi. cap. 5. § 2, where he expressly mentions *a false Prophet, Ψευδοπροφητῆς*, who, on the day the Temple was set on fire, had declared to the people in the city, that God commanded them to go up into the Temple, and that there they should receive signs of deliverance; in consequence of which lying prediction six thousand Jews miserably perished.

II. *A store-house*. occ. Luke xii. 24, where see Wetstein.

Ταξις, ιος, att. εως, ἦ, from τασσω, *to set in order*.

I. *Order, regularity, regular disposition*. occ. 1 Cor. xiv. 40. Col. ii. 4.

II. *Order, regular succession*. occ. Luke i. 8.

III. *An order*, as of Priests. Heb. v. 6. vii. 11. "Melchisedec having neither predecessor nor successor in his office, his priesthood could not be called *an order*; if by that phrase is understood a succession of persons executing that priesthood. Wherefore κατὰ ταξιν must mean *after the similitude of Melchisedec*, as it is expressed ch. vii. 15. Besides in the Syriac version κατὰ ταξιν is in this verse [Heb. v. 6, so ch. vii. 11.] rendered, secundum similitudinem [ברכותה]. Macknight.

Tapeivos, η, υ. The most probable derivation of this word seems to be from εδαφος *the ground*, q. εδαφεivos.

I. *Low, not rising much above the ground*. Thus sometimes used in the Greek writers, as by Lucian, who opposes it to ὑψηλός *high*. See Scapula's Lexicon.

II. *Low, mean, despised*. occ. Rom. xiii. 16. Jam. i. 9. Comp. 2 Cor. x. 1.

III. *Lowly, humble*. occ. Mat. xi. 29. Jam. iv. 6. 1 Pet. v. 5. Comp. Luke i. 52.

IV. *Brought low, cast down, by affliction or distress*. occ. 2 Cor. vii. 6.

On this word see Campbell's Prelim. Disfertat. p. 44, &c.

Ταπεινοφροσύνη, ης, ἦ, from ταπεινός *lowly*, and φρον *the mind*.

Lowliness of mind, humility, whether real and genuine, as Acts xx. 19. Eph. iv. 2. & al. or affected and false, Col. ii. 18.

Ταπεινω, ω, from ταπεινός.

I. *To make or bring low*. occ. Luke iii. 5.

II. *To humble, debase*, in respect of state or condition. occ. Mat. xxiii. 12. Phil. iv. 12, where see Wetstein, as also on Mat. where he cites from Diogenes Laertius that saying of Aesop, who, on being asked what Jupiter was doing, answered, Τα μὲν ὕψηλα ταπεινοῦν, τα δὲ ταπεινά ὕψου, That he was *humbling the exalted, and exalting the humble*. Comp. 2 Cor. xi. 7.

III. *To humble, abase*, in mind and behaviour. occ. Mat. xviii. 4. Luke xiv. 11. xviii. 14. Jam. iv. 10. 1 Pet. v. 6. Comp. Phil. ii. 8, and see Rabbelius on that text.

IV. *To bring low or humble by affliction, to afflict*. occ. 2 Cor. xii. 21. Comp. Ταπεινός IV.

The above cited are all the passages of the N. T. where this V. occurs.

Ταπεινωσις, ιος, att. εως, ἦ, from ταπεινω. *Humiliation, state of humiliation or abasement, low estate*. occ. Luke i. 48. † Acts viii. 33. Phil. iii. 21. Jam. i. 10.

TAPATTΩ, or TAPΑΣΣΩ, either from τρω *to impel*, or from τω *to turn*, and τρω *to shake*, or ταρασσω *from τω to turn*, and τρᾶν *to dash*.

I. *To trouble, disturb, agitate*, properly as water. John v. 4, 7. So Athenæus, cited by Wetstein, ἐν τοῖς χερμασι τοῦ τῶν ἀνεμολαλων TAPATTOMENOT TOT ὙΔΑΤΟΣ, *The water in storms being agitated by the winds*. The LXX likewise

* See Castell's Heptaglott. Lexic. in שולח.

† See Ep. Bull's English Works, vol. i. p. 138, &c. apply

apply it to water, Ezek. xxxiv. 18, for the Heb. *וַיִּפְּחֵם* to *disturb*, or *make foul*, as by *trampling* in it with the feet.

II. To trouble or disturb the mind, to put it into perturbation or commotion, to alarm, and in the passive to be thus troubled or disturbed, as with fear and perplexity, Mat. xiv. 26. Mark vi. 50. Luke i. 12. xxiv. 38. comp. John xii. 27. xiv. 1, 27. Acts xvii. 8.—with grief and pity, John xi. 33.—with grief and fear, John xiii. 21. 1 Pet. iii. 14.—with doubt, perplexity, and uneasiness, Acts xv. 24. Gal. i. 7. v. 10.—with a mixture or variety of passions, Mat. ii. 3. The learned Bp. Chandler, in his *Vindication of the Defence of Christianity*, p. 423, has well described the various and even contrary passions which, on the Magians arrival, agitated Herod and his Court, and the inhabitants of Jerusalem, according to their different expectations, hopes, and fears; and he observes, that, to include all these, there is not any one Greek word more proper and expressive than *ταρασσειναι*. To confirm this remark I add that Josephus in like manner uses *εταραξεν* to express the very different agitations of mind, which the report of Herod's having been put to death by Antony occasioned in his divided Court and family. Ant. lib. xv. cap. 3. § 7. The above cited are all the passages of the N. T. wherein this V. occurs.

Ταραχη, ης, ἡ, from *ταράσσω* to trouble.

I. A troubling or stirring of water. occ. John v. 4.

II. A political commotion or disturbance. occ. Mark xiii. 8. Thus the word is applied in Herodian, cited by Wetstein; and how this particular of our Saviour's prophecy was fulfilled may be seen in Josephus, Ant. lib. xx. cap. 1. § 1. Ibid. cap. 5. § 3. De Bel. lib. ii. cap. 12. § 1, 3. Ibid. cap. 18. § 1, 2, 3, 5, 7, 8, & al. in Bp. Newton's *Dissertations on the Prophecies*, vol. ii. p. 241, &c. 8vo. and in Lardner's *Collection of Testimonies*, vol. i. p. 57, &c.

Ταραχος, ος, ὁ, from *ταράσσω*.

I. A disturbance, stir. occ. Acts xii. 18.

II. A disturbance, tumult. occ. Acts xix. 23.

Ταρσευς, εος, ὁ.

Of, or belonging to, Tarsus, a city of Cilicia in Asia Minor. occ. Acts ix. 11.

xxi. 39. on both which texts see Wetstein, and Dr. Powell's Introduction to St. Paul's Epistles in Bouvier's Conjectures.

Ταρταρω, ω, from *Ταρταρος*, of which below.

To cast into Tartarus. occ. 2 Pet. ii. 4.

"The Scholiast on *Æschylus Eumen.* says, *Pindar* relates that *Apollo* overcame the *Python* by force, wherefore the earth endeavoured *ταρταρωσαι* to cast him into *Tartarus*. *Tzetzes* uses the same word *ταρταρω* for casting or sending into *Tartarus*; and the compound *V. καλαρταρεν* is found in *Apollodorus*, in *Didymus's* Scholia on *Homer*, in *Phurnutus*, *De Nat. Deor.* p. 11, edit. Gale, and in the book *Περὶ Πολιτῶν*, which is extant among the Works of *Plutarch*. And those whom *Apollodorus* styles *καλαρταρωθέντας* he in the same breath calls *ῥιψθέντας εἰς Τάρταρον*, cast into *Tartarus*." Thus the learned *Windet* in *Pole Synopf.* We may then, I think, safely assert, that *ταρταρωσας*, in St. Peter, means not, as *Mede*, Works Fol. p. 23, interprets it, to adjudge to, but to cast into, *Tartarus*, *ῥιπτεῖν εἰς Τάρταρον*, as in *Homer* cited below. And, in order to know what was the precise intention of the Apostle by this expression, we must enquire what is the accurate import of the term *Ταρταρος*. Now it appears from a passage of * *Lucian*, that by *Ταρταρος* was meant, in a physical sense, the verge or bounds of this material system; for, addressing himself to *ΕΡΩΣ*, *Cupid*, or *Love*, he says, *Σὺ γὰρ ἐξ ἀφανὸς καὶ κεχυμένης ἀμορφίας τὸ ΠΑΝ ἐμορφώσας ὡς περ ἐν ὈΛΟΤ ΚΟΣΜΟΤ τάρων τινα κοινὸν ἀφελὼν τὸ περικειμενὸν χάος, ἐκείνο μὲν ἐς εὐχάλα ΤΑΡΤΑΡΟΥ μυχῶς ἐβυλαδεύσας, ἐνθα, ὡς ἀληθῶς,*

—Σιδηρεῖται τε σπύλαι καὶ χαλκοὺς ὕδαες,
'Ὅπως ὑπ' ἀρχαῖα δέθεν φερούς τῆς ἐμπαιλῆς
'Ὅδα ἐρρήναι'

Thou formedst the universe from it's confused and chaotic state, and after separating and dispersing the circumfused chaos, in which, as in one common sepulchre, the whole world lay buried;

* *Amores*, tom. i. p. 1049, cited by the learned Mr. Spearman, in his *Letters on the LXX and the Heathen Mythology*, p. 108.

thou

thou drovest it to the confines (or recesses) of outer *Tartarus*,

Where iron gates and bars [ground] of solid brass
Keep it in durance irrefrangible,
And it's return prohibit."

These "iron gates and ground of solid brass" are no other than what the Scriptures call ערפל *the thick darkness*, and עב *the density* at the outer circumference of the heavens. See Job xxii. 13, 14. Isa. xiv. 13, 14. Job xx. 6. So *Lucian* adds, that the *Tartarus* he describes, unlike that of *Homer* (of which presently), had *in truth, ως αληθως*, such gates. *Tartarus* then, in it's proper physical sense, is *the condensed**, *solid*, and *immoveable darkness* which furrounds the *material universe*; and to this import of the word agrees it's derivation from the Heb. תר *to go round*, and as a N. a ring, circle, or the like, q. d. חרות *Tartar*.

The ancient Greeks appear to have received, by tradition, an account of the punishment of the † fallen angels, and of bad men after death; and their poets did, in conformity, I presume, with that account, make *Tartarus* the place where the giants, who rebelled against *Jupiter*, and the souls of the wicked were confined. —"Here, saith *Hesiod*, *Theogon*. lin. 720, 1, the rebellious *Titans* were bound in penal chains

Τόσσον ἐνερθ' ὑπο γῆς, ὅσον ἔρανος ἐξ' ἀπο γαίης,
ἕκον γὰρ τ' ἀπο γῆς, ἐς ΤΑΡΤΑΡΟΝ κερσεύειν.

As far beneath the earth as earth from heav'n,
For such the distance thence to *Tartarus*."

Which description will very well agree with the proper sense of *Tartarus*, if we take the earth for the centre of the material system, and reckon from our zenith, or the extremity of the heavens that is over our heads: But as the Greeks imagined the earth to be of a boundless depth, so it must not be dissembled that their Poets speak of *Tartarus* as a vast pit or gulf in the bowels of it. Thus

* Comp. Heb. and Eng. Lexic. in עבה V.

† Dr. *Dickinson*, in his *Physica Vetus & Vera*, p. 10, observes, that *Empedocles* certainly knew and openly spoke of these; whence *Plutarch* calls them τοὺς θεῶν δαίμονας καὶ οὐρανοπέλους τοὺς ἐμπροσθεν δαίμονας, Those demons of *Empedocles*, who were driven from God, and fell from heaven."

Hesiod, in the same poem, lin. 119, calls it

ΤΑΡΤΑΡΑ τ' κερσεύει μυχῷ χθονος ευρυδοειας,
Black *Tartarus* within earth's spacious womb a

And *Homer*, Il. viii. lin. 13, &c. introduces *Jupiter* threatening any of the Gods who should presume to assist either the Greeks or the Trojans, that he should either come back wounded to heaven,

ἢ μὲν ἔλθων ῥίψω ἐς ΤΑΡΤΑΡΟΝ κερσεύοντα,
τῆλε μάλ', ἔχ' βαθεῖον ὑπὸ χθονος ἐστὶ βρεθέων,
εὐθα σιδηρεῖαι τε στυλαὶ, καὶ χαλκῆος ἄλσος,
τόσσον ἐνερθ' αἰδεῶ, ὅσον ἔρανος ἐξ' ἀπο γαίης.

"Or far, oh far from steep *Olympus* thrown,
Low in the deep *Tartarean* gulph shall groan :"
That gulph which iron gates and brazen ground,
Within the earth inexorable bound;
"As deep beneath th' infernal centre hurl'd,
As from that centre to th' ethereal world."

POPE.

Where, according to *Homer*'s description, Il. viii. lin. 480, 1,

—Οὐτ' αὐτῆς ὑπερίονος ἡελίοιο
Τερπνοντ', ἐπ' ἀνεμῶνισι' βαθεὺς δὲ τε ΤΑΡΤΑΡΟΣ
ἀμφις.

"No sun e'er gilds the gloomy horrors there,
No cheerful gales refresh the lazy air,"
But murky *Tartarus* extends around.

POPE.

Or, in the language of the old Latin poet (cited by *Cicero*, *Tuscul. lib. i. cap. 15.*),

—Ubi rigida constat crassa caligo inferum.

On the whole then ταρταρον in *St. Peter* is the same as ῥίπτειν ἐς Ταρταρον, *to throw into Tartarus*, in *Homer*, only rectifying the Poet's mistake of *Tartarus* being in the bowels of the earth, and recurring to the true original sense of that word above explained, which, when applied to *Spirits*, must be interpreted *spiritually*; and thus ταρταρωσας will import that God cast the apostate angels out of his presence into that ὄρος τὰ σκοτεινά, *blackness of darkness*, (2 Pet. ii. 17. Jude ver. 13.) where they will be for ever banished from the light of his countenance, and from the beautifying influence of the ever blessed *Three*, as truly as a person plunged into the torpid boundary of this created system would be from the light of the sun, and the benign operations of the material heavens.

TATTΩ, or ΤΑΣΣΩ, from the Heb. תר *to place*,

place, set, appoint, and as a N. (Chald.) an appointment, statute.

I. Mid. With a dative of the person, and an accus. of the thing, *To appoint, order.* occ. Mat. xxviii. 16. Acts xxviii. 23. Pass. *To be appointed.* occ. Acts xxii. 10.

II. Active, *To appoint, determine.* occ. Acts xv. 2.

III. Pass. *To be ordered, placed, or set, in order.* occ. Luke vii. 8. Rom. xiii. 1. So *Epicletus*, *Enchirid.* cap. 29, cited by *Raphelius*, 'ΤΗΟ ΤΟΤ ΘΕΟΥ ΤΕΤΑΤΜΕΝΟΣ, *Set by God.*"

IV. Pass. *To be disposed, adapted.* occ. Acts xiii. 48, και επιευσαν ὅσοι ἦσαν τεταμμένοι εἰς ζωὴν αἰώνιον, *And as many as were disposed, adapted, or in a right disposition and preparation, for eternal life, believed.* This, after attentive consideration, and having read what others (particularly the learned * *Mede*, *Raphelius*, *Wolffius*, and *Doddridge*) have written, appears to me the true meaning of the text, and I think, with *Wolffius*, that τεταμμένος εἰς in this passage is equivalent to εὐδελος εἰς, Luke ix. 62. The expression does not seem to have any reference to the *divine predestination* of particular men to salvation, even in the *Lutheran*, much less in the *Calvinistic*, sense of that term. The passages which the excellent *Raphelius* cites from *Herodotus*, *Arrian*, and *Zosimus*, in proof of it's relating to the *Lutheran predestination*, do not, I apprehend, come up to his point, but only shew that τεταμμένος εἰς, when referring to an employment or station, means *appointed to it*. But see an excellent Note of Dr. *Hammond's* on this text, with *Le Clerc's* supplement to it. The Gentiles τεταμμένοι εἰς ζωὴν αἰώνιον, and who consequently *believed*, are manifestly contrasted with the Jews, ver. 46, who, by rejecting the word of God, οὐκ ἀξίως ἐκρίναν ἑαυτοὺς τῆς αἰώνιας ζωῆς, *behave as if they judged themselves not worthy of eternal life.* See *Wetstein's* Note, and as to the construction of τεταμμένος with the preposition εἰς, observe the V. ταττεῖν is likewise so constructed in the following text, 1 Cor. xvi. 15.

V. Εἰς διακονίαν τοῖς ἀδελοῖς ταττεῖν ἑαυτοὺς, 1 Cor. xvi. 15, means *To set or appoint*

themselves to, i. e. to undertake, of their own accord, the office of serving the saints, to employ themselves voluntarily in assisting them. *Raphelius* shews that *Xenophon* and *Plato* apply the phrase ταττεῖν ἑαυτοὺς in the same view; and pertinently observes that the dative ἀδελοῖς in the above text is to be referred not to ἐλεῆσαι, but to διακονίαν; for Greek nouns sometimes govern the same cases as their verbs. Comp. Mat. viii. 34. x. 18. Mark i. 44. John xii. 13. Acts i. 16. xi. 29. 2 Cor. ix. 12. To which we may add from *Plato*, *Apol. Socrat.* § 17. pag. 92, edit. *Forster*, Τὴν εὐχὴν τῷ θεῷ τιμῆς, *my subserviency to God;* and § 18, τὴν τῷ θεῷ δόξιν, *TMIN, God's gift to you.* And as to the expression ταττεῖν εἰς, see many other like instances from the Greek in *Wetstein* and *Kypke*.

TAYPOΣ, τ, ἐ, from the Chald. תור + בעוּ, which from the Heb. תור the same, for which the LXX often use ταυρος.

A bull, or beeve, taurus. occ. Mat. xxii. 4. Acts xiv. 13. Heb. ix. 13. x. 4. On Acts xiv. 13, we may observe, that the ancient Heathen used to sacrifice bulls to *Jupiter*: Thus *Ovid*, *Metam.* lib. iv. lin. 756,

————Taurus tibi, Summe Deorum.

Comp. *Virgil*, *Æn.* ix. lin. 627, and see more in *Wetstein*.

Ταφῇ, ἡς, ἡ, from ἐταφον, 2 aor. of ταπύω to bury, which see.

A burying, or burial. occ. Mat. xxvii. 7.

Ταφος, ο, ο, from ἐταφον, 2 aor. of ταπύω to bury.

A sepulchre. Mat. xxvii. 61. Rom. iii. 13. & al.

TAXA, Adv.

Perhaps. The word, in this sense, may be derived from the Heb. תח to be in the midst. So the Latins for leaving a thing in doubt or undetermined say In medio relinquo, I leave it in the midst, which expression I desire may be applied to the derivation just proposed. occ. Rom. v. 7. Philem. ver. 15.

TAXEWS, Adv. from ταχυσ.

I. Quickly, speedily. Luke xiv. 21. xvi. 6. & al. freq.

+ So the *Phœnicians* called a beeve, Thor, according to *Plutarch* in *Sylla*, p. 463, B. Θωρ γὰρ ὁ φοινίκης τὴν θύαν καλεῖται.

II. Easily,

II. *Easily, lightly, temerely*: occ. 1 Tim. v. 22, where *Rapphelius* shews that *Polybius* uses it in the same manner.

Taxivos, η, ον, from *ταχυς*.

I. *Swift, speedy*. occ. 2 Pet. ii. 1.

II. *Shortly to be accomplished or happen*. occ. 2 Pet. i. 14.

Taxistos, η, ον. Superlative of *ταχυς*.

Most speedy. Hence *Taxista*, neut. plur. used adverbially, *Most speedily*; *Ὡς ταχιστα*, with the utmost speed, quam celerissime. occ. Acts xvii. 15. This phrase is used by the best Greek writers.

Taxistos, ονος, ὁ, ἡ, και το—ον. Comparat. of *ταχυς*.

Swifter, more swift or speedy. Hence *Taxistos*, neut. used adverbially, *More swiftly or speedily*. occ. John xx. 4. Heb. xiii. 19; Also, applied nearly as the positive, *Speedily, soon, pretty soon*. occ. John xiii. 27. 1 Tim. iii. 14. Heb. xiii. 19. Comp. under *Βελτιων*.

Taxos, εος, ος, το, from *ταχυς*.

Swiftness, speed. Ev *ταχει*, With *swift-ness or speed, speedily*. Luke xviii. 8. Acts xii. 7, & al. This is a very common phrase in the purest Greek writers, as may be seen in *Wetstein* on Luke.

Taxte, εια, υ; perhaps from the Heb. חָזַק *to hasten*, with the formative ת prefixed.

Swift. occ. Jam. i. 19. Hence *Taxtu*, neut. used adverbially, *Swiftly, speedily, quickly*. Mat. v. 25. xxviii. 7, 8, & al.

TE, A Conjunction, derived perhaps from the Heb. וְאִם *with*, by transposition.

1. *And*. Mat. xxvii. 48. xxviii. 12, & al. freq.

2. When followed by *και* it may be rendered *both*, as Acts xx. 21. xxiv. 15. xxvi. 22. Comp. Luke ii. 16.

3. *Te—και, whether—or*. Acts ix. 2.

This particle, like the Latin *que*, never begins a sentence, but is always put after some other word in it.

TEINO, from the Heb. נָטַח *to stretch out*, by transposition.

To stretch, stretch out, extend, distend. This simple V. occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

TEIXOS, εος, ος, το. *Eustatius* and others derive it from *τευχω* *to build*, which may be from the Heb. חָקַךְ *to direct, regulate*, or from חָקַךְ *to direct, set in order*, and in Chald. *to establish*, the final } being dropt,

as in *גָּדַע* from *עָרַן*, &c. But may we not better deduce *τειχος* immediately from the Heb. פֶּקַד *a fort*, or rather *a wall of circumvallation* (whence also French *digue*, and Eng. *dike*), or, with *Gusset*, from *טָחַח* *to daub over, to plaster*, or from the N. טָחַח *plaster, mortar*?

A wall. Acts ix. 25. Heb. xi. 30, & al.

Τεκμηριον, ο, το, from *τεκμαρ* *a sign, token*, which may be from *δειξιμα* perf. pass. of *δεικναι* *to shew*, τ being substituted for δ.

A sign, token. occ. Acts i. 3.

Τεκνιον, ο, το. Diminutive of *τεκνον*.

A little child. It is a term of great affection and tenderness. See John xiii. 33. Gal. iv. 19. 1 John ii. 1. "*Dear children*." *Campbell's Prelim. Dissertat. p. 615.*

Τεκνοποιω, ω, from *τεκνον* *a child*, and *γε-σσω* perf. mid. of the old verb *γενω* or *γενω* *to make*.

To bear children. occ. 1 Tim. v. 14.

Τεκνοποια, ας, ἡ, from the same as *τεκνοποιω*.

Child-bearing. occ. 1 Tim. ii. 15.

Τεκνον, ο, το, from *τικτω*, or obliq. *τεκω*, *to procreate*.

I. *A child*, whether male or female. Mat. x. 21. xviii. 25. xix. 29. Eph. vi. 1, & al. It is spoken particularly of a son, Mat. xxi. 28. Luke ii. 48, & al.

II. *A remote descendant*, Luke xvi. 25, and *Τεκνα*, τα, plur. *Posterity*, posteri. John viii. 39.

III. A city being by a beautiful prosopopœia represented as a person, the natives or inhabitants of it are called it's *τεκνα*, or *children*. Mat. xxiii. 37. Luke xiii. 34. xix. 44. Comp. Joel ii. 23. iii. or iv. 6. Zech. ix. 13, and *Ὀυσαλην* III.

IV. It is used as * "a title of condescension and tenderness by which superiours addressed their inferiours, who were not properly their children." Mat. ix. 2. Mark ii. 5. Comp. 1 Tim. i. 2, (where see *Doddridge's Note*.) Tit. i. 4. Comp. Josh. vii. 19. Eccles. xii. 12, and *Ὀυσαλην* II.

V. St. Paul calls *Onesimus* b's child or son, *τεκνον*, because *begotten*, i. e. converted to Christ, by him. *Philem. ver. 10*. Comp. 1 Cor. iv. 14, 15. 2 Cor. vi. 13, and *Παλην* V.

VI. Believers are called *τεκνα Θεου*, *children*

* *Doddridge* on Mat. ix. 2.

of God, as being regenerated or born again by his word and spirit, and resembling their heavenly Father in their dispositions and actions. John i. 12. xi. 52. Rom. viii. 16. Eph. v. 1. Phil. ii. 15. 1 John iii. 2, 10. So they are styled *children of light*, Eph. v. 8, for God is light, and they are enlightened by him. See *Wolfius*, and comp. under *ῥιός* VIII. But

VII. *Children of the devil* are such as act under his influence, and resemble that apostate Spirit. 1 John iii. 10. Comp. John viii. 44.

VIII. *Endued with*, or *devoted to*. Thus the *children of wisdom* signify those who are *endued with*, or *devoted to*, heavenly wisdom. Mat. xi. 19. Luke vii. 35. So *children of obedience* are the obedient. 1 Pet. i. 14. These expressions are generally reckoned mere *hebraisms*; but see under *ῥιός* XI.

IX. *Joined with words expressive of punishment* it denotes *liable to*, or *worthy of*. See Eph. ii. 3. 2 Pet. ii. 14. This phrase is *hebraical*. So 2 Sam. xii. 5, בן חטא, a son of death, is one worthy or guilty of death; (comp. Pl. cii. 21.) Deut. xxv. 2, בן דבית, worthy of beating. Comp. under *ῥιός* XII.

Τεκνοῖσθαι, ω, from τεκνον a child, and τρεφω perf. mid. of τρεφω to nourish, bring up.

To bring up or educate children. occ. 1 Tim. v. 10. Arrian uses this V. (which, however, is not a common one) Epictet. lib. i. cap. 23. Διαὶ αποσυμβουλευεις τῷ σοφῷ ΤΕΚΝΟΤΡΟΦΕΙΝ; Why (Epictetus) do you dissuade a wise man from bringing up children?"

ΤΕΚΤΩΝ, ονος, ὁ. The Greek Lexicons derive it from τεύχω to fabricate (which see under Τερχός). But perhaps it may be better deduced, like τεχνη below, immediately from the Heb. כָּנָה to regulate, adjust, or קָנָה to set in order.

A workman in wood, iron, or stone, but especially in wood, a carpenter, faber. occ. Mat. xiii. 55. Mark vi. 3.

ΤΕΚΩ, from the Heb. כָּנָה to multiply, or increase exceedingly, changing the medicine into tennes.

To bring forth, properly as a female. It is an obsolete V. whence in the N. T. we have 2 aor. ἐτεκον, infin. τεκειν, 1 fut. mid. τεξομαι, 1 aor. pass. ἐτεχθην, partic. τεχθεῖς. See under Τινω.

Τελειός, α, ον, from τελειω to complete, perfect.

I. *Complete, perfect*. See Mat. v. 48. xix. 21. (comp. Mark x. 21. Luke xviii. 22.) Rom. xii. 2. Jam. i. 4, 17, 25. iii. 2. 1 John iv. 18. On Mat. v. 48, Bp. *Sherlock* * observes that the precise meaning is, Let your love be universal, unconfined by partialities, and with respect to it's objects as large as God's is. Comp. Luke vi. 36, and see *Eisner* and *Wetstein* on Mat.

II. *Adult, full-grown, of full age*, as opposed to παιδια little children, or νηπιον infants. In this view it is applied spiritually to Christians. 1 Cor. xiv. 20. Heb. v. 14. Comp. 1 Cor. ii. 6. Eph. iv. 13. Phil. iii. 15, where see *Macknight*, as also on 1 Cor. ii. 6. As in Eph. iv. 13, we have ΑΝΑΡΑ ΤΕΛΕΙΟΝ, so in *Epictetus*, *Enchirid.* cap. 75, we read Οὐκ εἰς εἰς μετὰ παιδιον, ἀλλ' ΑΝΗΡ ἡδὴ ΤΕΛΕΙΟΣ, Thou art no longer a youth, but a man at full age." *Rapheus* shews that *Xenophon*, as well as *Arrian*, uses the phrase in the same sense; and that *Polybius* applies it figuratively to the mind. See also *Wetstein* on Heb. v. 14.

Τελειότης, τῆς, ἡ, from τελειός.

I. *Perfection, perfectness*. occ. Col. iii. 14, where charity or love is called συνδεσμος τῆς τελειότητος, the bond of perfectness, i. e. says *Whitby*, the most perfect bond of union among Christians, Eph. iv. 15, 16; (comp. ver. 3, and John xvii. 23.) the end and the perfection of the commandment, 1 Tim. i. 5; that which fulfils the rest, Rom. xiii. 8. (comp. ver. 9, 10.) ; and that which renders us perfect and unblameable in holiness before God, 1 Thess. iii. 12, 13."

II. *Perfection*, i. e. says *Whitby*, doctrines which will render persons perfect men in the knowledge of Christ. occ. Heb. vi. 1. Comp. under Τελειός II.

Τελειωω, ω, from τελειός.

I. *To complete, finish*. John iv. 34. v. 36. xvii. 4. Acts xx. 24, & al.

II. Τελειομαι—εμαι, Mid. *To finish*. occ. Luke xiii. 32, where *Kypke* renders it actively, and understands it both of the finishing of our Lord's teaching and miracles, and of the end of his life. And in

this latter view he cites from *Plutarch*, *Consol. ad Apoll.* tom. ii. p. 111, C. ΤΕΛΕΙΟΥΝΤΑ το ζην ending their life. So *Wetstein* from *Josephus*, *Maccab.* § 7. "O holy life! ἐν τῇ ζωῇ σου θάνατος φεραγίς ΕΤΕΛΕΙΩΣΕΝ, which the faithful seal of death finished." So *Eusebius* and other ancient Christian writers often apply it to the death of the martyrs. See *Raphe-rius*, *Semicent. Annotat.* p. 8, and *Suicer* *Thesaur.* under ΤΕΛΕΙΩΩ II.

III. To complete, accomplish, of time, Luke ii. 43.—of prophecy, John xix. 28.

IV. To perfect, make perfect or complete. *Heb.* vii. 19. ix. 9. x. 1, 14. ΤΕΛΕΙΟΘΗΜΑΙ, παθ. To be made perfect or complete. 2 *Cor.* xii. 9. *Jam.* ii. 22. It is spoken, *Heb.* xii. 23, of the spirits of just men made perfect "and complete both in holiness and happiness, so far as may consist with the separate state," but seems to include the resurrection also, *Heb.* xi. 40, (see *Macknight*) *Phil.* iii. 12. In which latter text observe that τελειωμαι is, like ελαβον, διωκω, καταλαβω, &c. in this passage an agonistic term denoting the finishing of one's race (comp. 2 *Tim.* iv. 7.), and the receiving of one's complete reward. See *Wibthy* and *Wolffius* on the place."

V. To make Christ perfect, *Heb.* ii. 10, i. e. "† to consecrate him by sufferings to his office, (as *Heb.* v. 9. vii. 28. Luke xiii. 32. comp. *Lev.* xxi. 10. *Exod.* xxix. 34. *Lev.* viii. 22, 28, 33, in LXX.) and fully to qualify and enable him to the discharge of it." Comp. *Heb.* ii. 17, 18. iv. 15. v. 1, 2.

ΤΕΛΕΙΩΣ, Adv. from ΤΕΛΕΙΟΣ.

Perfectly, constantly, to the end. occ. 1 *Pet.* i. 13.

ΤΕΛΕΙΩΣΙΣ, 105, att. εως, ἡ, from ΤΕΛΕΙΩΩ.

I. A completion, accomplishment. occ. Luke i. 45.

II. Perfection of priesthood, both as to atonement and intercession. occ. *Heb.* vii. 11. Comp. ver. 19—28. ch. ix. 9, 24. x. 1—4.

ΤΕΛΕΙΩΤΗΣ, 8, ὁ, from ΤΕΛΕΙΩΩ.

A finisher, a perfecter. occ. *Heb.* xii. 2, where Christ is called τοῦ τῆς πίστεως (not ἡμῶν) ἀρχηγὸν καὶ τελειωτὴν, the leader in, and finisher of, faith, i. e. in his own

person, who always believed and trusted in his heavenly Father himself, and so hath left us an example that we should follow his faith. Compare the following words, and see *Wolffius* *Cur. Philolog.*

ΤΕΛΕΣΦΟΡΕΩ, ω, from ΤΕΛΟΣ an end, perfection, and ΦΟΡΕΩ to bring, bear.

To bring to perfection, as seed does the fruit. occ. *Luke* viii. 14. *Raphe-rius* cites a passage from *Arrian*, *Epictet.* lib. iv. cap. 8. [p. 411. edit. *Cantab.*] where seed is in like manner said τελεσφορηθῆναι to be brought to perfection, i. e. by bearing perfect and ripe fruit. *Strabo* applies the V. active to a vine, and *Plutarch*, the adjective τελεσφορα to trees in general, which bring their fruit to perfection. See more in *Wetstein* and *Kypke* on *Luke*.

ΤΕΛΕΥΛΩ, ω, from ΤΕΛΕΥΛΗ, which see.

I. To end, finish, accomplish. Thus often used in *Homer*, as *Il.* viii. lin. 9. *Il.* xiv. lin. 280. *Il.* xviii. lin. 328, & al. freq. See *Dammi* *Lexic.* col. 2332, 3.

II. To end one's life, to die. *Mat.* ii. 19. ix. 18. Thus it is used also in the best of the more modern Greek writers, as by *Xenophon*, *Cyropæd.* lib. viii. p. 508. edit. *Hutcheson*, 8vo. 'Οταν ΤΕΛΕΥΤΗΣΩ, When I shall be dead." But *Eustathius* has justly observed that this application of it is elliptical: and accordingly in *Herodotus*, lib. i. cap. 32, we have repeatedly ΤΕΛΕΥΤΗΣΑΙ ΤΟΝ ΒΙΟΝ, and ΤΕΛΕΥΤΗΣΑΙ ΤΟΝ ΑΙΩΝΑ, to end one's life." Comp. under ΤΕΛΕΥΛΗ I.

ΤΕΛΕΥΛΗ, ης, ἡ, from ΤΕΛΕΩ to end, finish.

I. An end, accomplishment. Thus used in *Homer*, *Il.* ix. lin. 621. *Odyss.* i. lin. 249, which *Eustathius* says is it's ancient and proper sense. So *ΒΙΟΤΟΙΟ ΤΕΛΕΥΤΗ*, The end of life, *Il.* vii. lin. 104. *Il.* xvi. lin. 787. Thus likewise *Herodotus*, ΤΕΛΕΥΤΗ ΤΟΥ ΒΙΟΥ, lib. i. cap. 31. Hence

II. By an ellipsis, The end of life, death, decease. occ. *Mat.* ii. 15. The latter Greek writers apply it in the same manner. See *Wetstein* on *Mat.*

ΤΕΛΕΩ, ω, from ΤΕΛΟΣ an end, also tribute, which see.

I. To end, finish. *Mat.* xi. 1. xiii. 53, & al.

II. To finish, fulfil, complete, accomplish. *Luke* ii. 39. xviii. 31. xxii. 37. *John* xix. 28, 30. Comp. *Rom.* ii. 27. *Jam.* ii. 8. *Rev.* xvii. 17.

III. To

* *Doddridge.*

† *Mr. Clark's Note* on *Heb.* ii. 10.

III. *To go over, obire, peragrate.* occ. Mat. x. 23, where *Elfner* and *Wetstein* shew that *Tbucydides*, *Aristides*, and *Lucian* apply it likewise to travelling, or journeying. See also *Raphelius*, *Campbell*, and *Kypke*.

IV. *To end, finish, fulfil, of time.* Rev. xx. 3. 5. 7.

V. *To pay, as tribute.* occ. Mat. xvii. 24. Rom. xiii. 6.

TEAOS, εος, ες, το. It may not improbably be derived from the Heb. נָתַן *to end*, *to cease*, *fail*, or from נָתַן *to cease*, *leave off*.

I. *An end.* Luke i. 33. 1 Cor. xv. 24. Comp. Mat. xxiv. 6, 14. Jam. v. 11, where of the Lord is the Genitive of the agent. Ye have seen in the History of that good man (Job) what a happy termination the Lord put to his sufferings." *Macknight*.

To τελος, used adverbially, (the preposition καλα being understood), Finally, q. d. At the end. 1 Pet. iii. 8.

Eis τελος, Luke xviii. 5, may signify either continually, perpetually, or at length (comp. 1 Thess. ii. 16, and *Macknight* there); or else, with *Raphelius*, we may render it quite, entirely: In which last sense he observes that *Polybius* constantly uses it; but on both these latter interpretations it is manifest that eis τελος must be joined, not with ερχομενη, but with ὑπωπιαζη. See *Wolfius* and *Wetstein* on Luke. Τελος εχειν, To have an end, i. e. either to come to an end, Mark iii. 26; or to be accomplished, as prophecies, &c. Luke xxii. 37. *Wetstein* shews that the Greek writers likewise use it in both these senses. Comp. also *Kypke* on Luke.

II. It seems particularly to refer to the end of the Jewish polity, by the destruction of Jerusalem, and the dispersion of the Jews. Mat. xxiv. 6, 13. Comp. Mat. x. 22, where see *Wolfius*.

III. The end of life, death. Heb. iii. 6, 14. Comp. Heb. vii. 3, and Τελευτη I. and II.

IV. An end, event. Mat. xxvi. 58.

V. An end, scope; in which sense *Elfner* observes that τελος is applied by *Arrian*. Rom. x. 4. Comp. Gal. iii. 24.

VI. An end, event, consequence, fruit, recompense, retribution, whether of reward, 1 Pet. i. 9. Comp. Rom. vi. 22; or of punishment, Rom. vi. 21. Phil. iii. 19. Comp.

2 Cor. xi. 15. 1 Pet. iv. 17: On 1 Pet. i. 9, *Kypke* shews that the Greek writers apply it, in like manner, to the event, whether of reward or punishment.

VII. The short sum and principal end to which all other things are referred. Thus *Raphelius*, who shews that in *Arrian*, *Epicet*. lib. i. cap. 20, it is used in the same sense. occ. 1 Tim. i. 5, Now the sum της παραγγελιας of the charge, &c. of that, namely, mentioned ver. 3, is charity.

VIII. An impost, or tax, properly on goods or merchandise, custom, vectigal. occ. Mat. xvii. 25. Rom. xiii. 7. See *Wetstein* on Mat. and *Kypke* on Rom. Τελος in this last sense may, I apprehend, be best derived from the Heb. נָתַן *to impose*, as a burden, dropping the נ, as usual.

Τελωνης, ο, ο, from τελος tax, custom, and ωθεομαι to buy, farm.

A farmer and collector of the taxes or public revenues, a Publican. These Publicans may be distinguished into two classes, the superiour and inferiour; both of whom were sometimes called in Greek Τελωναι. Now it is certain that * the superiour or principal farmers and collectors of the taxes, throughout the Roman empire, were of the Equestrian order, or Roman Knights: But it appears that the Τελωναι mentioned in the Gospels were mostly Jews. See Luke iii. 12. Mat. x. 3. xviii. 17. These latter, therefore, seem in general to have been of the inferiour sort, a kind of custom-house officers, portitores (see Mat. ix. 9.) under the Equestrian Publicans.

Zaccheus, however, though a Jew, is called Αρχιτελωνης (see Luke xix. 2, 9.), a chief Publican, which seems to denote that he farmed some part of the public revenues for himself, and had inferiour Τελωναι or Collectors under him. See *Wolfius*. And indeed there is no absurdity in supposing that he might be a Roman

* Thus *Cicero*, "Certè huic homini nulla spes salutis esset, si Publicani, hoc est, si Equites Romani judicarent." In Ver. lib. iii. cap. 72, "Flos enim Equitum Romanorum—Publicanorum ordine continetur." Pro Cn. Planc. cap. 9. "Omnes Publicanos, totum ferè Equestrem ordinem." De Pet. Consul. cap. 1. *Tacitus* (sub Tiberio). "At frumenta et pecuniæ vectigales, cætera publicorum fructuum, societatibus equitum Romanorum agitabantur." Annal. lib. iv. cap. 6.

Knights, as well as those *Jews* who are expressly said by *Josephus*, De Bel. lib. ii. cap. 14. § 9, to have been *ἀνδρες ἵππικου τάγματος*—ὡν εἰ καὶ τὸ γένος Ἰουδαῖον, ἀλλὰ τὸ γένος ἀξιώμα *Ῥωμαϊκὸν ἦν*, men of the *Equestrian* order, whose dignity was *Roman*, though their descent was *Jewish*."

No wonder that the *Jewish* *Τελωναι*, in our Saviour's time, were so odious to the rest of their countrymen, if we consider not only the usual rapacity of that sort of men (whom the Greeks likewise reckoned infamous, see *Kypke* on Mat. v. 46.), but also the great aversion which the Jewish people in general then had to the *Roman* government, and how natural it was for them to regard those *Jews* who assisted in collecting the *Roman* tribute, as betrayers of the liberties of their country, and even abettors of those who had enslaved it. For a further account of the *Publicans* see *Weststein* on Mat. v. 46, *Suicer* Thesaur. in *Τελωνης*, *Whitby* on Mat. ix. 11, and *Lardner's* Credibility of the Gospel Hist. book i. ch. 9. § 10, 11.

Τελωνιον, ε, τὸ, from *Τελωνης*.

A place for receiving custom, a custom-house. So the Syriac version in all the three following passages, *בית מנכס*, the house of tribute. occ. Mat. ix. 9. Mark ii. 14. Luke v. 27. *Campbell*, whom see on Mat. renders it "the toll-office."

TEMNQ, either from the Heb. *סחף* to finish, consume, or rather from the Chald. *סחף* to cut in pieces.

To cut. This simple verb occurs not in the N. T. but is here inserted on account of it's compounds and derivatives.

Τερας, αλος, τὸ, q. *τρεας*, from *τρεω* to tremble, be terrified, which see.

A prodigy, a miracle, because it is apt to strike men with terror, or make them tremble. "*Τερας*, says *Mintert*, differs from *σημεῖον*; for the latter is used for any ordinary sign, even where there is nothing miraculous, but *τερας* is always taken for a portent, or prodigy, such as are called miracles." And the Etymologist, *Διαφέρει δὲ σημεῖον τερας*—*Τερας* λείλει τὸ παρὰ φύσιν γινόμενον, σημεῖον δὲ παρὰ τὴν κοινὴν συνήθειαν γινόμενον. *Τερας* differtur from *σημεῖον*."

Τερας is somewhat supernatural, *σημεῖον* what is unusual," Mat. xxiv. 24, & al. freq.

Τεσσαρακονία, εἰ, αἰ, τὰ, Undeclined, from *τεσσαρες*, —ρα, four, and *ακονία* or *κονία* the decimal termination. See under *ΕΣ*—*δομηκονία*.

Forty. Mat. iv. 2, & al. freq.

On 2 Cor. xi. 24, observe, that there is an ellipsis, not unusual in the best writers, of the N. *πληγας* strokes (see *Bos* Ellipsi. p. 177, and *Weststein* on Luke xii. 47.) 3 and that as by the Law, Deut. xxv. 3, not more than forty strokes were to be inflicted on a man who had deserved beating, hence, for fear of exceeding that number, it was the custom of the Jews, at least about our Saviour's time, to limit the number of strokes to thirty-nine. This is evident not only from the above text in 2 Cor. but from two passages in *Josephus*, Ant. lib. iv. cap. 8. § 21, and § 23, who represents the Law itself as ordering *πληγας τεσσαρακονία μιας λεπίσσης* forty stripes save one. The modern Jews observe the same custom, as appears from the case of the wretched *Acosta**. See also *Wolffius* and *Weststein* on 2 Cor.

Τεσσαρακονίαετης, εος, ες, δ, ἡ, from *τεσσαρακονία* forty, and *ετος* a year.

Containing, or consisting of, forty years. occ. Acts vii. 23, xiii. 18.

ΤΕΣΣΑΡΕΣ, Attic *TETTAPEΣ*, ας, εἰ, αἰ, καὶ τὰ τεσσαρα, Att. *τετταρα*. It may not improbably be derived from the Chald. *תרי תרי* two two, twice two.

Four. Mat. xxiv. 31, & al. freq.

Τεσσαρεσκαδечасος, ης, ον, from *τεσσαρες* four, καὶ and, and *δεкаχος* tenth.

Fourteenth. occ. Acts xxvii. 27, 33.

Τεταρθιος, α, ον, from *τεταρτος* fourth.

Being four days, or the fourth day, in a certain state. occ. John xi. 39, where *Raphelius*, on comparing ver. 17, observes that the word relates to the time, not of *Lazarus*' death, but of his burial. But it may, notwithstanding, refer to the former; for the *Jews* used to bury their dead the same day on which they died; and it is certain that the Greek writers do sometimes apply the numerals in —ατος to the time of a person's death. Thus *Herodotus*, lib. ii. cap. 89, says that "the bodies of the more noble and beautiful Egyptian women were not delivered to be

* See the Exemplar Humanæ Vitæ annexed to *Lamæth's* Amicitia Collatio, p. 350, and *Bayle's* Dictionary in *Acosta*, Note (E).

embalmed immediately after their decease, ἀλλ' ἔπειαν ΤΡΙΤΑΙΑΙ ἢ ΤΕΤΑΡΤΑΙΑΙ γενῶνται, but after they had been dead *three or four days*." So *Philostatus*, cited by *Wetstein* (whom see), ΤΡΙΤΑΙΟΙ ἡδὴ κείμενοι τὸ νεκροί, The man now lying dead *three days, or on the third day*." And *Xenophon*, Cyri Exped. lib. vi. p. 455, edit. *Hutchinson*, 8vo, says of certain men who had been killed, νεκροί — ἡδὴ γὰρ ἦσαν ΠΕΜΠΤΑΙΟΙ, for they had now lain dead *five days*."

Τετάρτος, ἡ, ον, from τετάρτος *four*. See Τεσσαρες.

Fourth. Mat. xiv. 25; & al.

Τετράωνος, ὁ, ἡ, from τετράς *a quaternion, four*, and γωνία *a corner, angle*.

Four-cornered, quadrangular, four-square. occ. Rev. xxi. 16.

Τετραδιον, ὁ, το, from τετράς *a quaternion, four*.

A quaternion, a party consisting of four soldiers, which number, according to *Polybius*, cited by *Rapheilius*, constituted φυλακειον *a guard*. occ. Acts xii. 4. The word is used by *Philo Judæus*. See *Wetstein* and *Kypke*.

Τετρακισχilioi, αι, α, from τετράκις *four times* (which from τετράς or τετάρτες *four*, and the numeral termination —κις, which see), and χilioi *a thousand*.

Four thousand. Mat. xv. 38, & al.

Τετρακισιοι, αι, α, from τετράς or τετάρτες *four*, and ἑκατον *a hundred*.

Four hundred. Acts v. 36, & al.

Τετραμηνον, ὁ, το, or rather Τετραμηνος, ὁ, ὅ, (see *Wetstein* Var. Lect. and *Griesbach*) from τετράς, ἄδος, ἡ, *four* (which see), and μην *a month*.

Four months, q. d. *a four-month*, as we say *a twelve-month*. occ. John iv. 35.

Τετραπλοος, ὁς; οη, ἡ; οον, εν; from τετράς or τετάρτες *four*, and πλοος *a termination denoting* (like πλᾶσιον) *times, or fold*, which from πᾶλω *to be*, or rather from Heb. *וּבָּא* signifying *accretion, or accession*. Comp. Διπλοος.

Four times more, four-fold. occ. Luke xix. 8.

Τετραπες, ἡ, ἡ, και το τετραπεν, Gen. τετραποδος, from τετράς *four*, and ποδς, ποδος, *a foot*.

Four-footed. It is properly an adj. as in the phrase ΤΕΤΡΑΠΟΤΕ τραπέζα, *a four-footed table*. Hence, Τετραποδα, τα,

ζῶα being understood, *Four-footed beasts, quadrupeds*. occ. Acts x. 12. xi. 6. Rom. i. 23.

Τετραρχεω, ω, from Τετραρχης, which see. To be a Tetrarch, i. e. a Prince or King of a fourth part of a kingdom. occ. Luke iii. 1, thrice. As to the Tetrarchies of Herod Antipas, and Philip, see under Τετραρχης; with regard to that of *Lysanias* I observe that *Josephus* mentions Λυσανίῳ τετραρχίαν, Ant. lib. xviii. cap. 7, § 10; and lib. xx. cap. 6, § 1, after naming Αἰλά, he adds expressly, ΑΤΕΑΝΙΑ δὲ αὐτῇ ἐπέβηκε ΤΕΤΡΑΡΧΙΑ, This was the tetrarchy of *Lysanias*." Lib. xix. cap. 5, § 1, he calls it Αἰλᾶν τὰ Λυσανίῳ Αἰλά which had been *Lysanias's*;" and mentions it as never having been under the government of Herod the Great. Now Αἰλά was a city lying about six French leagues *, or eighteen English miles, to the north-west of Damascus, near Mount Libanus. And though, according to *Josephus*, Ant. lib. xiv. cap. 7. § 4, and cap. 13. § 3, *Lysanias* succeeded his father Ptolemy, the son of Menneus, in the government of Chalcis, which was also near Mount Libanus; yet the same historian clearly distinguishes Αἰλά, the tetrarchy of *Lysanias*, from Chalcis, Ant. lib. xx. cap. 6, § 1. See *Lardner's* Credibility of Gospel History, book i. ch. 1, § 5 and 6, and *Wetstein's* Note on Luke i. 1.

Τετραρχης, ὁ, ὅ, from τετράς *four*, and αρχη *a government*.

A Tetrarch. *Strabo*, cited by *Wetstein* on Mat. xiv. 1. uses it for the Prince of a fourth part of a Province, or People; but in the N. T. it denotes a Prince or King (see Mat. xiv. 9. Mark vi. 14,) who reigns over the fourth part of a former kingdom. Thus, by the will of Herod the Great, ratified, as to the main substance of it, by *Augustus Cæsar*, Herod's kingdom was divided among his sons: Archelaus had one half, or two fourths, of it; Herod Antipas one fourth, consisting of Galilee and Peræa; and Philip the remaining fourth, consisting of Trachonitis, Auranitis (by St. Luke, ch. iii. 1, called Ituræa, see *Roland's* Palestina illustrata) &c. Thus *Josephus*, De Bel. lib. ii. cap. 6, § 3, speaking of *Augustus's* determina-

* See *De l'Isle's* Carte Particulière de la Syrie.

tion upon *Herod's* will (of which see *Ant. lib. xvii. cap. 8, § 1*; and *De Bel. lib. i. cap. 33, § 7, 8.*) says, Το μεν ἡμῖς με-
ρος τῆς βασιλείας Ἀρχελαῷ δίδωσιν,—
το δε λοιπον ἡμῖς διελων εἰς δύο ΤΕ-
ΤΡΑΡΧΙΑΣ, δυσὶν ἑτεροῖς παῖσιν Ἡρώδης
δίδωσι, τὴν μεν Φιλιππῶν, τὴν δὲ Ἀντίπα,
κ. τ. λ. One half of the kingdom he
gave to *Archelaus*; and dividing the re-
maining half into two *Tetrarchies*, he
gave them to the two other sons of *He-
rod*, one to *Philip*; the other to (*Herod*)
Antipas, &c.," and *Ant. lib. xvii. cap.
13, § 4.* Καίσαρ Ἀρχελαῶν τὴν ἡμισυν
τῆς χώρας, ἥπερ Ἡρώδης ὑπέσχετο, ἔδωκε
αὐτῷ καθιστάσαι τὴν δὲ ἑτέραν ἡμισυν νει-
μας διχῆ, δυσὶν Ἡρώδης παῖσιν ἑτεροῖς
παρεδίδε, Φιλιππῶν καὶ Ἀντίπα—καὶ τῶν
ἦν Περαιά καὶ τὸ Γαλιλαῖον ὑπέσχετο
Φορὰ τὴν τάλαντα διακοσμία τοῦ ἐτος.
Βασιανία δὲ συν Τραχωνιδί, καὶ Αὐρα-
νιδί συν τινὶ μερεὶ οὐκ ἔσθ' ἔσθ' ἔσθ' ἔσθ'
Γορμενοῦ, Φιλιππῶν τάλαντα ἑκατόν προσ-
εφερε. *Cæsar* constitutēs *Archelaus* *Éth-
narch* or *Prince* of half the country which
had been subject to *Herod*; and dividing
the other half into two parts; he com-
mitted it to the two other sons of *Herod*,
Philip and [*Herod*] *Antipas*: To the lat-
ter were subject *Peræa* and *Galilee*, pro-
ducing a revenue of two hundred talents
a year; and to *Philip*, *Bataneæ*, with
Trachonitis, and *Auranitis*, with a part
of what was called *Zenodorus's* patrimony,
yielded one hundred talents." occ. *Mat.
xiv. 1. Luke iii. 19. ix. 7. Acts xiii. 1.*
In all which passages this title is applied
to *Herod Antipas*, as it is also by *Jose-
phus*, *Ant. lib. xviii. cap. 6, § 1, & al.*
See *Lardner's* *Credibility of Gospel His-
tory*, book i. ch. 1, § 3.

Τετρας, αδος, ἡ, from τετραρες. See Τετ-
σαρες.

Four of any thing, a quaternion, q. d. a
four, as we say a dozen, a score, a hun-
dred, &c. This word is inserted on ac-
count of it's immediate derivatives.

TETXΩ, from the Heb. תח or תח to be in
the midst, between, within.

I. To be.

II. To obtain. In both these senses τευχω is
obsolete, or not used in the present tense,
but hence we have in the N. T. perf. act.
τετευχα, 2 aor. ελυχον, infin. τυχεῖν, par-
ticip. τυχων. See under Τυλχανω.

Τεφρω, ω, from τεφρα ashes, which from
the Heb. תפא the same, prefixing ת; or
else τεφρα may be derived from the Heb.
הרס to break or tear in pieces, as the Heb.
תפא from תפ to break, break in pieces; for
what are ashes but the remains of fuel
broken or torn in pieces by fire?

To reduce to ashes. occ. 2 Pet. ii. 6.

ΤΕΧΝΗ, ης, ἡ, either from τευχω to fa-
bricate, q. τευχωνη, or rather immedi-
ately from the Heb. ישר to direct, regu-
late, or ישר to direct, set in order.

I. Art. occ. Acts xvii. 29.

II. An art, craft, trade. occ. Acts xviii. 3.
Rev. xviii. 22.

Τεχνίτης, ος, ὁ, from τεχνῆ.

An artificer, craftsman, workman. occ.
Acts xix. 24, 38. Rev. xviii. 22. Heb.
xi. 10. In this last passage God is called
Τεχνίτης the Artificer or Former of the
heavenly city. This N. is common in the
Greek writers, and is repeatedly used by
Arrian, *Epicet.* lib. i. cap. 6, not far
from the beginning.

ΤΗΚΩ, from the Heb. תך to melt (drop-
ping the ת, as usual), to which τημομαι
answers in the LXX of Ezek. xiv. 11.
Nah. i. 6.

To dissolve, melt, by fire, in a transitive
sense. Hence, Τημομαι, Pass. To be dis-
solved, melted, or to melt, by fire, as wax,
or the like. occ. 2 Pet. iii. 12, where,
according to *Griesbach*, eleven MSS, one
of which ancient, read τανησεται. Comp.
Isa. lxiv. 1, 2. Mic. i. 4, in the LXX.
See also Ps. xxii. 14. lviii. 8. lxxviii. 2,
in which passages likewise this word is
applied to wax for the Heb. שמ to
melt.

Τηλαυως, Adv. from τηλαυης shining afar
to a distance, resplendent, which from
τηλε afar (from Heb. של to cast or send
forth), and αυη splendour.

Clearly, plainly, spoken of seeing. occ.
Mark viii. 25.

Τηλικος, —αυη, —εος, from τηλικος so
great. (which from ηλικος how great),
and the pronoun ερος this, the same.

So great. occ. 2 Cor. i. 10. Heb. ii. 3.
Jam. iii. 4. Rev. xvi. 8.

ΤΗΠΕΩ, ω, from the Heb. שמר to keep,
watch, (dropping the ת, as usual,) to
which τηρεω answers in the LXX of
Cant. viii. 11, 12.

I. To keep, watch, guard. See Mat. xxvii.
X x 2

- 36, 54. xxviii. 4. Acts xii. 6. xvi. 23. xxiv. 23. xxv. 4, 21.
- II. *To keep, reserve.* John ii. 10. xii. 7. 1 Pet. i. 4. 2 Pet. ii. 9, 17. iii. 7. Τετηρημενος; 2 Pet. ii. 4, *To be kept, servandus.* Comp. under ἔξεθεναι, and Καταλιπωσω II. But observe that in 2 Pet. ii. 4, one ancient and many later MSS, with several printed editions, read τηρημενος, which reading is embraced by *Wetstein* and *Griesbach*, the latter of whom has received it into the text.
- III. *To keep, preserve, as opposed to leaving.* Jude ver. 6.
- IV. *To keep, observe, as commands, ordinances, traditions, a law, or the like.* See Mat. xix. 17, (where see *Wetstein*.) xxiii. 3. xxviii. 20. Mark vii. 9. John viii. 51. ix. 16. Acts xv. 5, & al. freq. So the excellent *Raphebius* on 2 Tim. iv. 7, explains τετηρηκα την πισιν, *I have kept, not my faith or confidence in Christ, but my fidelity to him, as a soldier to his commander, and he shews that the phrase τηρειν την πισιν is often applied in Polybius for preserving one's fidelity, or faithfully discharging one's obligations.* See also *Wetstein* and *Kypke*. In Acts xxi. 25, the words μηδεν τοιειον τηρειν αυτες, ει μη—are wanting in the *Alexandrian*, and two later MSS, are unnoticed in the ancient Syriac, Vulgate, *Aethiopic*, *Coptic*, and (*Erpenius's*) *Arabic* version, and are marked by *Griesbach* as probably to be omitted.
- Τηρησις, 105, att. εως, η.
- I. *Custody, hold. occ.* Acts iv. 3. See Sense II.
- II. *A place of custody, a prison.* occ. Acts v. 18. So *Thucydides*, lib. vii. cap. 86, cited by *Blackwall* (*Sacred Classics*, vol. i. p. 32), and by *Wetstein*, uses in like manner ασφαλεσασιν ΤΗΡΗΣΙΝ for the securest hold or place of confinement for prisoners." Thus the Scholiast here explains τηρησιν by φυλακην.
- III. *A keeping or observation, of commandments.* occ. 1 Cor. vii. 19.
- Τι, Neut. of τις, which see.
- Τιθημι, either from the obsolete *δew* the same, or immediately from Heb. נתן, the infinit. of the V. נתן; in the sense of placing, putting, setting, appointing, to which τιθημι very frequently answers in the LXX.
- I. *To place, put, lay.* See Mat. v. 15. xiv. 3. Mark vi. 29, 56. x. 16. Luke vi. 48.
- II. *To put or lay down.* Luke xix. 21, 22. Comp. John x. 11, 15, 17. On Luke xix. 21, *Kypke* observes that though the proverbial expression, Δις ο εκ εθνης, may be understood of any taking away of that which belongs to another, yet it properly relates to one who, if he finds what another has lost, takes it as his own. This he proves from several passages in the Greek writers, and particularly by the law of *Solon* mentioned by *Diogenes Laert.* 'Α ΜΗ ΕΘΟΥ, ΜΗ ΑΝΕΑΗ, ει δε μη, δαυαλος η ζημια. *Take not up, what thou layedst not down; otherwise the penalty is death.*" See also *Wetstein*. Τιβεναι τα γυναια, *To kneel down, literally to put down one's knees, genua ponere.* Mark xv. 19. Luke xxii. 41.
- III. *To put or set on, as upon an eating-table.* John ii. 10.
- IV. *To lay by, reserve, reponere.* 1 Cor. xvi. 2.
- V. *To put off, lay aside.* John xiii. 4.
- VI. *To appoint, assign.* Mat. xxiv. 51. Luke xii. 46.
- VII. *To appoint, constitute, ordain.* John xv. 16. Acts xiii. 47. xx. 28. Rom. iv. 17. 1 Tim. ii. 7. 2 Tim. i. 11. Heb. i. 2. *Homer* uses the V. in a like sense, Il. vi. lin. 300,
- Την γαρ Τρωες ΕΘΗΚΑΝ Αθηναις 'Ιερειαν.
For her *Minerva's* Priests *Troy* had made.
- See also *Elsner* on Heb.
- On Acts i. 7, *Kypke* objects to the common interpretation of the latter part of the verse, as not authorized by the use of the Greek language. He renders the words—*which the Father hath appointed or determined by his own power; and he shews that Dionysius Halicarn. and Demosthenes* apply the V. τιθημι to time in the sense of appointing; and that εν construed with εξουια may signify *by*, he proves from Mat. xxi. 23, and the parallel places. The sense then of Acts i. 7, he says, is, *that God, by his own power, hath appointed certain times for all things, and in determining them made use of no one as an assistant or counsellor, and that therefore it was not becoming that men should too solicitously and curiously pry into those things, which it did not yet please the divine wisdom to reveal to them.*
- Εις ο και ελεθησαν, 1 Pet. ii. 8. In order to

- to explain this difficult expression, *Kypke* remarks that the phrase *τιθεναι τινα εις τι* signifies *to attribute or ascribe any thing to one, to assert somewhat concerning him*. To prove which he cites from *Plutarch*, *De Malign. Herodoti*, p. 868, C. *Της τα εσχάλα παθειν επι τω μη προεσθαι το καλον υπομειναντας ΕΙΣ ΤΗΝ ΑΥΤΗΝ ΕΘΕΤΟ ΚΑΚΙΑΝ τωις προθυμοις αλα Μηδισασι*. To those, who suffered the utmost extremities rather than abandon their honour, *he ascribes the same malignity as to the most forward partizans of the Medes;* and *Adv. Colot.* p. 1114, D. *ΕΙΣ μεν ΤΗΝ τβ ενος και ουτος ΙΔΕΑΝ ΤΙΘΕΤΑΙ το νοηλον—ΕΙΣ δε ΤΗΝ ΑΤΑΚΤΟΝ ΚΑΙ ΦΕΡΟΜΕΝΟΝ το αισθηλον*. To the intelligible he attributes the form of the One, and the Existing;—but to the sensible (*a form*) *disordered and subject to motion or change*. The meaning therefore of Peter is, that *this stumbling* of Unbelievers, and particularly of the Jews at Christ the corner-stone, had been long ago *declared and foretold* by the prophets, Christ himself, and others. *Comp.* *Isa.* viii. 14, 15. *Mat.* xxi. 42, 44. *Luke* ii. 34. *Rom.* ix. 32, 33. Thus *Kypke*. *Comp.* *Προσφατω* II.
- VIII. To make, render. Thus *1 Cor.* ix. 18, *Αδαπανον τιθεναι, To make unexpensive*. *Alberti* has shewn that the Greek writers apply the V. in the same sense; and to the instances he has produced many more might be added from *Homer* and *Pindar*. Thus *Il.* xvi. lin. 90, *Ατιμωλερον δε με ΟΗΣΕΙΣ, You will make me more inglorious;* *Odyss.* v. lin. 136. *ΟΗΣΕΙΝ αθανατον, to make him immortal*. See *Dammii Lexic.* col. 1038, 1039, and *Kypke* on *1 Cor.*
- IX. In 2 aor. mid. To purpose, propose, design. *Acts* xix. 21. *Comp.* LXX in *Hag.* ii. 18, and *Theodotion* in *Dan.* i. 8.
- X. Θεσθαι βελγη, To give advice or counsel, to advise. *censeo.* *Acts* xxvii. 12; on which text *Rapphelius* observes that in *Herodotus*, lib. iii. cap. 80, *ΤΙΘΕΜΑΙ ΓΝΩΜΗΝ*, signifies in like manner *I give my opinion*.
- Τιτω*, from obfol. *τεχω* the same, which see.
- I. To bring forth young, as a female. Thus it is spoken of woman in general, *John* xvi. 21. *Comp.* *Heb.* xi. 11.—of the Blessed Virgin in particular, *Mat.* i. 21,

23, 25, &c. al. In 2 aor. pass. *To be brought forth; to be born.* *Mat.* ii. 2. *Luke* ii. 11.

II. It is applied to the Church, under the character of a woman, *bringing forth* spiritual children. *occ.* *Gal.* iv. 27. *Comp.* *Rev.* xii. 2, 4, 5, 13.

III.—To the earth *bringing forth* herbage. *occ.* *Heb.* vi. 7.

IV.—To lust or concupiscence *bringing forth* sin. *occ.* *Jam.* i. 15.

ΤΙΛΛΩ. It may not improbably be derived from the *Heb.* דלח *to draw, draw out*, or from *לח* *to loose, strip off*, *לח* being changed into T, as usual.

To pull, pluck, pluck off. *occ.* *Mat.* xii. 1. *Mark* ii. 23. *Luke* vi. 1.

In the LXX it occurs only in two passages, *Ezra* ix. 3. *Isa.* xviii. 7, and in both answers to the *Heb.* מרש *to pluck off the hair, or to excoriate*.

TIMΩ, ω, from *τιμωαι* perf. pass. of *τιω* *to honour*, or rather immediately from *Heb.* תם *perfect, complete*.

I. To honour, reverence, respect. *Mat.* xv. 5, (where, if with six MSS, two of which ancient, we omit *και* before *ε μη* the construction will be easier. See *Wetstein* and *Griesbach*.) *Mat.* xv. 8. *John* v. 23. viii. 49. xii. 26. *Acts* xxviii. 10, where *Wolffius* cites from *Polybius*, *τοιαντας ΕΤΙΜΗΣΑΝ ΤΙΜΑΙΣ*, and *Wetstein* from *Isocrates*,—*ημεις αυτες ΕΤΙΜΗΣΑΜΕΝ ταις μελειςαις ΤΙΜΑΙΣ*. On *1 Tim.* v. 3, *comp.* *Τιμη* IV.

II. To estimate, value. *occ.* *Mat.* xxvii. 9; *Τιμη*, ης, η, from *τιμωω*, or immediately from *τιμωαι* perf. pass. of *τιω* *to honour*.

I. Honour, respect, reverence. *John* iv. 44. *Rom.* xii. 10. xiii. 7. *1 Tim.* i. 17. *Comp.* *1 Cor.* xii. 23, 24. *Col.* ii. 23, *Which things have, indeed, a shew of wisdom, εν—απειδια σωματος, εκ εν τιμη τιμι, προς πλησμονην σαρκος, in severity to the body, not in any respect or regard (paid to the body namely) for the satisfying of the flesh*.

Διδοναι τιμην, To give honour. *1 Cor.* xii. 25, where *Kypke* shews that the phrase is used not only by *Theodotion*, *Dan.* v. 18, but also by *Euripides*, *Thucydides*, and *Josephus*.

Απονεμοντες τιμην, 1 Pet. iii. 7, *Giving or shewing honour or respect*. The phrase *απονεμειν τιμην*, with a dative, is used

in the same sense by many of the Greek writers, as may be seen in *Wetstein* and *Kypke*. See also *Clement*, 1 Cor. § 1.

II. Honour, dignity, honourable or glorious reward, Rom. ii. 7, 10. Comp. Heb. ii. 7, 9.

III. A publick and honourable office, Heb. v. 4. So in the profane writers, particularly in *Herodotus*, it is used for a publick office or magistracy. See *Rapbelius*, *Wolffius*, and *Wetstein*.

IV. A reward, stipend, maintenance. occ. 1 Tim. v. 17, where see *Elfner*, *Wolffius*, *Wetstein*, and *Kypke*, who cites the Greek writers often using τιμη for a reward, and produces *Josephus*, *Polybius*, and *Demosthenes* joining ΤΙΜΗΣ in this sense with ΑΞΙΩΣΑΣ, ΑΞΙΟΥΣΘΑΙ, ΗΞΙΩΘΗ. He further remarks, that the double reward is spoken in respect of that which the widows mentioned ver. 16, were to receive (comp. ver. 3.); but he understands διπλης not in a determinate but an indeterminate sense, a greater or larger reward. See *Vitringa*, De Synagog. Vet. lib. ii. cap. 3, p. 498, and comp. *Mac-knight* on 1 Tim.

V. The value or price of a thing, a sum of money given for it, or which it is worth. Mat. xxvii. 6, 9. Acts iv. 34. v. 2, 3. vii. 16. Comp. 1 Cor. vi. 20. vii. 23.

VI. Preciousness. occ. 1 Pet. ii. 7, The preciousness, of this stone namely, (comp. ver. 6.) is to you who believe, or to you who believe this stone is precious.

Τιμιος, α, ον, from τιμη honour, price.

I. Honoured, respected, esteemed. occ. Acts v. 34. So *Josephus* and *Dionysius Halicarn.* cited by *Wetstein*, ΤΩ ΔΗΜΩ—ΤΙΜΙΟΣ, Honoured by the people."

II. Honourable, respectable. occ. Heb. xiii. 4.

III. Precious, of great price, valuable. occ. 1 Cor. iii. 12. Rev. xvii. 4. xviii. 12, 16. xxi. 19. Comp. 1 Pet. i. 19. 2 Pet. i. 4. Jam. v. 7.

IV. Valuable, dear, occ. Acts xx. 24.

Τιμιότης, τῆλος, ἡ, from τιμιος.

Welsh, costliness. occ. Rev. xviii. 19.

Τιμιωτάτος, ἡ, ον. Superlat. of τιμιος.

Most precious or valuable, occ. Rev. xviii. 12. xxi. 11.

Τιμιώτερος, α, ον. Comparat. of τιμιος.

More precious or valuable. occ. 1 Pet. i. 7.

Τιμωρεω, ω, from τιμωρος an avenger, a punisher, contracted from τιμαρος or

τιμωρος, which are used by the Greek writers in the same sense, and are derived from τιμη revenge, punishment (from τω, which see), and δρω to see, inspect. To punish. occ. Acts xxii. 5. xxvi. 11. It is used in this sense by *Demosthenes* and *Xenophon*, cited by *Wetstein*.

Τιμωρια, ας, ἡ, from τιμωρος, which see under Τιμωρεω.

Punishment. occ. Heb. x. 29.

ΤΙΣ, Neut. ΤΙ, Gen. τινος, &c, from the Chaldee ܬܝ, who, which.

I. Interrogative, or deliberative, Who? Neut. What? Mark v. 30, 31. ix. 34. Luke vi. 11, & al. freq.

On Luke i. 62, observe that το is in like manner redundant before τι in the purest Greek writers, particularly in *Aristophanes*. See *Elfner* and *Wetstein*.

Luke xi. 5—7, Τίς ἐξ ὑμῶν, κ. τ. λ. Read with an interrogation placed at the end of ver. 7. Comp. ver. 11.

Mat. xix. 27, Τί ἀρα εἶαι ἡμῖν; What reward therefore shall we have? as *Kypke* renders the expression (comp. ver. 21.), and shewsthat it is thus used in the Greek writers, as *Wetstein* also (whom see) more largely does.

Τίς, τι, like the Eng. who and what? imply

I. Negation, or denial, John viii. 46.

Τί γάρ μοι, κ. τ. λ.; 1 Cor. v. 12, What is it to, or how does it concern or belong to, me, &c.? the V. διαφέρει, προσήκει, or μελεῖ being understood. The Greek writers use this elliptical expression in the same sense. See *Elfner*, *Wolffius*, *Wetstein*, *Kypke*, and *Bozwyer* on the place.

Τί ἐμοὶ καὶ σοὶ; John ii. 4, εἰ καὶ κοινόν or εἰ κοινόν πρᾶγμα being understood (see *Bos Ellips.* in κοινόν) q. d. What is there common to me and thee? or What common business is there between me and thee, i. e. What have I to do with thee? or rather What hast thou to do with me, namely, in this matter of intimating to me when it is proper to work a miracle? So Mat. viii. 29, Τί ἡμῖν καὶ σοὶ; What hast thou to do with us? Ἠλθες—; Art thou come? Comp. Mark v. 7, and Josh. xxii. 24. Jud. xi. 12. 2 Sam. xvi. 10. 1 K. xvii. 18. 2 K. iii. 13, in LXX and Heb. Thus in *Anacreon*, Ode xvii. lin. 4, Τί γὰρ μάχαιοι καμῶι; means not, What have battles to do with me? but, What

What have I to do with battles?" So lin. 10. ΤΙ Πλειάδεσσι καμῶι; *What have I to do with the Pleiades?*" See *Rapbelius* and *Wetstein* on Mat. viii. 29.

ΤΙ πρὸς ἡμᾶς, *What is that to us?* Mat. xxvii. 4. ΤΙ πρὸς σε; *What is that to thee?* John xxi. 22. So *Arrian*, *Epictet*. lib. iii. cap. 18, twice, ΤΙ ἂν ΠΡΟΣ ΣΕ; *What then is that to thee?*" See *Rapbelius*, *Wetstein*, and *Kypke*. But ΤΙς, *Who?* with a negative particle following, denotes an universal affirmation, as Rev. xv. 4. ΤΙς εἰ μὴ φοβήθῃ; *Who should not fear?* i. e. Every one should fear.

2. *Admiration*, Mark i. 27. iv. 41.
3. *Murmuring*, or *disgust*, Mark ii. 7. Luke viii. 25.

4. *Fewness*, John xii. 38. Comp. Mat. xix. 25.
5. *Extenuation*, i. Cor. iii. 5;—*contempt* and *chiding*, Acts xix. 15. See *Rapbelius* on this text, who shews that *Arrian*, *Epictet*. lib. iii. cap. 1, repeatedly applies the expression Σὺ τις εἶ; *Who art thou?* in like manner. Comp. Rom. ix. 20.

6. *Desire*, or *wishing*, Rom. vii. 24.
7. *Whether*, of two? Mat. xxvii. 17, 21. Luke v. 23. John ix. 2.

8. *How great?* Gal. iv. 15. So Luke viii. 25. Comp. Mat. viii. 27.

9. *Of what manner*, or *kind?* qualis? See Luke i. 66. iv. 36. xv. 26. xxiv. 17. John vii. 36. Rom. xi. 15.

10. ΤΙ, Neut. used adverbially or elliptically for δια τί, *Why*, *wherefore?* Mat. vi. 28. viii. 26. xx. 6, & al. freq. *How?* i. e. καὶ τί as to *what?* quid? i. Cor. vii. 16. Comp. Mat. xvi. 26.

11. Τί οὗ—; an elliptical expression for τί γέγονεν οὗ—; (see John xiv. 22.) *What is this that—?* *Whence comes it*, or *how is it that—?* Mark ii. 16. Luke ii. 49. Acts v. 4, 9. See *Bos Ellips.* in *Τινεσθαί*. Τί οὗ is several times used in the LXX for the Heb. מוּדע *Why?* *wherefore?* as Gen. xl. 7. i. Sam. xx. 2. 2 Sam. xviii. 11.

12. Τί γάρ; *What then?* Phil. i. 18, where *Kypke* observes that *Arrian*, *Epictet*. lib. iii. cap. 25, applies it as equivalent to τί ἂν; which he had used a little below. Comp. Cap 4.

II. Indefinite, *Any one*, *a certain*, *some one*, *somewhat*. In Plur. *Any*, *some*. See Mat. viii. 28. ix. 3. xxi. 3. xxii. 24. Mark v. 25. xvi. 18.

Τινε repeated, *Some—and—others*. Luke ix. 7, 8. i. Tim. v. 24.

III. It imports *dignity*, or *eminence*. Acts v. 36, where τίνα signifies *some great or extraordinary person*. Comp. Acts viii. 9. *Epictet* applies τις in like manner, *Enchirid.* cap. 18. Καὶ δοξῆς τισὶ εἶναι ΤΙΣ, ἀτίσεται σεαυτῷ. And if you seem to any a *considerable person*, mistrust yourself." For more instances of the like application see *Wetstein* and *Kypke*. But observe that in Acts v. 36, fourteen MSS, three of which ancient, and several old additions, to εἶναι add μέγας, as in Acts viii. 9; and so the Syriac translator appears to have read. The word μέγας, however, is not necessary to the sense, nor is it adopted by *Wetstein* or *Griesbach*.

ΤΙ, Neut. is used in a similar view, Gal. ii. 6, Δοκῶντων εἶναι τι, *Seeming to be somewhat*, i. e. *considerable*. *Plato* has the same phrase, *Apol. Socrat.* § 23. (p. 104, edit. *Forster*.) ΔΟΚΟΥΝΤΑΣ μὲν ΤΙ ΕἶΝΑΙ; and in the same Treatise, towards the end, *Socrates*, speaking of his own sons, Καὶ ΕΑΝ ΔΟΚΩΣΙ ΤΙ ΕἶΝΑΙ, ΜΗΔΕΝ ΟΝΤΕΣ, οὐκ ἐδίδξατο αὐτοῖς, κ. τ. λ. *And if they think themselves something when they are nothing, chide them, &c.*" where the expressions are remarkably conformable to those of St. Paul, Gal. vi. 3. See more in *Wetstein* on Acts and Gal.

IV. ΤΙς is sometimes added to proper names, Τυράννης τίνος, *Of one Tyrannus*, Acts xix. 9. Μνασωνί τινι, *One Mnason*, Acts xxi. 16, where *Rapbelius* observes that τις, joined with a proper name, often implies the *obscurity* or *meaness* of the person mentioned; and that *Xenophon* uses it in this manner. *One* in English has frequently the like application. Comp. Acts xxv. 19.

TITAOΣ, ε, δ. Latin,

A title, a board with an inscription. So *Hesychius*, Τίτλος, ἀνισχυον ἐπιγραμματα ἔχον. occ. John xix. 19, 20. Τίτλος is a word formed from the Latin *Titulus*, which denotes an *inscription*, and particularly such an one as used, according to the Roman custom, to be either carried before those who were condemned to death, or affixed to the instrument of their punishment. This *Suctonius*, in *Calig.*

cap. 34, 'calls Titulus, *qui causam pœnæ indicaret*, The title, which shewed the reason of the punishment." Comp. *Suetonius* in *Domit.* cap. 19, and see more in *Bp. Pearson* on the Creed, Art. 4, Notes, and *Lardner's Credibility* of Gospel History, vol. i. book 1. ch. 7, § 10, p. 334, 5.

The Latin *titulus* may be deduced either from the Greek *τιω* to honour, as it often signifies an honourable inscription, or rather from the Heb. תלה to hang up, whence as a N. תלהת pendulous, pendant.

ΤΙΩ, from the Heb. *ו* sufficient.

I. In general, To pay, repay, q. d. make a sufficient return for. Thus used in *Homer*, *Odyss.* xiv. lin. 166,

— ἅτ' ἀρ' εἶδον ευαγγελίον τοδε ΤΙΣΩ.

These flatt'ring tidings I shall not repay.

II. To pay honour, to honour. But it occurs not in this sense in the N. T.

III. To pay. occ. 2 *Thess.* i. 9, where we have the expression διὰ τὴν τιμὴν, to pay, i. e. to suffer punishment, luere pœnas; a phrase used by the best Greek writers. See *Wetstein* and *Kypke*.

ΤΟΙ, perhaps from the Heb. *ו* sufficient. An emphatic particle, often joined to others.

1. Truly, indeed.

2. Illative, Therefore.

Τοι occurs not separately in the N. T.

Τοις αὖτε, A Conjunction, from τοι truly, γὰρ for, and ὥστε therefore.

Wherefore, or therefore, truly. occ. 1 *Thess.* iv. 8. Heb. xii. 1.

Τοινοῦν, A Conjunction, from τοι, and νυν now.

Therefore now, therefore. occ. *Luke* xx. 25.

1 *Cor.* ix. 26. Heb. xiii. 13. *Jam.* ii. 24.

Τοιοῦτος, — αὗτος, — οὗτος, from τοιος such (which from διος such as), and the emphatic particle δε

Such, so remarkable. It has nearly the same sense as τοιος, but more emphatic. occ. 2 *Pet.* i. 17.

Τοιοῦτος, — αὗτος, — οὗτος, and Attic — οὗτος, from τοιος such, and οὗτος this.

I. Such, such like. *Mat.* xviii. 5. xix. 14.

On *Philem.* ver. 9, observe that ΤΟΙΟΥΤΟΣ ΩΝ is applied in like manner by the Greek writers, particularly by *Herodotus* and *Xenophon*.

II. Such, so great. *Mat.* ix. 8. *Mark* vi. 2.

Τοιχος, ε, ο, from τειχος the same.

A wall. occ. *Acts* xxiii. 3.

Τοκος, ε, ο, from τελομα (*Herodot.* lib. i. cap. 190.) perf. mid. of τιξιω or obsol. τετω to bring forth.

I. Properly, A bringing forth, as of females,

II. Offspring brought forth.

III. In the N. T. Usury, increase, the produce or offspring, as it were, of money lent. occ. *Mat.* xxv. 27. *Luke* xix. 23.

The Greek writers often use it in the last as well as in the two former senses.

Τολμαω, ω, from τολμα courage, and this, q. ταλασμα, from τελω to sustain, support, dare, which from Heb. נשׂא to bear, support, dropping the י.

I. To bear, sustain, support. See *Rom.* v. 7, and *Wetstein* on that text. This seems the primary sense of the word; and thus it is used by *Homer*, *Odyss.* xxiv. lin. 161, and *Odyss.* viii. lin. 519, and often by *Theognis*, see his *Γνωμαι*, lin. 442, 555, 591; and comp. *Dammi Lexicon*, col. 2298, 9.

II. To dare, be bold, have boldness or courage, in an indifferent or good sense, sustinere. *Mat.* xxii. 46. *Mark* xv. 43. *Acts* vii. 32. *Rom.* v. 7. 2 *Cor.* xi. 21. *Phil.* i. 14.

III. To venture, care, be inclined. *Mark* xii. 34. *John* xxi. 12; on both which texts see *Bp. Pearce* and *Campbell*.

IV. To endure, will, think proper, resolve, animum inducere. See *Acts* v. 13. 1 *Cor.* vi. 1. *Jude* ver. 9. *Blackwall*, *Sacred Classics*, vol. ii. p. 193, observes that it often bears this sense in *Theognis*, an ancient writer of great purity of language, as, for instance, ver. 377,

Πως δε σεο, Κρονιδη, ΤΟΑΜΑΙ νοος ανδρας αλβρος
Εν ταυτη μοιρα τον τε δικαιον εχειν;

How can thy mind, O Jupiter, endure, or think proper, to have the wicked and the righteous in the same condition?

Τολμηροτερας, α, ον. Comparat. of τολμηρος bold, which from τολμαω.

More bold, bolder. Τολμηροτερον, Neut. used adverbially, More boldly, more freely. occ. *Rom.* xv. 15.

Τολμηρης, ε, ο, from τολμαω.

Daring, presumptuous. occ. 2 *Pet.* ii. 10.

Τομωτερος, α, ον. Comparat. of τομος cutting, sharp, which from τελομα perf. mid. of τεμνω to cut.

More cutting, sharper. occ. *Heb.* iv. 12.

Τοξον,

Τόπον, ὁ, τό. Most of the Greek-Lexicon-writers deduce it from *ταῶν* or *raw* to *stretch*, which from the Heb. נָשַׁד the same, dropping, as usual, the initial נ. But perhaps some may rather incline to derive it from the Heb. קָשָׁה a *bow*, by transposition.

A *bow*, to shoot with. occ. Rev. vi. 2.

Τοπαζιον, ὁ, τό.

A kind of *precious stone*, the *topaz* of the ancients. It is called by the moderns *chrysolite*. " * It is a transparent gem shining with the colour of gold, of a fainter green than the emerald, and is somewhat of a yellowish tinge." † *Pliny* relates, from *Juba*, that the *topaz* was so called from *Topazos*, an Island in the Red (i. e. the Arabian or Indian) Sea; and that as this Island was generally surrounded with fogs, it was thus denominated from *topazin*, which, in the language of the *Troglodytes*, signifies to *seek*. Thus *Pliny*. But may not the Greek *τοπαζιον* and Latin *topazius* be better derived from the Heb. פִּטְרוֹ the *topaz*, by transposing the two first letters, and changing the *d* into *z*, thus *topad*, *topaz*? Observe the LXX constantly render the Heb. פִּטְרוֹ by *τοπαζιον*, and the Vulg. by *topazius*. Comp. *Heb.* and *Eng. Lexicon* under פִּטְרוֹ, and *Nerw* and *Complete Dictionary of Arts* in *CHRY-SOLITE*. occ. Rev. xxi. 20.

ΤΟΠΟΣ, ὁ, ὁ. It may not improbably be derived from the Heb. תָּפַח to *lay hold on*, *inclose*. Thus the Latin *locus place* seems a plain derivative from Heb. לָקַח to *take*. *Schrevelius* deduces *τοπος* from the obsol. *τω* to *take*, *receiue*, *hold*, *capió*, which from Heb. תָּמַח to *limit*, *bound*.

† A *place*, a particular portion of space where any thing is, or is contained. Mat. xxvi. 52. xxvii. 33. xxviii. 6. Acts i. 25, Εἰς τὸν τόπον τὸν ἰδίον, *To his own place*, that is, "To that miserable world which, in thy righteous judgement, is appointed for the reception of such beinous offenders, and

* *Brookes's Natural History*, vol. v. p. 143. So *Strabo*, cited by *Wetstein*, of the *Topaz*, λίθος ὃς ἐστὶ διαφανὴς, χρυσοειδὴς, ἀπολαμπὼν φέγγος.

† "Juba Topazon I solum in Rubri Mari a continente stadiis ccc abesse tradit, nebulosam & ideo quaesitam sæpe navigantibus ex ea causâ nomen accepisse. Topazin enim Troglodytarum linguâ significationem habere querendi." *Nat. Hist.* lib. xxviii. cap. 8.

the due punishment of such enormous crimes." Thus *Doddridge*, in his *Paraphrase*, adding, in a note, "that ἰδίον τόπον signifies a *place proper and suitable* for such a wretch, and therefore by God's righteous judgement appointed for him, many writers have shewn, and particularly Dr. *Benson*, in his *History of the first Planting of Christianity*, p. 23. (Comp. Mat. xxvi. 24. John vi. 70, 71, and xvii. 12.)" As I am a stranger to the arguments of these authors, I shall produce two or three passages from the earliest Christian writers, which seem to confirm the interpretation above given beyond reasonable contest. Thus then *Clement*, in his 1st Epistle to the *Corinthians*, § 5, speaking of St. *Peter*, says, that "having endured not one or two, but many, afflictions, καὶ ἔτω μαρτυρήσας ΕΠΟΡΕΤΩ ΕΙΣ ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ ΤΟΠΙΟΝ τῆς δόξης, and thus being a martyr be went to the place of glory that was due to him." So *Polycarp* to the *Philippians*, § 5, says, that St. *Paul* and other martyrs are εἰς ΤΟΝ ΟΦΕΙΛΟΜΕΝΟΝ αὐτοῖς ΤΟΠΙΟΝ, in the place due unto them; and *Ignatius* to the *Magnesian*, § 5, using the very phrase of St. *Luke* in the Acts, says, Ἐκαστος Εἰς ΤΟΝ ΙΔΙΟΝ ΤΟΠΙΟΝ μελλεῖ χωρεῖν, "Every one is to go to his own place," i. e. either of happiness or misery. Comp. *Luke* xvi. 22, 23. The reader perhaps will not be displeased if I add a similar expression from *Josephus*, where one *Eleazar*, who held out the fortrefs of *Masada* against the *Romans*, is introduced saying to his companions, that death sets our souls at liberty, and εἰς ΤΟΝ ΟΙΚΕΙΟΝ καὶ καθαρὸν ἀφίξει ΤΟΠΙΟΝ ΑΠΑΛΛΑΣΣΕΣΘΑΙ, permits them to depart to a place of purity which is proper to them." De Bel. lib. vii. cap. 8. § 7. See also *Elfner*, *Wolfius*, and *Wetstein* on Acts, and *Bp. Bull's English Works*, vol. i. p. 41.

II. A *place*, *country*, *region*. Mat. xiv. 35. *Luke* x. 1, & al. Comp. Mat. xxiv. 7. But in *John* xi. 48, it seems particularly to denote either the *Temple* (comp. Acts vi. 13, 14. xxi. 28.), or the *City of Jerusalem*.

III. A *place* or *passage*, in a book. *Luke* iv. 17.

IV. *Place*,

IV. *Place, room*, in a proper sense. Luke ii. 7. *Δεῖναι τόπον τινί*, *To give place to one*. Luke xiv. 9. So *Plutarch*, C. Gracch. tom. i. p. 840. E. ΔΟΤΕ ΤΟ-ΙΟΝ ΑΓΑΘΟΙΣ; and *Arrian*, *Epicet.* lib. iii. cap. 26. ΔΟΣ ΑΛΛΟΙΣ ΤΟ-ΙΟΝ. See *Wetstein* and *Kypke*; the latter of whom shews that the phrase is in like manner contrasted with ΚΑΤΕ-ΧΕΙΝ (τοπον) by *Polybius*, and that this latter expression is used by *Plutarch*, *Diodorus Sic.* and *Lucian*.

V. *Place, room*, in a figurative sense. Heb. xii. 17. Eph. iv. 27. Comp. Rom. xii. 19; on which last text see *Elfner* and *Wolfius*, who explain *οψή* of the *divine anger and vengeance* (see next verse), and cite from *Plutarch*, De Irā cohib. tom. ii. p. 462. B. Δεῖ δὲ μὴτε παίζοντες αὐτῇ (ΟΡΓῇ) ΤΟΙΟΝ ΔΙΑΟΝΑΙ, We must neither, when at our diversions, give place to anger," where the phrase is applied to human anger, as in Rom. xii. to the divine.—*Opportunity, liberty*, Acts xxv. 16. Comp. Heb. xii. 17. So τὸ-τον εἶναι, Rom. xv. 23, means *to have* (not a place to dwell in, but) *a convenient situation or opportunity* for the great work he was about. *Kypke* shews that *Josephus* and *Arrian* apply the phrase in a similar view.

VI. *Place, station, condition*. 1 Cor. xiv. 16, where see *Kypke*.

Τοσῶτος, —αὐτή, —εἶς, and att. —εἶς, from τὸσος *so great*, and in plur. *so many* (which from ὅσος), and εἶς *this*.

I. In sing. *So great*. Mat. viii. 10. Of money, *So much*, Acts v. 8. Of time, *So long*, John xiv. 9. Heb. iv. 7.

Τοσῶν, dat. *By so much*. Heb. i. 4. x. 25. Κατὰ τοσῶν, *By so much*. Heb. vii. 22.

II. In plur. *So many*. Mat. xv. 33. John vi. 9, & al.

Τότε, An Adv. from τὸ ὅτε, q. d. *the when*. Then. It denotes *the time when*, whether past, Mat. ii. 7. Rom. vi. 21, & al. freq. or future, Mat. vii. 23. ix. 15, & al. freq. Ἀπὸ τότε, *From that time*, q. d. *from then*: Mat. iv. 17. xxvi. 16. So *Wetstein* on Mat. iv. 17, cites from *Plato* and *Aristotle* Εἰς τότε and Εκ τότε; and from *Simplicius* on *Epicetus* the very phrase Αἴο τότε.

Ὁ τότε κόσμος, *The world which then was, the then world*, French translat. le monde d'alors. 2 Pet. iii. 6.

Τετραλίον, used by an Attic crasis or concretion for τὸ τετράλιον *the contrary*. Comp. *Evavlios*.

On the contrary, applied adverbially, the preposition κατὰ being understood. occ. 2 Cor. ii. 7.

Τενομα. An Attic crasis for τὸ ονομα *the name*.

By name, κατὰ being understood. occ. Mat. xxvii. 57.

Τελεσι, or Τελεσιν, for τελο εσι, or τελο εσιν. That is, *id est*. Acts i. 19. xix. 4. & al. freq.

Τραγός, ♂, ♂.

A he-goat. occ. Heb. ix. 12, 13, 19. x. 4. It may be derived either from ἐτραγον, 2 aor. of τραγω to eat, gnaw, because this animal is remarkable for gnawing or browsing of trees; or rather, with the Etymologist, from τραγός rough, on account of the roughness or shaggy of his hide. So in Latin a he-goat is called hircus, from hirtus rough, and in Heb. שעיר, from his hair's being rough or shaggy, to which Heb. name τραγός answers, no fewer than fourteen times, in the LXX version of Lev. xvi. according to the edition of *Aldus*, and that of the heirs of *Wechselius* at *Frankfurt*, A. D. 1597, folio.

Τραπεζα, ας, ἡ, q. τραπέζα, from τέρας four, and πῆξ a foot, which see under Πῆξ.

A table, properly with four feet.

I. A table on which men's ordinary food is placed, an eating-table. Mat. xv. 27. Mark vii. 28. Luke xvi. 21. Acts xvi. 34. Comp. Luke xxii. 21. So τραπέζα is used for an eating-table by *Xenophon*, *Cyropæd.* lib. vii. p. 388. edit. *Hutcheson*, 8vo; and agreeably to the phrase in Acts we have, in *Herodotus*, lib. vii. cap. 139. —ΤΡΑΠΕΖΑΝ ἐπιπλεον ἀγαθῶν πάντων ΠΑΡΑΘΕΝΤΕΣ—having set a table full of all good things." In Rom. xi. 9, which is a citation from Ps. lxix. 22, where πῶλον, LXX τραπέζα, being joined with εὐχρισμῶν peace-offerings, seems to denote a partaking of the legal sacrifices, which, after they had been fulfilled in Christ, and were by the unbelieving Jews set up against him, were become abominable to God. See Dr. *Horne's* Comment. on the Psalm.

Διακονεῖν τραπέζαις, *To serve or attend on*

on tables; Acts vi. 2, denotes *making provision for, and attending on, those tables at which the poor were fed*, ἐν τῇ ΔΙΑΚΟΝΙΑ τῇ καθημερινῇ, in the daily ministrations, mentioned ver. 1.

II. A table used in sacred ministrations, as the table of *show-bread*, Heb. ix. 2.—of the Lord, 1 Cor. x. 21; in which text it is also spoken of the table used in idolatrous worship.

III. A table of a money-changer or banker. Mat. xxi. 12. Mark xi. 15. Luke xix. 23. The Greek writers often apply the word in the same sense. See *Wetstein* on Mat. and *Kypke* on Luke, and comp. τραπέζης.

Τραπεζίης, s, ὁ, from τραπέζα.

A public banker, a person making it his business to take up money upon small interest, and to let it out upon larger. *Cebes* uses τραπέζης in the same sense, Tab. p. 41. edit. *Simpson*. So *Plautus*, Capt. I. 2, 89, 90. cited by *Grotius*, Subducam ratiunculam quantillum argenti mihi apud trapezitam set. I will cast up the account of the little money I have at the banker's." And as the Greek τραπέζης is from τραπέζα a table, so the Eng. banker, French banquier, is thus called from the French banc, the bench (anciently bank) or seat on which he usually sat to do business. occ. Mat. xxv. 27.

Τραυμα, ατος, το, for τραῦμα the same, which from τέρωμαι perf. pass. of τέρωσχω or obsolete τρωω to wound, which see.

A wound. occ. Luke x. 34.

Τραυμαλίζω, from τραυμα.

To wound. occ. Luke xx. 12. Acts xix. 16.

Τραχηλίζω, from τραχηλος the neck.

I. To bend back the neck, or drag with the neck bent back, as wrestlers used to do by their antagonists. Thus *Plato*, Amatores, § 1. p. 2, edit. *Forster*, Η ἐκ οισθα πύλον, ὅτι ΤΡΑΧΗΛΙΖΟΜΕΝΟΣ καὶ ἐμπλαμενος καὶ καθευδων πάντα τον βιον διατέλελεκεν; Ἦν δὲ—διατεριφως—περιγυμναστικην. Do you not know him, that he has spent his whole life in being dragged by the neck, or with his neck bent back, and in stuffing and sleeping? For this person was much addicted to gymnastic exercises." *Diogenes* the Cynic, in *Laertius*, observing one, who had been victor

in the Olympic games, often fixing his eyes upon a courtesan, said, in allusion to this sense of the word, Ἴδε κριον ἀγριμανιον, ὡς ὑπο τῷ τυχοντος κορασις ΤΡΑΧΗΛΙΖΕΤΑΙ. See how an ordinary girl drags this mighty champion by the neck." So *Suidas*, of a victorious wrestler, ΤΡΑΧΗΛΙΖΩΝ ἀπελαβαν. Bending back his neck, or dragging him with his neck bent back, he carried him off." See more passages to this purpose in *Wetstein* on Heb. iv. 13. Hence

II. Τραχηλίζομαι, To be manifested and open to the eyes of the beholder, as a person would be whose neck was forcibly bent back, and his face exposed, like those criminals mentioned by *Pliny* in his Panegyric, of whom one might desuper intueri supina ora retortasque cervices*; and in this view, I apprehend with the learned *Elfner*, *Alberti*, and *Wolffius*, the word is to be understood in the only passage of the N. T. where it occurs, namely, Heb. iv. 13. So *Hesychius*, with his eye, no doubt, on this text, explains τέτραχληλισμένα by πεφανερωμένα manifested; and *Castalio* excellently renders it by resupina, *Erasmus* by resupinata.

Many expositors have, after *Chrysostom*, taken τέτραχληλισμένα for a † metaphorical term referring to sacrificial victims; and some have explained it as denoting not only stript of the skin, but split in two down the neck and back-bone, so as to lay open the inward parts to view. But of this exposition it seems sufficient to observe, with *Elfner*, that it neither agrees with the derivation of the word, nor is confirmed by the use of any ancient Greek writer. See more in *Wolffius* Cur. Philolog.

Τραχηλος, s, ὁ, from τραχὺς rough, compounded, perhaps, with ἦλος a nail.

The neck: It seems so called from the roughness of it's seven vertebral bones, whose projections somewhat resemble the heads of nails. Mat. xviii. 6. Rom. xvi. 4, & al.

ΤΡΑΧΥΣ, εια, υ, from the Heb. רָם firm, hard, rough, with the formative ה pre-

* Comp. *Suetonius* in *Vitell.* cap. 37, and *Tacitus*, Hist. lib. iii. cap. 85.

† See *Suicer* Thesaur. in Τραχηλίζω, *Blackwall*, Sacred Classics, vol. i. p. 231. *Hammond* and *Dodridge* on Heb. iv. 13.

fixed, to which Heb. word *τραχεῖα* answers in the LXX of Isa. xl. 4.

Rough, rugged, i. e. *hard and uneven*. occ. Luke iii. 5. Acts xxvii. 29. *Deme- trius Phalereus*, cited by *Suidas*, uses the phrase *ΤΡΑΧΕΙΑ ὈΔΟΣ*; and in *Diodorus Siculus* *ΤΡΑΧΕΙΣ ΤΟΠΟΥΣ* means *rocky places, rocks*, as in Acts. See *Wetstein*.

ΤΡΕΙΣ, *οἱ, αἱ, καὶ τὰ τρία*, Gen. *τριων*.

Three. Mat. xii. 40. xiii. 33, & al. freq. May not *τρεις* be a corruption of Heb. *שלוש* *three*, the initial *ש* being changed into *τ*, as usual, and *ל* into *ρ*, as in the word *φραγελλιον*, from the Latin *flagellum*.

Τρεις-Ταξερναι. See under *Ταξερναι*.

ΤΡΕΜΩ, either from *τρεω* the same, which see; or rather immediately from the Heb. *תן* to turn, compounded with *חמה* to be in a tumult or confusion, or with *רעם* to be disturbed, as with fear.

I. Absolutely, *To tremble*, *tremō*. occ. Mark v. 33. Luke viii. 47. Acts ix. 6.

II. *To fear, be afraid*. occ. 2 Pet. ii. 10.

ΤΡΕΠΩ, from Heb. *תן* to turn, and *פן* the face, or *פן* denoting motion.

To turn. This simple V. occurs not in the N. T. but is inserted on account of it's compounds and derivatives.

ΤΡΕΦΩ, I Fut. *τρέψω*, from Heb. *תן* food.

I. *To feed, give food to, supply with food*. occ. Mat. vi. 26. xxv. 37. Luke xii. 24. Comp. Rev. xii. 6, 14. Acts xii. 20, where see I K. v. 9, 11. Ezra iii. 7. Ezek. xxvii. 17, and *Prideaux Connect.* An. 534, at the end. vol. i. p. 165, 1st edit. 8vo.

II. *To breed or bring up*. occ. Luke iv. 16. This sense is very common in the Greek writers, especially in *Homer*.

III. *Τρέφειν τὴν καρδίαν*, *To nourish or pamper the heart*. occ. Jam. v. 5. Comp. Isa. vi. 10, where the heart is said *דמע* to be made fat, and Ps. cxix. 70, to be *גרוף* gross, insensible, as fat. No doubt these expressions are physically just. Immoderate indulgence in eating and drinking has an obvious tendency to increase, to an undue quantity, the fat, with which the heart is naturally furnished; and so to occasion drowsiness and stupidity, by impeding the action of that noble organ in regulating the

circulation of the blood. Comp. Luke xxi. 34, and see *Heb. and Eng. Lexicon* in *שמן*.

ΤΡΕΧΩ, from the Heb. *הלך* to walk, proceed.

I. *To run*. John xx. 2, 4. It is applied spiritually to the Christian race, 1 Cor. ix. 24, 26. Gal. ii. 2. v. 7. Heb. xii. 1. See *Raphebius* on this last passage.

II. *To run, have free course*. occ. 2 Thess. iii. 1.

ΤΡΕΩ. It may be derived either from the Heb. *תן* to turn, or, by transposition, from *טר* or *תן* to tremble.

To tremble, tremble for fear, also *to flee trembling or affrighted*, as in *Homer*, Il. xxii. lin. 143,

— ΤΡΕΞΕ δ' ἑκίστην

Τυχος ὑπο Τρώων

— Hector affrighted fled

Under the Trojan wall.

This verb occurs not in the N. T. but is inserted on account of it's derivatives.

τρία, Neut. of *τρεις*, which see.

τριακοντα, *οἱ, αἱ, τα*, Undeclined, from *τρεις*, neut. *τρια*, *three*, and *κοντα* the decimal termination. See under *ἑξάδομη-κοντα*.

Thirty. Mat. xiii. 8, & al. freq.

τριακοσιοι, *οἱ, αἱ*, from *τρεις*, neut. *τρια*, *three*, and *ἑκατον* a hundred.

Three hundred. occ. Mark xiv. 5. John xii. 5.

τριβολος, *ε, εδ*, from *τρεις* thrice, and *βολη*, properly the casting of a dart, thence a stroke, or *βολις* a dart.

A thistle, so called from it's numerous darts or prickles; for *τρεις* in composition does, in other instances, denote an indefinite number or quantity, as in *τρικαλινδης* rolled many times over, *τοικλυτος* very famous, *τερ inclytus*, *τρισαθλιος* most miserable, *τρισμακας* very happy, *τερ beatus*, &c. &c. occ. Mat. vii. 16. Heb. vi. 8.

τριβος, *ε, η*, from *τριβω* to wear.

A worn way, a path, a road. So *Hesychius* *ατραπος ὁδός* a trodden or worn way.

occ. Mat. iii. 3. Mark i. 3. Luke iii. 4.

ΤΡΙΒΩ, from Heb. *תן* to tear in pieces.

To break, break in pieces, wear away.

This V. occurs not in the N. T. but is inserted on account of it's derivatives.

Τριβια,

Τριετία, ας, ἡ, from τρία *three*, and εἰς *years*.

Three years. occ. Acts xx. 31.

ΤΡΙΩΝ.

To creak, *strick*, *strideo*, “λεττω ηχῆιν,” *Eustatbius*. It is a word formed from the *sound*, like the Latin and Eng. words corresponding to it. *Homer* applies it, Il. ii. lin. 314, to the *stricking* of young sparrows while a serpent is devouring them; Il. xxiii. lin. 101, to the *stricking* of a ghost; so *Odyss.* xxiv. lin. 5; and at lin. 7, it is also used for the *squeaking* of bats. Τριζειν τες οδοντας, *To make a creaking sound with the teeth, to grind the teeth together*, *stridere dentibus*, occ. Mark ix. 18, where see *Wetstein*.

Τριμηνον, ε, το, from τρεις *three*, and μην *a month*.

A three months space, three months. occ. Heb. xi. 23.

Τρις, Adv. from τρεις *three*.

Thrice. Mat. xxvi. 34, 75, & al. *Επι τρις*, *For thrice, thrice.* occ. Acts x. 16. xi. 10. *Raphelius* remarks that *Herodotus* uses ΕΞ ΤΡΙΣ, and *Xenophon* ΕΙΣ ΤΡΙΣ in the same pleonastical manner; and *Wetstein* produces from *Polybius*, III. 28, the very phrase ΕΙΜΙ ΤΡΙΣ.

Τρισετον, ε, το, from τρις *thrice*, and εἰς *a story*.

A third story in building. occ. Acts xx. 9.

Τρισχιλιοι, αι, α, from τρις *thrice*, and χίλιοι *a thousand*.

Three thousand. occ. Acts ii. 41.

Τρίτος, η, ον, from τρεις, τρία, *three*.

I. *The third.* Mat. xvi. 21. xxii. 26. Το τρίτον, *The third part*, μέρος namely being understood. Rev. viii. 7, 8, 9, & al. Τρίτον, or Το τρίτον, used adverbially, *κατα* being understood, *A or The third time*. Mark xiv. 41. Luke xx. 12. John xxi. 17. Also, *Thirdly, in the third place.* 1 Cor. xii. 28.

On Mat. xx. 3, *Kypke* remarks that it may seem extraordinary that the words εν τη αγορα are annexed only to the *third* hour. For this he accounts by shewing from the Greek writers, that the hour of the market-place being full of men, who wanted to purchase something, or to converse together, was the *third hour* of the day, or about our *nine o'clock* in the morning; inasmuch that *Suidas* explains the very common phrase *πληθυσσα αγορα*, full

market, by *ωρα τρίτη*. Since then it was at the *third hour* that the market-place was most frequented, no wonder that at *this hour* the householder went to look there for labourers, who perhaps at another time must have been sought elsewhere.

II. Τρίτος σπανος, *The third heaven*, in which is the peculiar residence of God. occ. 2 Cor. xii. 2. The propriety of the expression seems to arise from the *material heavens* or *celestial fluid* having been, at the beginning of the formation, Gen. i. 6, 7, in two places, part within the hollow sphere of the earth, and the much larger part without. These, when joined, as they soon afterwards were, are sometimes in S. S. called השמים, *the heaven of heavens*, and constitute the whole of the *material heavens*; in reference to which *Solomon*, in his sublime prayer to God, 1 K. viii. 27, says, *Behold the heavens*, והשמים, and the heaven of heavens cannot contain thee; and yet in the same prayer no less than eight times beseeches God to hear in *heaven* השמים, which is also repeatedly called *God's dwelling-place*: And this latter is what St. Paul styles *the third heaven*, and the Psalmist, *God's holy or separate heavens*, Pl. xx. 6. Comp. Isa. lvii. 15, and under Ουρανος II.

I know not whether it may be worth adding, that the scoffing *Lucian*, or whoever was the author of the *Philopatri*, torn. ii. p. 999, thus endeavours to ridicule the passage in 2 Cor. xii. 2, &c. and St. Paul himself. Ἦνκα δὲ μοι ΓΑΛΙΛΑΙΟΣ ἐκλυχεν, αναφανέντιος, επιρρινος, ΕΙΣ ΤΡΙΤΟΝ ΟΥΡΑΝΟΝ ΑΕΡΟΒΑΘΗΣΑ, ΚΑΙ ΤΑ ΚΑΛΛΙΣΤΑ ΕΚΜΕΜΑΘΗΚΩΣ, δι' ὕδατος ἡμᾶς ἀνεκαινίσειεν, κ. τ. λ. Put when the bald-pated, long-nosed *Galilean**, he who mounted through the air up to the *third heaven*, and learned most charming things; met with me, he renewed us with water, &c."

Τρίχες, ων, αι, Plur. of τρίξ, *A hair*, which see. On Mat. iii. 4, in addition to what is said under Κάμηλος, it may not be amiss here to produce *Campbell's Note*. "Of camel's hair, not of the fine hair of that animal, whereof an elegant kind of

* See under ΓΑΛΙΛΑΙΟΣ.

cloth is made, which is thence called *camlet* (in imitation of which, though made of wool, is the English *camlet*), but of the long and shaggy hair of camels, which is in the East manufactured into a coarse stuff anciently worn by monks and anchorites. It is only when understood in this way that the words suit the description here given of John's manner of life."

Τριχινός, η, ον, from **τριχίς**, Gen. **τριχός**, hair. Made of hair. occ. Rev. vi. 12, where see *Vitrina*.

Τρομος, ο, δ, from **τρίσσω** perf. mid. of **τρέω** to tremble.

A trembling, fear. Mark xvi. 8. 1 Cor. ii. 3, & al. On Mark xvi. 8, observe that *Homer* uses the expression **ΤΡΟΜΟΣ ΕΧΕ**, Trembling seized, Il. vi. lin. 137. Il. x. lin. 25, and Il. xviii. lin. 247. See *Wetstein*.

Τροπή, ης, ή, from **τρέπω** perf. mid. of **τρέπω** to turn.

A turning, or change. occ. Jam. i. 17. So *Plutarch*, *Cæsar*. p. 723, E. **ΤΡΟΠΙΑΣ** εσχεν αύτω το βουλευμα πλεισας. His mind or resolution had many changes." See *Wetstein*, and comp. under **Αποσκιασµα**.

Τροπος, ο, δ, from **τρέπω** perf. mid. of **τρέπω** to turn.

I. A manner, way. Jude ver. 7, where **κατα** is understood.

Καθ' ον τροπον, an Atticism for **κατα τον τροπον εν ω**—, after the manner in which—, after or in the same or like manner as—. Acts xv. 11. xxvii. 25. So, **καθ'** being dropt, **Ον τροπον**, in like manner as, like as, even as. Mat. xxiii. 37. Acts i. 11, & al.

Κατα παντα τροπον, In every way or respect. Rom. iii. 2. *Plato* and *Polybius* use the same phrase. See *Rapbelius* and *Wetstein*.

Εν παντι τροπω, In every manner, or by every means. 2 Thess. iii. 16.

Παντι τροπω, Every way. Phil. i. 18, where *Wetstein* cites this expression from *Plato's Euthydenus*. It occurs also in *Plato's Apol. Socrat.* § 22, and *Phædon*, § 13, edit. *Forster*.

Κατα μηδενα τροπον, By no means. 2 Thess. ii. 3.

II. Manner or course of life, manners, behaviour, disposition. occ. Heb. xiii. 5. The purest of the Greek writers apply the

word in this sense, as may be seen in *Kypke*, who, inter al. particularly quotes from *Demosthenes*, **Ουτως ΑΠΛΗΘΕΟΣ και ΑΙΣΧΡΟΚΕΡΔΗΣ' Ο ΤΡΟΠΟΣ αυτε εστιν**. So insatiable and meanly covetous is his disposition."

Τροποφορεω, ω, from **τροπος** the manners, and **φορεω** to bear.

To bear the manners of others. So the Vulg. *Mores eorum sustinuit*. *Cicero* uses this V. in an Epistle to *Atticus*, lib. xiii. ep. 29. **Τον τυπον μου ΤΡΟΠΟΦΟΡΗΣΕΩΝ**, Bear with my vanity." occ. Acts xiii. 18. But in this text several ancient MSS, and particularly the *Alexandrian*, read **ετροποφορησεν** he tended them as a nurse; and this latter is the V. used by the LXX in Deut. i. 31, according to the *Vatican* and *Alexandrian* MSS (comp. 2 Mac. vii. 27.), and in Acts the ancient Syriac version has **ερσμησεν**, nourished. I do not take upon me to determine which is the true reading in Acts. This point I refer to the learned reader himself, after he has perused what *Mill* in Var. Lect. *Whitby* in his *Examen Millii*, *Wolfius* in his *Cur. Philol.* and *Bp. Pearce* on the text, have written. See also *Wetstein* and *Griesbach*, and margin of English Bible.

Τροφή, ης, ή, from **τρέφω** perf. mid. of **τρέφω** to feed, nourish.

I. Food, nourishment. Mat. iii. 4. vi. 25, & al. freq.

II. Maintenance, including other necessities besides food. Thus *Scott* and *Campbell*, whom see. occ. Mat. x. 10.

III. Food of the mind. See Heb. v. 12, 14, where **σπερα τροφη**, solid food, denotes the sublimer instructions or doctrines of Christianity. Comp. under **Σπερος** II.

Τροφος, ο, η, from **τρέφω** perf. mid. of **τρέφω** to nourish, bring up.

A nurse, or rather a nursing-mother. occ. 1 Thess. ii. 7.

Τροχία, ας, ή, from **τροχος** a wheel.

I. Properly, The track or rut made by the wheel of a carriage.

II. A road, a way, a path. occ. Heb. xii. 13, in which text it is applied spiritually. Comp. Prov. iv. 26, in the LXX, where, as in other passages of that version, **τροχία** answers to Heb. **מעגל**, which denotes first a chariot- or waggon-way, and then a way, path, proceeding, or the like.

like. Comp. Heb. and Eng. Lexicon in *ברך* V.

Τροχός, *σ*, *ὁ*, from *τρέχω* perf. mid. of *τρέχω* to run.

This word occurs Jam. iii. 6, and according as it is differently accented signifies either a *wheel*, or a *course*; the former sense seems preferable, as best expressing the *continual recurrency* of similar events in this life, and has been well illustrated by that of *Anacreon*, Ode iv. lin. 7,

ΤΡΟΧΟΣ Ἀγμάδος γὰρ ὅσα,
Βίβος ΤΡΕΧΕΙ κυλιζέσθεις.

For like a *chariot-wheel* our life rolls on.

Which beautiful simile of the Poet points out also the *continual tendency* of human life to its *final period*. *Cæcumenius*, as observed under *Γενεσις* IV. explains *τον τροχόν της γενεσεως* by *την ζωην ἡμῶν*, our life; so *Isidorus Pelusiotæ*, by *τον χρόνον της ζωης ἡμῶν*, the time of our life; *ΤΡΟΧΟΕΙΔΗΣ* γὰρ ὁ χρόνος εἰς ἑαυτὸν ἀνακυκλιθεῖς, for time, adds he, like a wheel, rolls round upon itself." But the learned *Lambert Bos* interprets the expression of *St. James* to mean the *unceasing succession* of men born some after others, as if the *Apostle* had said, the tongue has been the means of plaguing our ancestors, it still plagues us, and will hereafter plague our descendants. In *Plutarch* *Ὁ ΤΗΣ ΓΕΝΕΣΕΩΣ Πόταμος*, The stream of nature, refers to the successive generations of men; and in *Simplicius*, cited by *Wetstein*, whom see, *Ὁ ἀπέραντος ΤΗΣ ΓΕΝΕΣΕΩΣ ΚΥΚΛΟΣ*, The unceasing circle of nature, relates to the continual production of some things by the corruption of others. See also *Alberti* and *Wolfius* on the text, who concur with *Bos's* exposition. The reader may find other ingenious interpretations in *Kypke*. Comp. also *Macknight*.

Τροβέλιον, *σ*, *το*.

A dish in which food, and particularly of the more liquid kinds, is brought to table. So it may perhaps be derived from *τροφή* food, or *τρέφω* to feed, or immediately from Heb. *חֵלֶב* food. occ. *Mat.* xxvi. 23. *Mark* xiv. 20; in which texts it is used for the dish containing the paschal lamb and its sauce of bitter herbs. Comp. *Prov.* xix. 24. *Ecclus.* xxxi. 14. And

to illustrate all these passages it may be remarked that, to this day, the Moors in Barbary, the Arabs, and the Mahometans of India, in eating make use neither of knives, forks, nor often of spoons, but only of their fingers and hands, even in eating pottage, or what we should call *spoon-meats*; and that when their food is of the latter kind, they break their bread or cakes into little bits (*ψωμα sops*) and dip their hands and their morsels together therein*.

This word is often used by the Greek writers. See *Wetstein* on *Mat.*

Τρῦσαι, *ω*, from *τρύβη* the vintage, and thence the autumnal fruits. *Thomassinus* ingeniously deduces *τρύβη* from the Heb. *תְּרוּבָה* the shouting which usually accompanied the harvest, and particularly the vintage. See *Isa.* ix. 3. xvi. 9, 10. *Jer.* xxv. 30. xlviii. 33. So *Homer*, describing the vintage, *Il.* xviii. lin. 571, 2,

—————Τοι δὲ ἥρσσοιλες ὁμαρῇ

Μολπή τ' ἰὺμα τε, ποσι σκαίροντες ἔπαιστο.

Then nimbly bounding come the jovial train,
With songs and shouts replying to † his strain.

And *Anacreon*, Ode lii. lin. 8, particularly mentions *Ἐπιληγουσιν ὕμνοις*, The sacred songs at treading the grapes. The remains of these customs we still have among us in the shouting and singing at harvest-bomes.

To gather fruits, particularly grapes, by means of a cutting- or pruning-hook, which, as we learn from the Greek writers, the ancients used for this purpose. occ. *Luke* vi. 44. *Rev.* xiv. 18, 19. See *Wetstein* on both texts.

Τρῦσαι, *ονος*, *ὁ*, from *τρύω* to murmur, or mourn, like a turtle; a word formed from the sound.

A turtle-dove. occ. *Luke* ii. 24.

Τρυμαλία, *ας*, *ῆ*, from *τρίμμα* perf. pass. of *τρώω* to break, which from the Heb. or Arabic *עָרַר* to cut, cleave, whence Nouns denoting a chink, aperture, &c. Comp. Heb. and Eng. Lexicon in *עָרַר*.

A hole, perforation, particularly the eye

* See *Sbaro's Travels*, p. 232. *Niebuhr*, Description de l'Arabie, p. 46, &c.—*Voyage en Arabie*, tom. i. p. 188. *Harmer's Observations*, vol. i. p. 289, and *Complete Syst. of Geography*, vol. ii. p. 304, col. 2.

† The musician's.

of a needle. occ. Mark x. 25. Luke xviii. 25.

Τρυπημα, αλος, το, from τερπημαι perf. pass. of τρυπω to perforate, which from τρυπα a hole, and this from Heb. שרר to break, tear, or from τρωω to break. See the last word.

A hole, particularly the eye of a needle. occ. Mat. xix. 24; and further to confirm what may be found under Καμηλος in favour of the common interpretation of this text, I add that the ancient Syriac version here has גמלה the camel.

Τρυφωω, ω, from τρυφη.

To live luxuriously, delicately, or in pleasure. occ. Jam. v. 5.

Τρυφη, ης, η, either from ελφυρον 2 aor. of δρυω to break (which see under συνθραω); because luxury breaks the force both of body and mind; or else immediately from the Heb. שרר in the sense of food, provision.

Luxury, delicacy, luxurious living. occ. Luke vii. 25. 2 Pet. ii. 13.

ΤΡΩΓΩ, from the Heb. שרר to wear away, and so break in pieces, or from Chald. שרר to bite.

To eat. It is properly spoken of brute animals, but sometimes of men, occ. Mat. xxiv. 38. John xiii. 18, where Kypke thinks that ὁ τρωσων μετ' εμου ατον, means, *he who did eat of my bread, as a servant*, which interpretation agrees with Ps. xli. 10, אכל לחמי, and shews the connection of ver. 18, with ver. 16, 17. It is applied spiritually, John vi. 54, 56, 57, 58.

ΤΡΩΩ, from the Heb. חרר to cut, wound, by transposition.

To hurt, wound. This V. is used by Homer, Il. xxiii. lin. 341. Odyss. xvi. lin. 293. Odyss. xix. lin. 12, & al. and though not found in the N. T. is here inserted on account of it's derivatives.

Τρυχωω, from τρυχω, which see.

I. To be. Luke x. 30. Ει τυχει, *If it be so, if it so happen*. 1 Cor. xiv. 10. xv. 37. This is a very usual expression in the Greek writers. See Wetstein.

Τυχον, 2 aor. particip. neut. used adverbially, and elliptically, καλα το being understood, *According to what may be, may be, perhaps*. occ. 1 Cor. xvi. 6. See Vigerus De Idiōtism. in Voc.

Τυχων, Common, ordinary, q. d. such as is

every where, qui in medio jacet. Acts xix. 11. xxviii. 2. So the eloquent Longinus styles Moses ΟΥ ΤΥΧΩΝ ανηρ, *No ordinary man*, De Sublim. sect. 9, and Josephus calls Herod's rebuilding the Temple at Jerusalem Ερσον ΟΥ το ΤΥΧΩΝ, *No common or ordinary work*, Ant. lib. xv. cap. 11, § 11. See many other instances from the Greek writers in Wetstein on Acts xix. 11.

II. Governing a genitive, *To obtain, enjoy*. Luke xx. 35, (where see Wetstein Var. Lect. and Bowyer.) Acts xxiv. 3. xxvi. 22. xxvii. 3. 2 Tim. ii. 10; on which last text observe that the Greek writers often apply the phrase ΣΩΤΗΡΙΑΣ ΤΥΧΕΙΝ to a temporal deliverance or safety. See Wetstein.

Τυμπανίζω, from τυμπανον, which, according to Suidas, and the Scholiast on Aristophanes, Plut. lin. 475, means *a stick or baton*, used in bastinading criminals, from τυτω to beat.

To bastinate, to torture, or kill, by beating with sticks or batons. So Hesychius explains τυμπανίζεσθαι by πληγασθαι ισχυρως, τυττεσθαι, *is struck violently, is beaten*; and Ecumenius, ελυμπανισθησαν, by δια ροπαλων απεθανον, *they were killed by batons*. occ. Heb. xi. 35, where the word seems plainly to refer to the punishment of Eleazar by Antiochus, which is expressed by τυμπανον, 2 Mac. vi. 19, 28, and at ver. 30, we find Eleazar μελλωνταις πληγαις τελευταν, *ready to die with the strokes*.

Doddridge, after Perizonius and Wolfius, says, "The word signifies a peculiar sort of torture, which was called the *tympa-num* or *drum*, when they were extended in the most violent manner, and then beaten with clubs, which must give exquisite pain when all the parts were on such a stretch: But Archbp. Potter, Antiq. of Greece, book i. ch. 25, p. 127, 1st edit. calls this a groundless and frivolous opinion; and indeed I cannot find any proof that τυμπανον is ever used in the sense last mentioned. But for further satisfaction on this subject I must refer the reader to Gataker's Adversaria, cap. 46, cited in Suicer Thesaur. under Τυμπανίζω, and to Wetstein on Heb. xi. 35; who shews that the V. τυμπανίζομαι is used by the Greek writers, particularly

particularly by *Aristotle*, *Lucian*, and *Plutarch*.

It is well known, that the *bastinado*, or * *beating* a criminal's buttocks or the soles of his feet with *little sticks* of the bigness of one's finger, is still used in the East, and is a common punishment among the *Turks* and *Persians* at this day.

τύπος, σ, δ, from τέτυπα perf. mid. of τυπώω to strike.

I. *A mark, impression made by striking.* Thus *Scapula* cites from *Athenæus*, Τῆς ΤΥΠΟΥΣ των πληγῶν ἰδεσα, She seeing the marks of the strokes." So it is applied to the print of the nails in our Saviour's hands and feet. John xx. 25, where see *Wetstein*.

II. *A form, figure, image.* Acts vii. 43. So the LXX use τυπᾶς, Amos v. 26, for images; and *Polybius*, cited in *Raphelius*, has Θεῶν ΤΥΠΟΥΣ for images of the Gods; and in *Herodian*, lib. v. cap. 12, edit. *Oxon.* ΤΥΠΟΝ τῶ—Θεῶ is a painted figure of a God." Comp. *Kypke*.

III. *A pattern or model of a building, &c.* Acts vii. 44. Heb. viii. 5, which passages refer to Exod. xxv. 40, where the LXX likewise use τυπὸν for the Heb. תבנית a model.

IV. *A pattern, example.* Phil. iii. 17. 1 Theff. i. 7. Tit. ii. 7, & al.

V. *A figure, emblem, representative, type.* Rom. v. 14. Comp. 1 Cor. x. 6, 11.

VI. *A form of a writing.* Acts xxiii. 25. So in 3 Mac. iii. 22, we have Ὁ—ΤΥΠΟΣ τῆς ΕΠΙΣΤΟΛΗΣ. See *Kypke* on Acts.

VII. *A form of doctrine.* So *Elfner* and *Wetstein* cite from *Iamblicus*, ΤΗΣ ΠΑΙΔΕΥΣΕΩΣ Ὁ ΤΥΠΟΣ, The form of discipline; ΤΟΝ ΤΥΠΟΝ ΤΗΣ ΔΙΔΑΣΚΑΛΙΑΣ, The form of doctrine or instruction. occ. Rom. vi. 17, But ye have obeyed from the heart [supply τυπῶν] εἰς ὃν παρεδόθητε τυπὸν διδασκῆς (the form) of doctrine, into which form ye were delivered. This expression, according to *Doddridge*, contains an allusion to the exactness with which melted metals or the like receive the impression of the mould in which they are cast; and *Raphelius* on the place observes that *Arrian*, *Epictet*, lib. ii. cap. 19, in like manner

uses the phrase κατὰ τὰ δασμᾶτα ΤΕΤΥΠΩΘΕΝΤΕΣ, to be formed or modelled according to certain opinions or rules." And thus I add that *Josephus*, De Bel. lib. ii. cap. 8, § 2, speaking of the *Essenes*, says, that taking children of a tender age, τοῖς ᾗθεσι τοῖς ἐαυτῶν ΕΝΤΥΠΟΤΕΙ, they model or mould them according to their own manners," suis moribus informant, *Hudson*. But the accurate *Kypke* shews, that both in *Appian* and *Josephus*, ὑπακούειν to obey is followed by εἰς governing the thing; and he accordingly thinks that the Apostle's expressions ὑπακούσατε εἰς ὃν κ. τ. λ. are synonymous with ὑπακούσατε εἰς τυπὸν διδασκῆς, ὃς παρεδόθη ὑμῖν, Ye have obeyed the form of doctrine, which was delivered to you. The ancient Syriac version, however, has אשתמעתון למוצא דרופנא דאשתלכותן — Ye have obeyed the form of doctrine, to which ye were delivered. Comp. Eng. Translat. and Margin.

See *Suicer* Thesaur. on this word.

ΤΥΠΤΩ, from the Heb. חָך or חָרַך to smite; whence also Eng. tap, tabor, טָפ. See Heb. and Eng. Lexicon in חָך.

I. *To strike, smite*, with the hand, a stick, or other instrument. occ. Mat. xxvii. 30. Mark xv. 19. Luke vi. 29. xviii. 13. xxii. 64. xxiii. 48. Acts xxiii. 2, 3.

II. *To strike, beat.* occ. Mat. xxiv. 49. Luke xii. 45. Acts xviii. 17. xxi. 32.

III. *To smite, strike, punish.* occ. Acts xxiii. 3. Comp. Κοιῶω, and see *Doddridge* on the place.

IV. *To hurt, wound, spiritually.* occ. 1 Cor. viii. 12.

Τυρᾶω, from τυρῆ a tumult, tumultuous multitude or concourse of people, turba; Τυρῆ is used both by *Polybius* and *Lucian* (see *Scapula*), and may, I apprehend, like δορυεὶος, which see, be best derived from the Heb. רבה to be many, with the formative ת prefixed. q. תורבה. To raise a tumult or disturbance, to disturb. *Aristophanes*, Vesp. lin. 257, uses the V. active for the disturbing of mud. Τυρᾶζομαι, pass. To be in a tumult, be disturbed, turbor; or mid. To make a disturbance or bustle, turbas dare. occ. Luke x. 41.

ΤΥΦΛΟΣ, η, ον. It may be derived from Heb. אפל to bide, by prefixing the formative ת; whence also the Heb. nouns אפל and אפלה thick darkknefs.

* See *Shaw's Travels*, p. 253, 2d edit. *Russell's Nat. Hist. of Aleppo*, p. 121, and *Hanway's Travels*, vol. i. p. 256, and vol. iv. p. 8.

Deprived of sight, blind, whether naturally. Mat. ix. 27, 28, & al. freq.—or spiritually, Mat. xv. 14, (where see *Wetstein*.) Mat. xxiii. 16. 2 Pet. i. 9, & al. So *Pindar*, Nem. vii. lin. 34,

—ΤΤΦΛΟΝ Δ' ΕΧΕΙ
Ητορ ὁμιλος ἀνδρῶν ὁ πλεῖστος
—But the most of men
Have a blind heart.

Comp. *Lucian* under Ὀφθαλμος II.

In John ix. 8, eight MSS, five of which ancient, and several old versions, among which the Syriac and Vulg. for τυφλος read πτωχῶν the beggar, i. e. whom they knew to be blind, and this reading is admitted into the text by *Griesbach*.

Τυφλω, ω, from τυφλος.

To blind. In the N. T. it is used only spiritually. occ. John xii. 40. 2 Cor. iv. 4. 1 John ii. 11. See *Wetstein* on 2 Cor. iv. 4, who shews that the V. is applied likewise to the mind in the Greek writers.

Τυφω, ω, from τυφος smoke (see Τυρω), and thence pride, insolence, according to that of *Plutarch*, De Socrat. Gen. tom. ii. p. 580, B. Τον δε ΤΤΦΟΝ, ὡς περ τινα

καπνον φιλοσοφίας, εἰς τὴν σοφίαν ἀποσκαδασας. Throwing away to the sophisters pride or insolence, as being a kind of philosophical smoke."

I. Properly, To raise or make a smoke.

II. Τυφομαι, εμαι, Pass. To be insolent, elated or puffed up with pride and insolence. occ. 1 Tim. iii. 6. vi. 4. 2 Tim. iii. 4. See *Wetstein* on the first and *Kypke* on the second text, and *Suicer* Thesaur. in Τυφω.

ΤΤΦΩ, *Tbomassinus*, in his *Glossarium Hebraicum* under ΤΕΝ, with great probability deduces τυφω from the Chaldee or Arabic נעו to be extinguished, as fire. Comp. *Castell* Lexic. Heptag. in נעו. To raise a smoke. So *Herodotus*, Τυφειν καπνον. See *Scapula*. Τυφομαι, To smoke, emit smoke. occ. Mat. xii. 20.

Τυφωνικος, η, ον, from τυφων a violent stormy wind, or whirling wind, which may be either from τυφω to raise a smoke, or perhaps from τυπω or Heb. פיה to smite. Tempestuous, violent, whirling. occ. Acts xxvii. 14, where see *Wetstein*, and comp. Ευροκλυδων.

Τυχων, 2 aor. particip. of τυσχανω or τευχω, which see.

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Υ

Υ

Υ, υ, *Upsilon*, Υ ψιλον, i. e. U small or slender, as being generally slender or short in sound; so called, perhaps, to distinguish it from the diphthong ου, which was pronounced long. It is the twentieth of the more modern Greek letters, and the first of the five additional ones. It's name U seems to be taken from that of the Heb. ו (Vau), i. e. pronouncing the two Vaus, which compose the latter, as vowels, ו, וו. It's sound or power is likewise the vowel-sound of the Heb.

Vau, but before an i followed by another vowel it is pronounced almost like the Eng w, or, on account of the aspirate breathing, like wh, as in υιος whios. The form Υ (of which the small υ seems a corruption) approaches to that of the * Phœnician Vau, as sometimes written, and no doubt was taken from it.

* See *Montfaucon's* Palæographia Græca, p. 103, Dr. *Bernard's* Orbis Eruditi Literatura, published by Dr. *Charles Morton*, and Dr. *Gregory Sharpe's* Dissertation on the Original Powers of Letters, p. 103.

Υακινθινος,

ῥακινθινός, η, ον, from ῥακινθος.

Of the colour of a hyacinth, hyacinthine, purplish. The LXX use ῥακινθινός or ῥακινθινός in many passages, particularly in Ezek. xxiii. 6, for Heb. כחול blue. occ. Rev. ix. 17.

ῥΑΚΙΝΘΟΣ, ε, δ, η. The best derivation I have met with of this word seems to be that of the learned *Damm*, Lexic. Nov. Græc. col. 907, from ῥ the noise made by persons in sniffling and smelling, (so used by *Aristophanes*, Plut. lin. 895.), and κινεω to move, excite.

I. The name of a flower which is very fragrant, and generally of a blue or purplish colour, the hyacinth. Thus sometimes used in the Greek writers.

II. In the N. T. The name of a gem or precious stone resembling the * flower in colour, a hyacinth. † “The hyacinth of ‡ *Pliny* is now thought to be the amethyst of the moderns; and the amethysts of the ancients are now called garnets. The [modern] amethyst is a transparent gem of a violet colour, arising from an admixture of red and blue.” occ. Rev. xxi. 20.

ῥαλινός, η, ον, from ῥαλός.

Of glass, glassy. occ. Rev. iv. 6. xv. 2, twice. See the Latin passages quoted under ῥαλός, and many more in *Wetstein* on Rev. iv.

ῥαλός, ε, η.

This word, as also the Ionic ῥελός, in the more ancient writers signifies a soft substance, a transparent stone, a softer kind of crystal, talc, as is evident from *Aristophanes*, Nub. lin. 764—6 ||, and from *Herodotus*, lib. iii. cap. 24. But in the later Greek authors, and in the N. T. ῥαλός denotes the artificial substance, glass.

Glass. occ. Rev. xxi. 18, 21. We may either, with *Mintert*, derive it from ἑλγ

* “Hyacinthus lapis habens purpureum & cæruleum colorem, ad modum illius floris.” Vet. Dict. quoted by *Martinius* in Dict. Phil. which see.

† *Brookes's Natural History*, vol. v. p. 137.

‡ “Ille emicans in amethysto fulgor violaceus, dilutus est in hyacintho.” *Plinii Nat. Hist.* lib. xxxvii. cap. 9.

|| Where see the Scholiast, and *Ruthefort's* Optics, No. 53, p. 254. From the passage in *Aristophanes* it appears beyond a doubt, that the Greeks in his time had the art of making burning-glasses of this substance.

splendour, or immediately from Heb. הָרָא to shine. So *Horace*, lib. iii. ode 13, lin. 1,

O fons Blandusæ splendidior vitro,
O thou Blandusian spring, more bright than glass;

And *Ovid*, *Heroid.* Epist. xv. lin. 158,

— Vitroque magis pellucidus amne,
Clearer than the glassy stream.

The Eng. word *glass* may in like manner be very naturally deduced from the Heb. וָלָא to shine, glister, glisten. So the ancient Germans seem to have called amber *Gleßum*, from it's transparency, quoddam transluceat nitidumque sit instar vitri, because it is transparent and shining like glass,” says *Junius*, *Etymol. Anglican.* in GLASS, whom see, as also *Pliny*, *Nat. Hist.* lib. xxxvii. cap. 3.

§ The making of Glass is certainly a very ancient invention. “*Aristotle*, *Alexander Aphrodisæus*, and ¶ *Lucretius*, put us out of all doubt that glass was in use in their days.”

ῥερίζω, from ῥερίς.

I. To treat with insolent or contumelious injury. occ. Mat. xxii. 6. Luke xviii. 32. Acts xiv. 5. 1 Thess. ii. 2.

II. To reproach, occ. Luke xi. 45.

ῥερίς, ιος, att. εως, η, either from the N. עָרִיז violent anger, a transport of passion, or immediately from the V. עָרַז to transgress.

I. Insolent or contumelious treatment. occ. 2 Cor. xii. 10.

II. Injury, damage. occ. Acts xxvii. 10, 21. So *Pindar*, *Pyth.* ode i. lin. 140, calls the naval defeat which the Carthaginians had received from the king of Sicily ναυσισόνον ῥερίν. See *Alberti* on ver. 21. But *Kypke* cites from *Josephus*, *Ant.* lib. iii. [cap. 6, § 4, edit. *Hudson*.] an expression in which the application of ῥερίς is more similar to that in Acts xxvii. 21, namely τῇ ἀπο τῶν οὐρανῶν ῥερίν— injury from rain.”

ῥερίσθης, ε, δ, from ῥερίζω.

Insolently injurious, whether in words or actions, despicable. occ. Rom. i. 30. 1 Tim. i. 13. *Rapheilius* on the former passage shews from *Xenophon* that ῥερίσθης

§ See *New and Complete Dictionary of Arts in GLASS.*

¶ Lib. iv. lin. 606.

Y y 2

is properly opposed to σωφρων *modest, moderate.*

Υγιαίνω, from υγιής.

I. *To be in health, to be well, sound.* Luke v. 31. vii. 10. xv. 27. 3 John ver. 2. But in Luke xv. 27, *Kypke* refers υγιαίνουσα principally to the *mind*, and shews that the Greek writers use υγιαίνων for one of a *sound mind*, and sometimes oppose it to indulging in luxury, intemperance and sensual pleasure, as the young prodigal had done.

II. Spiritually, of persons, *To be sound, healthful, vigorous*, as in faith, love, patience. Tit. i. 13. ii. 1. freq. occ.

III. Of words or doctrine, *To be sound, pure, sincere, having no mixture of falsehood.* So *Wolfius* on 2 Tim. i. 13, who observes that *Plutarch*, De aud. Poet. tom. ii. p. 20, speaking of Δόξας περὶ Θεων opinions concerning the Gods, joins ΥΓΙΑΙΝΟΥΣΑΣ with ΑΛΗΘΕΙΣ *true*. See also *Wetstein* on 1 Tim. i. 10, who cites from *Philo* ΤΟΤΕ ΥΓΙΑΙΑΝΟΝΤΑΣ ΛΟΓΟΥΣ. freq. occ.

Υγιής, εὖς, εὖς, ὁ, ἡ, καὶ το—εὖς, perhaps from ὑσπος *moist*, as *sound, healthy* bodies are.

I. *Sound, whole, in health.* See Mat. xii. 13. xv. 31. Mark v. 34. John v. 9. Acts iv. 10.

II. Of speech or doctrine, *Sound, wholesome, right.* occ. Tit. ii. 8. So in *Herodotus*, lib. i. cap. 8, we have ΛΟΓΟΝ ΟΥΚ ὙΓΙΕΑ, *a wrong or improper speech.* See more in *Raphelius* and *Wetstein*. To what they have produced I add, that *Lucian* also applies it to speech in the sense of *sound, right, sensible, true*, sanus, tom. i. p. 510, 1005, and tom. ii. p. 221, 462.

Υγιός, α, ον. The Greek Etymologists deduce it from ὑῖν *to rain*; but since *Homer*, Il. x. lin. 27. Il. xiv. lin. 308, & al. uses ὑσπυ for the *sea*, I would not be positive that this word is not derived, like the Greek ωκεανός *the ocean*, from ὑπὸ *to surround*, or else from ὑγρὸν *to gird, begird*, as the *sea* does the land. *Wet, moist, so green.* Comp. ἔυλον. occ. Luke xxiii. 31, where *Wetstein* cites from *Galen* the very phrase ΤΥΠΩΝ—ἔΥΛΩΝ.

Ἵδρια, ας, ἡ, from ὑδωρ.

A vessel to hold water, a water-pot. occ. John ii. 6, 7. iv. 28.

Ἵδρονότω, ω, from ὑδρονόμος *a water-drinker*, which from ὑδωρ *water*, and πῶν *to drink.*

To drink water. occ. 1 Tim. v. 23. Observe what similar phrases *Herodotus* uses of the Persians, lib. i. cap. 71, ΟΥΚ ΟΙΝΩ ΔΙΑΧΡΕΩΝΤΑΙ, ἀλλὰ ὕδρονότοι εἰσι. *Raphelius* has anticipated me in this remark. See also *Wetstein*.

Ἵδρωπιός, η, ον, from ὑδρῶν *the dropsy*, which from ὑδωρ *water*, and ὤψ *the face, countenance.*

Dropsical, having the dropsy. occ. Luke xiv. 2.

ΥΔΩΡ, το, Gen. ὑδάτος (from the obsolete ὑδᾶς). The Greek Etymologists derive it from ὑῖν *to rain*; but it may perhaps be better deduced from Heb. מָי *vapour*, and מָי *to flow*. From Heb. מָי we have likewise Greek ὑδὸς *water*, Latin *udus*, Saxon *hæt*, and Eng. *wet*, whence or from the Greek ὑδωρ, or immediately from Heb. מָי and מָי may be also deduced the Eng. *water*. But may not both the Greek ὑδωρ and Eng. *water*, be best derived from Heb. מָי *to diffuse*?

I. *Water.* Mat. viii. 32. xvii. 15, & al. freq. particularly of baptism, whether of St. John's, Mat. iii. 11. Mark i. 8. John i. 26, 31, 33; or of Christ's, John iii. 5. Acts x. 47. Eph. v. 26. Heb. x. 23.

On Mark ix. 41, *Harmer*, Observations, vol. iii. p. 161, (whom see) remarks, that the giving to a person a *cup of water*, in the parched Eastern countries, is by no means such a trifling and despicable thing, as it may appear to us in these more cool and temperate climates; and that "the furnishing of travellers with *water* is at this day thought a matter of such consideration, that many of the Eastern people have been at considerable expence to procure passengers that refreshment."

II. *The watery or serous part of the blood.* John xix. 34. "I do not pretend to determine (says *Doddridge*) whether this was (as Dr. *Drake* supposes, in his *Anatomy*, vol. i. p. 106.) the small quantity of *water* inclosed in the *pericardium*, in which the heart swims, or whether the *crur* was now almost coagulated, and separated from the *serum*. Either way it was a certain proof of *Christ's death*; for he could not have survived such a wound had it been given him in perfect health."

So

So Galen, Ὅτι μὲν ἐν ἡ τῆς καρδίας πρῶ-
 τισ ἐπιφέρει θάνατον ἐξ ἀναλῆς, ἐν τῇ των
 ὁμολογούμενων ἐστὶ, That a wound of the
 heart necessarily occasions death is one of
 those things which is agreed on all
 hands;" and Celsus, "Servari non po-
 test cui basis cerebri, cui cor, cui spinæ
 medulla percussa est. The life of that man
 cannot be saved, the basis of whose brain,
 whose heart, whose spinal marrow is
 wounded." See more in Wetstein. Consult
 also Scheuchzer's Phys. Sacr. on John
 xix. 34.

III. It denotes the enlivening, refreshing,
 and comforting influences of the Holy
 Spirit, whether in his ordinary opera-
 tions on the hearts of believers, John iv.
 10, 14, (comp. ch. vi. 35.) or including
 also his miraculous gifts, John vii. 38.
 Comp. ver. 39, and see Rev. xxi. 6.
 xxii. 1, 17.

IV. Many waters denote many people or na-
 tions. See Rev. xvii. 1, 15.

Υἱός, ὁ, either immediately from Heb.
 נֶפֶשׁ a vapour, or from ὕω to rain, which
 Martinus derives from χύω to pour, the
 aspirate breathing being substituted for χ.
 Rain, a shower of rain. occ. Acts xiv. 17.
 xxviii. 2. Heb. vi. 7. Jam. v. 7, 18. Rev.
 xi. 6.

Υιοθεσία, ἡ, q. vis θεοῦ the making or
 constituting of a son.

Adoption, the taking of a person, or the be-
 ing taken, for a son. In the N. T. it is
 applied spiritually only. occ. Rom. viii.
 15, 23. ix. 4. Gal. iv. 5. Eph. i. 5. On
 Rom. viii. 23, comp. Luke xx. 35, 36,
 and Macknight.

It is true that both the * Greeks and
 † Romans used sometimes to adopt the
 children of other persons: but the term
 υιοθεσία in the N. T. is not taken from
 the custom of either of those people, but
 from the style of the O. T. as is manifest,
 I think, by comparing Rom. ix. 4, with
 Exod. iv. 22, 23. Deut. xiv. 1. Jer.
 xxxi. 9. Comp. 2 Cor. vi. 18.

ΥΙΟΣ, ὁ, from the Heb. בֶּן or infra. בְּנוֹ
 (see Gen. xviii. 18. Jer. xv. 18.) to be,
 be born, according to that of Gen. xvii. 16,

* See Archbp. Potter's Greek Antiquities, book iv.
 ch. 15.

† Kennet's Roman Antiquities, pt. ii. book 5.
 ch. 12.

Kings of People בְּנוֹי shall be, or be born,
 of ber. From בֶּן or בְּנוֹ to be may also
 be deduced the Greek φνομαι to be born,
 and Latin fno and fio to be, become.

I. A son, in relation to a human father or
 mother. Mat. xx. 20, 21, & al. freq.

II. Christ is styled the Son of God, in re-
 spect of his miraculous conception by the
 Holy Ghost, Luke i. 35; (comp. ver. 32.
 Mark xiii. 32, and Dan. iii. 25, and 28.)
 —and the Son of Man (which title, says
 Stockius, is given to Christ eighty-two
 times in the Sacred Scriptures), in re-
 spect of his being the seed originally prom-
 ised to Eve; Gen. iii. 15 (who was
 herself partaker of that nature which is
 called אָדָם Man, Gen. i. 27. v. 2.);
 then to Abraham, Gen. xxii. 18; after-
 wards to David; and in respect of his
 being conceived in the womb, Mat. i. 23.
 Luke i. 31, and in due time born of the
 Blessed Virgin, Luke ii. 6, 7; and also
 in reference to the Prophecy of Daniel,
 ch. vii. 13, where the Messiah is described
 as one like a Son of Man, כָּכָר אָנוּשׁ.
 Comp. Mat. xxvi. 64. Rev. i. 13. xiv. 14.
 This latter title, Son of Man, primarily
 and properly denotes the human nature
 of Christ (see Mat. viii. 20. xi. 19.
 xii. 32, 40. xvii. 9, 12, 22, 23. xx. 18,
 19, 28. xxvi. 24. Mark ix. 12. John
 xiii. 31. Acts vii. 56. John v. 27, comp.
 Phil. ii. 6—11); but sometimes, by a
 κοινοῦν αἰδωμάτων, or communication of
 properties, it signifies his divine nature.
 See John iii. 13. vi. 62.

In Mat. xxv. 13, the words ἐν ἡ ὁ υἱὸς τοῦ
 ἀνθρώπου ἐρχεται are not found in four-
 teen MSS, four of which ancient, nor in
 the Syriac, Vulgate, and other ancient
 versions; they are accordingly omitted by
 Griesbach in his edition, and by Camp-
 bell in his Translation.

III. Ὁι υἱοὶ των ἀνθρώπων, The Sons of
 Men, i. e. Men, a merely hebraical or
 hellenistical phrase, often occurring in the
 LXX for the Heb. בְּנֵי אָדָם but not used
 by the profane Greek writers. See Eph.
 iii. 5. Mark iii. 28, comp. Mat. xii. 31.

IV. A remote descendant. Mat. i. 1, 20.
 xxii. 42, 45. Rom. ix. 27. Heb. vii. 5.

V. The offspring of a brute. Mat. xxi. 5,
 where υἱὸν ὄνου may seem a mere he-
 braical expression for the sole of an ass,
 answering to the Heb. בֶּן אֲתוֹנָה in Zech.

ix. 9. *Kypke*, however, cites *Plutarch*, *Conviv.* p. 150, calling a mule ONOT' TIOΣ.

VI. *An adopted son.* Heb. xi. 24.

VII. *A son in the Christian faith.* 1 Pet. v. 13. It is probable that *Mark* is so called by St. *Peter*, as having been converted by him. Comp. *Τεκνον* V. So *Acts* iii. 25, *Sons of the Prophets* may be *Disciples* of the Prophets. Comp. *Tobit* iv. 12. *Mat.* xii. 27. xxiii. 31, and *Sense* X.

VIII. Believers are called *Sons of God*, as being begotten again by his Word and Spirit, and resembling their heavenly Father in their dispositions and actions during this present life. *Rom.* viii. 14. ix. 26. *Gal.* iii. 26. iv. 4, 6, 7, (comp. *Mat.* v. 45. *Eph.* v. 1.) and finally in glory and immortality, *Luke* xx. 36. This is a very early title of Believers. See *Gen.* vi. 2. *Deut.* xiv. 1. xxxii. 19, in *Heb.* and *LXX*. They are also styled *Sons of Light*, *Luke* xvi. 8, (comp. *John* xii. 36.); and of the day, 1 *Theff.* v. 5; as being born of God, who is *Light* (1 *John* i. 5.), having been called out of the darkness of a natural and sinful state into his marvellous light (1 *Pet.* ii. 9.), and being those upon whom the *True Light*, even Christ (*John* i. 9.), now shineth. 1 *John* ii. 8.

IX. *Sons of Abraham* are those who imitate the faith and works of *Abraham*. See *Luke* xix. 9. *Gal.* iii. 7. Comp. *Mat.* iii. 9. *John* viii. 39.

X. *The Sons or Children of the Prophets and of the Covenant*, *Acts* iii. 25, are the objects of the prophecies and covenant, or the persons interested in them. So *Sons of the Kingdom*, *Mat.* viii. 12, are the peculiar subjects of it. Comp. *LXX* in *Ezek.* xxx. 5. *The Sons or Children of the Resurrection*, *Luke* xx. 36, are those who, by the resurrection of their bodies from the dead, are *born again* to a glorious and immortal life. Comp. *Pf.* cx. 3. (*Heb.*) *Isa.* xxyi. 19. 1 *Cor.* xv. 51—55. and *Παλιγγενεσία*.

XI. *The Sons of this World* are persons of worldly tempers and dispositions, not regenerated by God's Holy Spirit. *Luke* xvi. 8. xx. 34. So בְּנֵי הָעוֹלָם, *Daughters of Men*, are opposed to the *Sons of God*. (Comp. *Sense* VIII.) *Gen.* vi. 2, 4.

Οἱ υἱοὶ τῆς ἀπειθείας, *The Sons or Children of disbelief and disobedience*, are such as reject the Gospel, when duly proposed to them, and refuse obedience to it's precepts. *Eph.* ii. 2. v. 6. I can see no good reason to confine this character, as *Locke* does, to the unbelieving Gentiles: Surely it equally belongs to the unbelieving Jews, of whom such a dreadful character is given, 1 *Theff.* ii. 15, 16. Comp. *John* xii. 38. *Rom.* x. 16, 21. In the *Heb.* Scriptures we find expressions similar to υἱοὶ τῆς ἀπειθείας, *Sons of disbelief*; thus בֶּן חַיִּי, a son of virtue, 1 *K. i.* 52, means a virtuous man; and בֶּן נַעֲוָה, the son of rebellious perversenesses, 1 *Sam.* xx. 30, one perversely rebellious: yet I would not assert that such phrases are mere hebraisms; for, as *Rapheus* has remarked, in a certain oracle recorded by *Herodotus*, lib. viii. cap. 77, an insolent or proud person is called ΤΕΠΙΟΣ ΤΙΟΝ, a son of insolence*.

Υἱὸς Διαβόλου, *A Son or Child of the Devil*, is one who is under the influence of the Devil, and resembles that apostate spirit in disposition and behaviour. *Acts* xiii. 10. Comp. *John* viii. 41, 44.

XII. Joined with words expressive of reward or punishment it signifies worthy of, or liable to. So *Luke* x. 6, a son of peace is a person who deserves peace or happiness; comp. *Mat.* x. 13. *A son of perdition*, *John* xvii. 12, 2 *Theff.* ii. 3; or of hell, *Mat.* xxiii. 15, is one deserving of, or liable to, perdition or hell. These latter expressions are hebraisms. Comp. under *Τεκνον* IX.

On *Mat.* xxiii. 15, *Wetstein* cites a remarkable testimony from *Justin Martyr*, *Dialog. cum Tryph.* which I shall give more fully. It is in p. 350, edit. *Paris*, p. 399, edit. *Thirlby*. Οἱ δὲ ΠΡΟΣΗΛΥΤΟὶ ἑ μόνου ἑ πιστευουσιν, ἀλλὰ ΔΙΠΛΟΤΕΡΟΝ ὙΜΩΝ βλασφημῶσιν εἰς τὸ ὄνομα αὐτοῦ, καὶ ἡμᾶς τες εἰς ἐκείνου πιστευούλας καὶ φωνεῦσιν καὶ αἰκίζειν βδολοῦναι. But the Proselytes are not only unbelievers [in Christ], but blaspheme his name twice as much again as yourselves, and wish to kill and torment us who believe on him."

* But see *Jortin's* Remarks on *Eccles.* H ft. vol. ii. p. 113, 2d edit.

ΤΑΗ, ης, η.

I. *The materia prima, the first or chaotic matter or atoms, of which all things were formed.* This seems to be the primary sense of the word, and so it is used by the author of the book of Wisdom, ch. xi. 18, where the almighty hand of God is said *ἡλίσασα τὸν κόσμον ἐξ ἀμορφῶν τῆς*, to have made the world of matter without form. Thus likewise it was applied by some of the Greek Philosophers, particularly by *Pythagoras and Plato, who appear plainly to have borrowed their ΤΑΗ from the *תהו*, or *unformed mafs* of Moses, Gen. i. 2, whence also must be ultimately deduced *Ovid's*

— Rudis indigestaque moles —

Non bene junctarum discordia semina rerum,

— Rude unformed mafs —

And the discordant seeds of things ill-join'd.

Metam. lib. i. lin. 7, 9.

Dr. Dickinson, in his *Physica Vetus & Vera*, p. 33, and 41—44, shews that the Greeks had the very term ΤΑΗ from the Orientals, and with great probability derives it from the Heb. *חול sand*, remarking particularly that the Arabic *Hiul* or *Hiule* is used as well for the *first matter* as for *sand*; that *Hermes* taught the Egyptians that all things were made *ἐκ τῆς ἀμμοῦ* of sand; and that even the inspired Solomon mentions *עפרו* *עפרו*, the original dust, or primitive atoms of the earth, Prov. viii. 26. Comp. Eccles. iii. 20. Isa. xl. 12.

II. *Matter, materials, especially wood.* occ. Jam. iii. 5. Comp. Eccles. xi. 32. So in the Greek writers it is particularly spoken of wood, considered as the *fuel of fire* (see *Wetstein*), and is thus applied by the LXX, in Isa. x. 17, as also in Eccles. xxviii. 10.

Τηεις, &c. Plur. of Συ, which see.

Τηερος, α, ον, from *ὑμεις ye, you.*
Your, yours, your own. Luke vi. 20. xvi. 12. John vii. 6, & al.

Τηνν, ω, from *ὑμνος*.

I. Intransitively, *To sing or recite a hymn.*
Vulg. hymno dicto, *having said or recited a or the hymn.* occ. Mat. xxvi. 30. Mark xiv. 26. See *Campbell* on Mat.

* See Bp. *Stillingfleet's* *Origines Sacrae*, book iii. chap. 2, sect. 3. *Gale's* *Court of the Gentiles*, vol. i. part 2, book ii, chap. 7, § 9, p. 171, 2, and book iii. ch. 9, § 6, p. 327, &c.

II. Transsitively, governing an accusative, *To celebrate or praise with a hymn or hymns, to hymn.* occ. Acts xvi. 25. Heb. ii. 12.

Τμνος, ε, ε, from (*ὑμαι* perf. pass. if used, of) *ὑδω* to celebrate, sing, celebrate with songs, which is a plain derivative from the Heb. *הדרה*, Hiph. of *ידר*, to praise, confess, to which the Greek V. *ὑμνεν* twice answers in the LXX, Isa. xii. 5. xxv. 1. Comp. Neh. xii. 24.

A hymn, a song in honour of God. occ. Eph. v. 19. Col. iii. 16. So the Greek writers use this word for the hymns sung to their Gods.

Τησω, from *ὑπο* denoting privately, and *αἶω* to go.

I. To go, go away, withdraw, or depart privately. Mat. iv. 10. v. 24, 41, & al. freq. John xii. 11, "forsook them." *Campbell*, whom see. In Mat. iv. 10, very many MSS, four of which ancient, and several editions and versions, after *ὑμω* have *οπισω* *με*, and these words are accordingly adopted by *Wetstein*, and received into the text by *Griesbach*.

II. To go out of the world, to depart, die. Mat. xxvi. 24. Mark xiv. 21. Comp. John xiii. 3, 33. *Elphinstone* on Mat. observes that the Greek writers use *ἀπερχεσθαι* to depart in this view; and *Raphelius*, that the Heb. *לך* to go has the same import, Ps. xxxix. 14. Josh. xxiii. 14, and that though he had not found *ὑμω* thus applied in the Greek writers, yet that in *Xenophon* the similar verb *οιχεσθαι* to depart denotes dying. Comp. also *Kypke* on Mat. So in Eng. we say, he is gone for he is dead, and express dying by going off, deceasing, departing, &c. Comp. LXX in Gen. xv. 2. Ps. xxxix. 13. Josh. xxiii. 14, and under *ἵκεν* VI.

Τηκω, ης, η, from *ὑπακούω*, 2 aor. of *ὑπακούω*.

Obedience. Rom. i. 5. v. 19, & al.

On Rom. xvi. 19, *Kypke* shews that the phrase *ἀκούεσθαι* *εις*, or att. *εις*, is by the Greek writers joined with *κλεος* celebrity, and *λοφος* report, in the like sense of reaching, or coming to the knowledge of.

Τηκω, from *ὑπο* under, and *αἶω* to bear.
I. Governing a dative, *To hearken to, and obey.* "The word signifieth with all bumble submission to hearken, and implieth both reverence and obedience. The verb

ακνω noteth *obedience*, the preposition *υπο* reverence." Zanchius in Leigb's Crit. Sac. See Eph. vi. 1, 5. 1 Pet. iii. 6. Acts vi. 7. Mat. viii. 27. Rom. vi. 12, 16, 17.

II. To hearken or attend at a door in order to answer those who knock, and to enquire who they are, before it is opened. occ. Acts xii. 13. *Rapbelius*, in his Note on this passage, shews that *Demosthenes*, *Lucian*, and *Xenophon* use the verb in this sense. See also *Wetstein* on Luke xiii. 25, and *Elfner* and *Kypke* on Acts.

Υπανδρος, 8, η, q. *υπο* τον ανδρα σου, being under a husband.

Being under or subject to a husband, married, a femme couverte. occ. Rom. vii. 2. The word is used in this sense not only by the LXX, Num. v. 20. Prov. vi. 24, 29; but also by *Polybius*, *Plutarch*, *Diodorus Siculus*, and *Athenæus*, cited by *Rapbelius* and *Wetstein*. Comp. *Ecclus.* ix. 9. xli. 21.

Υπανω, ω, from *υπο* expletive, and *ανω* to meet.

To meet. Mat. viii. 28, & al.

Υπανησις, ιος, att. εως, η, from *υπανω*.

A meeting. occ. John xii. 13, where observe that the N. governs the same case as it's verb. Comp. under *Τατω* V.

The LXX, *Vatic.* have the phrase *εις υπανησιν*, for the Heb. לקראת for the meeting, or to meet, *Jud.* xi. 34.

Υπαρις, ιος, att. εως, η, from *υπαρχω*.

Substance, goods, whether earthly, occ.

Acts ii. 45.—or heavenly, occ. Heb. x. 34. *Polybius* uses the word in the worldly sense. See *Wetstein* on Heb.

Υπαρχω, from *υπο* expletive, and *αρχω* to begin.

I. To begin, give a beginning or being to. Thus sometimes used, with a genitive following, in the Greek writers.

II. To be, subsist. See Luke vii. 25. viii. 41. xvi. 23. Acts xxi. 20. xxvii. 34. Phil. ii. 6.

III. With a dative following it denotes property or possession, as Acts iii. 6, *Αρσενιον και χρυσιον εκ υπαρχει μοι*, Vulg. *Argentum & aurum non est mihi*, literally, *Gold and silver is not to me*, i. e. *I have no gold nor silver*. Comp. Acts iv. 37. xxviii. 7. 2 Pet. i. 8, and under *Ειμι* VII. Hence

IV. Υπαρχοντα, τα, particip. pres. neut. plur. Things which any one has, goods, possessions. It is joined either with a da-

tive, as Luke viii. 3. Acts iv. 32.—or, used substantively, with a genitive of the person, as Mat. xix. 21. xxiv. 47. & al. Υπαικω, from *υπο* under, and *εικω* to yield, submit.

To submit oneself, to obey with submissive respect. occ. Heb. xiii. 17. The Greek writers use it in the same sense.

Υπεναντιος, ια, ια, from *υπο* expletive, and *εναντιος* contrary.

I. Contrary, adverse. occ. Col. ii. 14, where see *Alberti* and *Wolffius*.

II. Υπεναντιοι, οι, Adversaries, enemies. occ. Heb. x. 27.

The word is used in both these senses by the Greek writers. See *Wetstein* on Col.

Υπενεστω, from *υπο* under, and obsolet. *ενεστω* to bring, bear.

To suffer, undergo, bear. An obsolete V. whence in the N. T. we have 1 aor. *υπενεσκα*, 2 aor. infin. *υπενεσκειν*. Comp. *Υποφερω*.

ΥΠΕΡ. A Preposition. It seems an evident corruption of the Heb. עבר beyond, OVER.

1. Governing a genitive,

1. Over, above. So in *Homer*, II. ii. lin. 20. Στη δ' αρ' ΥΠΕΡ κεφαλῆς, It stood over or above his head." But I do not find it thus used in the N. T.

2. For, instead of. *Philem.* ver. 13. *Rom.* v. 6, 7, 8. " *Rapbelius* (Not. ex Xen. in ver. 8.) has abundantly demonstrated, that *υπερ ἡμῶν απεθανε* signifies he died in our room and stead: nor can I find that *αποθανειν υπερ τινος* has ever any other signification than that of *rescuing the life of another at the expence of our own*, and the very next verse (i. e. ver. 7.) shews, independent on any other authority, how evidently it bears that sense here, as one can hardly imagine any one would die for a good man, unless it were to redeem his life by giving up his own." *Doddridge*. Comp. John xi. 50. 2 Cor. v. 14. 1 Tim. ii. 6.

3. In the room, or stead of, denoting succession, 1 Cor. xv. 29, *Βαπτιζεσθαι υπερ των νεκρων*, To be baptized in the room or stead of the dead, i. e. to succeed into the place of those who are fallen martyrs in the cause of Christ, and who, if the dead rise not, are dead for ever. See *Doddridge*. To what he has observed I add, in confirmation of this exposition, a passage cited by *Vigerus* De Idioliis, cap. ix, sect. 9.

sect. 9. reg. 1, from *Dionysius Halicarn.* lib. viii. *Οὗτοι τὴν ἀρχὴν παραλαβούτες, ΤΗΕΡ ΤΩΝ ΑΠΟΘΑΝΟΝΤΩΝ ἐν τῷ ἔργῳ Ἀντιόχειας πολέμῳ στρατιῶν ἤσαν ἑταίροι καὶ ἀσπασμένοι.* These, as soon as they entered upon their office, judged it expedient to enrol other soldiers in the room of those who were killed in the Antian war." This interpretation, which is that of *Ellis* and *Le Clerc*, and which they also support by the passage just cited from *Dionysius*, appears to me the best of all those mentioned by *Wolfius* on the text, whom see.

4. For, on the side or part of; q. d. over for defense. Mark ix. 40. Luke ix. 50. Rom. viii. 31. *Polybius* and *Arrian* apply it in this sense, as *Rapheus* and *Alberti* have shewn on Rom. viii. 31.
5. For, on behalf of. Mat. v. 44. Acts xxvi. 1. 1 Tim. ii. 1.
6. For, on account or for the sake of, because of. Acts v. 41. ix. 16. Rom. xv. 9. & al. On 2 Cor. v. 20, *Kypke* shews that *Æschines* and *Demosthenes* use the phrase *ΠΡΕΣΒΕΤΕΙΝ ΤΗΕΡ τινος*, for being an ambassador for any one, or on his account.
7. For, denoting the final cause. John xi. 4. Comp. 2 Cor. i. 6.
8. Of, concerning. 2 Cor. i. 7, 8. viii. 23. Rom. ix. 27, where *Rapheus* shews that *Polybius* applies the preposition in the same sense. So it is used 2 Thess. ii. 1, where see *Whitby*, *Wetstein*, *MacKnight*, and *Bp. Newton's* Dissertat. on the Prophecies, vol. ii. p. 360. 8vo. *Wetstein* on 2 Thess. cites *Virgil*, *Æn.* I. lin. 754, using the Latin *super* in the same sense,

Multa super Primum rogans, super He flore multa.

9. Of, denoting the motive, pro, propter, Phil. ii. 13, where see *Wolfius*,
- II. Governing an accusative,
1. Above, in dignity or authority. Mat. x. 24. Eph. i. 22. Phil. ii. 9. Comp. Luke vi. 40.
2. Above, beyond, more than. Mat. x. 37. 1 Cor. iv. 6. Gal. i. 14. So *Lucian*, *Philopseud.* tom. ii. p. 458. *Λοιδόρεντας περισσως, καὶ ΤΗΕΡ τὲς ἀνδρας.* They (women) rail abundantly, and more than men *." It is joined with comparative

adjectives, Luke xvi. 8. Heb. iv. 12. *Virgil* applies the Latin preposition *ante* in the same manner, *Æn.* I. lin. 347.

— *Scelere ante alias immanior omnes.*

The use of *ὑπερ* after *ἡττηθῆς*, 2 Cor. xii. 13, seems extraordinary. Two ancient MSS read *παρα*, comp. Heb. i. 4.

III. Used adverbially,

1. Above, more, exceedingly. Eph. iii. 20. 1 Thess. iii. 10. v. 13. Comp. under *Περισσος* I.
2. More, more eminently, i. e. a Minister of Christ. 2 Cor. xi. 23. So *Castilio*, *Magis ego*. See *Alberti*, *Wolfius* and *Kypke*, the last of whom cites the Greek writers using the prepositions *προς* and *μετα* in the like adverbial manner, but he produces no instance of *ὑπερ* being thus applied by them.

IV. In composition it denotes,

1. Over, above, as in *ὑπερεῖδω* to overlook, *ὑπεραιῶ* to lift up above.
2. Beyond, as in *ὑπερακμος*.
3. Above, more, more than, as in *ὑπερπερισσεύω*, *ὑπερπλάττω*.
4. For, on behalf of, as in *ὑπερενύστανω* to intercede for.
5. And most usually, it is intensive, or heightens the signification of the simple word.

ὑπεραιῶ, from *ὑπερ* above, or intensive, and *αιῶ* to lift up.

I. To lift up above. Hence *ὑπεραισχυμαι*, mid. To lift up or exalt oneself above, in a figurative sense. occ. 2 Thess. ii. 4.

II. *ὑπεραισχυμαι*, pass. or mid. To be lifted up or elevated very much or exceedingly in mind. occ. 2 Cor. xii. 7.

ὑπερακμος, ε, ο, ῆ, from *ὑπερ* beyond, and *ακμη* the acme or flower of age, particularly with respect to marriage, as it is applied by *Dionysius Halicarn.* and *Lucian*, cited by *Wetstein* on 1 Cor. vii. 36, where comp. *Kypke*.

Beyond or past the flower of one's age. occ. 1 Cor. vii. 36.

The V. *παρὰμαση* occurs in the same view *Ecclus.* xlii. 9, which passage throws great light on the text in 1 Cor. if, with four ancient Greek MSS, and the first Syriac version, we there read *γαμῆσαι*. See *Bp. Pearce*.

ὑπεραν, An Adverb governing a genitive, from *ὑπερ* above, or intens. and *ανω* up, upwards.

I. Above.

* See *Vigerus* De Idiotism. cap. ix. sect. 9, reg. 3. and *Hopper*'s Note.

1. *Above*. occ. Heb. ix. 5.

2. *Far above*. occ. Eph. i. 21. iv. 10. *Lucian* uses the word in like manner, ΠΑΝΤΩΝ τῶν ὑπερανῶ γενομένων. *Demonax*, tom. i. p. 998.

ὑπερανῶ, from ὑπερ intensive, and αὐῶ to increase, grow.

To grow or increase exceedingly. occ. 2 Thess. i. 3.

ὑπερβαίνω, from ὑπερ beyond, and βαίνω to go.

I. To go beyond. *Polybius*, cited by *Raphe- lius*, uses the V. in it's proper sense, ὑΠΕΡΒΗΝΑΙ τὰς τῆς Ἀσίας ὁρίδας, to go beyond the bounds of Asia."

II. To go beyond, transgress, i. e. the bounds of duty, or of lawful marriage. So *Jerome*, concessio fines prætergrediens nuptiarum. occ. 1 Thess. iv. 6. Thus in *Sophocles*, *Antigone*, lin. 491, we have

Νόμος ὑΠΕΡΒΑΙΝΟΥΣΑ τῆς προκειμένης,

Transgressing the establish'd laws.

See other instances of the like kind in *Wetstein*, and comp. Παραβαίνω.

ὑπερβαλλόνως, Adv. formed from the partic. ὑπερβαλλων of the V. ὑπερβαλλω. Exceedingly, above, or more than others. occ. 2 Cor. xi. 23.

ὑπερβαλλω, from ὑπερ above, and βαλλω to cast, put.

To exceed, excel. Hence particip. ὑπερβαλλων, Exceeding, excelling, excellent. occ. 2 Cor. iii. 10, (where see *Wetstein*.) ix. 14. Eph. i. 19. ii. 7. iii. 19. On which last text observe that in *Aristotle*, cited by *Wolffius* and *Wetstein*, it is repeatedly construed with a genitive case in the sense of exceeding, excelling.

ὑπερβολή, ἡς, ἡ, from ὑπερβέβηλα perf. mid. of ὑπερβαλλω.

Abundance, exuberance. occ. 2 Cor. xii. 7. Excellence, 2 Cor. iv. 7.

καὶ ὑπερβολήν, Exceedingly, excessively. occ. Rom. vii. 13. 2 Cor. i. 8. Gal. i. 13.

The Greek writers likewise use the phrase in this sense. See *Raphe- lius* and *Wet- stein* on Rom. Also, Of the greatest excellence. occ. 1 Cor. xii. 31.

καὶ ὑπερβολήν εἰς ὑπερβολήν. occ. 2 Cor. iv. 17. *Corystom* has the following beautiful remark on this passage: Τίθῃσι πα- ραλλήλα τα παρόντα τοῖς μελλούσι, το παραυλικά πρὸς τὸ αἰώνιον, τὸ ελαφρόν

πρὸς τὸ βαρὺς, τὴν θλίψιν πρὸς τὴν δόξαν· καὶ ὅδε ταῖς ἀρκείαις, ἀλλ' εἰ- ραν τίθῃσι λεξίν, διπλάσιαζον αὐτήν, καὶ λεῖων, ΚΑΘ' ὑΠΕΡΒΟΛΗΝ Εἰς ὑΠΕΡΒΟΛΗΝ, τῷ εἰς, μετῆθος ὑΠΕΡ- ΒΟΛΙΚΩΣ ὑΠΕΡΒΟΛΙΚΟΝ. The Apostle "opposes things present to things future, a moment to eternity, lightness to weight, affliction to glory; nor is he satisfied with this, but he adds another word, and doubles it, saying, καὶ ὑπερβολήν εἰς ὑπερβολήν, that is, a greatness excessively exceeding." See also *Doddridge's* Note, and *Blackwall's* *Sacred Classics*, vol. i. p. 330—2, concern- ing the sublime energy of this text. It is indeed itself καὶ ὑπερβολήν εἰς ὑπερβολήν!

ὑπερβίδω, from ὑπερ over, and εἶδω to see, look.

To overlook, to seem as if one did not see, to wink at. occ. Acts xvii. 30, where Syriac version ܒܪܝܢܐ passed over, or caused to be passed over; and *Wetstein*, whom see, "Condonavit, connivendo dissimulavit, quod bonitatis et lenitatis est summa." Comp. Lev. xx. 4, in LXX and Heb.

ὑπερεκείνα, q. d. ὑπερ ἐκεῖνα μέρη or χωρία, beyond those parts or countries.

With a genitive, Beyond. occ. 2 Cor. x. 16, where it has the article prefixed, εἰς τὰ ὑπερεκείνα ὑμῶν, in the countries beyond you. Comp. Ἐπεκείνα.

ὑπερεκτείνω, from ὑπερ intens. and ἐκτείνω to extend.

To extend or stretch out excessively or be- yond one's bounds. occ. 2 Cor. x. 14.

ὑπερεκπερισσόν. See under Περισσός I.

ὑπερεκχύνω, from ὑπερ over, and ἐκχύνω to pour out.

To run over, overflow. occ. Luke vi. 38. So the LXX in Joel ii. 24, ὑΠΕΡΧΥΘΗ- ΣΟΝΤΑΙ αἱ λήνοι οἶνον καὶ ἐλαίον, The vats shall overflow with wine and oil; where the V. answers to the Heb. ܡܠܝܬܐ of the like import.

ὑπερενύστανω, from ὑπερ for, and ἐνύστανω to meet, intercede, which see.

To intercede, make intercession for. occ. Rom. viii. 26.

ὑπερεχω, from ὑπερ above, and ἐχω to have, be.

I. To be above, be bigger, supreme. occ. Rom. xiii. 1. 1 Pet. ii. 13. So *Arrian*, *Epictet*. lib. i. cap. 30, cited by *Wetstein*,

Ὀΐαν

Ὅταν εἰσις πρὸς τινά τιν' ὙΠΕΡΕΧΟΝ-
ΤΩΝ, When you approach any man in
authority."

II. To be better, more excellent. occ. Phil.
ii. 3.

III. To exceed, excel. occ. Phil. iv. 7. Hence
the particip. pref. neut. used as a sub-
stantive, Ὑπερχον, το, Excellence. occ.
Phil. iii. 8.

Ὑπερηφάνια, ας, ἡ, from ὑπερῆφανος.

Pride, arrogance, insolence. occ. Mark
vii. 22. Εἰς δὲ ὙΠΕΡΗΦΑΝΙΑ καὶ α-
φρονήσις τις, πλὴν αὐτῶν, τῶν ἄλλων. Ὑπερ-
ηφάνια is a contempt of all others but
oneself," says Theophrastus, Eth. Char.
xxiv. which see.

Ὑπερηφάνος, ος, ὁ, ἡ, from ὑπερ above, and
φαινω to shew.

Proud, arrogant, insolent, one who sets
himself up to view, as it were, above
others, "superbus enim sese supra alios
effert, ostendit, & videri vult." Mintert.
occ. Luke i. 51. Rom. i. 30. 2 Tim.
iii. 2. Jam. iv. 6. 1 Pet. v. 5. Comp.
Ὑπερηφάνια.

Ὑπερλίαν,

So three MSS read in one word, 2 Cor.
xii. 11, (see Wetstein) but most of the
MSS both there and in 2 Cor. xi. 5, read
ὑπερ λίαν in two words; see therefore
under λίαν. On 2 Cor. xi. 12, Kypke
cites Plutarch several times using the com-
pound adverb ὑπερεὺς exceedingly well.

Ὑπερνικῶν, ω, from ὑπερ above, more than,
exceedingly, and νικῶν to conquer,

To more than conquer, to be more than con-
queror, or to conquer eminently. occ. Rom.
viii. 37. "Egregiè vincimus, egregiam
reportamus victoriam hostili exercitu fun-
ditus deleto," Wetstein, who cites from
Leon. Tacl. Νικᾷ καὶ μὴ ὙΠΕΡΝΙΚΑ,
Conquer, but do not over-conquer, i. e.
do not push your victory too far,"

Ὑπερσῆκος, ος, ὁ, ἡ, καὶ το—ον, from ὑπερ
above, exceedingly, and σῆκος a tumour,
swelling, and thence in the profane writ-
ters pride, pomp, and, particularly in
words, bombast, as Longinus, De Sublim.
p̄ses Ὁσῆκος, sect. iii, & al.

Excessively or over and above tumid,
swelling, or pompous. occ. 2 Pet. ii. 18.
Jude ver. 16. Libanius in Wetstein ap-
plies this compound word to praises, and
Plutarch to speech.

The LXX use this adj. Exod. xviii. 22,

for Heb. גָּדוֹל great; ver. 26, for חָזָק
hard, and 2 Sam. xiii. 2, for עָשָׂה was
difficult.

Ὑπεροχῆ, ἡς, ἡ, from ὑπερχω to be above,
excel, which see.

I. High or eminent station, authority. occ.
1 Tim. ii. 2. So Josephus, Ant. lib. ix.
cap. 1. § 1, ΤΩΝ ΕΝ ὙΠΕΡΟΧῃ
Εἶναι δοκεῖν. See more in Wetstein on
Rom. xiii. 1, and comp. under Δοκῶ V.

II. Excellence. occ. 1 Cor. ii. 1.

Ὑπερπερισσεύω, from ὑπερ above, or ex-
ceedingly, and περισσεύω to abound.

I. To abound more, superabound. occ. Rom.
v. 20.

II. Ὑπερπερισσεύομαι, Mid. To abound ex-
ceedingly, to overflow. occ. 2 Cor. vii. 4.

Ὑπερπερισσως, Adv. from ὑπερ above, ex-
ceedingly, and περισσως abundantly.
Most exceedingly, superabundantly, above
measure. occ. Mark vii. 37.

Ὑπερπελεονάζω, from ὑπερ above, or exceed-
ingly, and πλεονάζω to abound, super-
abound.

To abound or superabound exceedingly.
occ. 1 Tim. i. 14.

Ὑπερυψῶ, ω, from ὑπερ above, or exceed-
ingly, and ὑψῶ to exalt.

To exalt exceedingly or very highly. occ.
Phil. ii. 9.

Ὑπερφρονῶ, ω, from ὑπερ above, and φρο-
νῶ to think.

To think (of oneself) above what, or more
highly than, one ought, to arrogate too
much to oneself. occ. Rom. xii. 3. On
which text Raphaelius shews that this is
the true sense of the word, and cites from
Herodotus, lib. i. Πλεῖψ' ὙΠΕΡΦΡΟ-
ΝΕΟΥΣΑΙ, Insolent from wealth." So
Josephus, Ant. lib. i. cap. 11, § 1.—πλε-
ψω καὶ μετέθει χρημάτων ὙΠΕΡΦΡΟ-
ΝΟΥΝΤΕΣ,

Ὑπερῶν, ος, το, Eustathius derives it from
ὑπερ above, and ῶν, in the language of
Lacedæmon, an upper chamber. But
* others think that ὑπερῶν is properly
an adjective neut. from masc. ὑπερῶς,
and observe that Lucian uses the expres-
sion ΟΙΚΗΜΑ ὙΠΕΡΩΝ†, and the
LXX Ezek. xlii. 5, Οἱ ΠΕΡΙΠΛΑΤΟΙ
Οἱ ὙΠΕΡΩΟΙ, and they take ῶς for
a mere termination, as in πάλῳς from
πάλῃς, πάλῶς.

* See Wolfius on Acts i. 13.

† Afrius, tom. ii. p. 158, C. edit. Bened.

An upper room or chamber. occ. Acts i. 13. ix. 37, 39. xx. 8. From the first and third of these passages (comp. Mark xiv. 15.) it appears that these *upper rooms* were large, and capable of containing a considerable number of persons. And this is still the fashion of building in the Eastern countries *, where the *upper rooms* are also those which are principally inhabited †.

† *ὑπὸ*, from *ὑπο* under, and *εχω* to have, bold.

I. To put under, q. d. to have or bold under. Thus it is sometimes used in the profane writers.

II. To undergo, suffer. occ. Jude ver. 7, where *Wetstein* and *Kypke* cite the same phrase. *ΤΙΘΕΙΝ ΔΙΚΗΝ* and *ΔΙΚΑΣ*, to suffer punishment, from the purest Greek writers.

† *ὑπακούω*, ε, δ, η, from *ὑπακούω*, 2 aor. of *ὑπακούω* to obey.

Obedient, submissively or humbly obedient.

occ. Acts vii. 39. 2 Cor. ii. 9. Phil. ii. 8.

† *ὑπηρελέω*, ω, from *ὑπηρελς*, which see.

Governing a dative, To serve, minister unto, assist. occ. Acts xiii. 36. xx. 34.

xxiv. 23. On which last text *Rapbelius* observes from *Xenophon* that *ὑπηρελεῖν* denotes not only those offices of kindness

that require action or labour (which is the usual import of *διακονεῖν* in the N. T.), but also those which consist in liberality,

and supplying the wants of others, though one does not personally attend them.

Blackwall, Sacred Classics, vol. ii. p. 1-84, remarks, from *Bois*, that Acts xiii. 36,

might be better rendered, For David, after that, in his generation, or course of life,

he had served the will of God, fell asleep. To confirm which interpretation I add

from *Xenophon*, *Oeconom.* cited by *Rapbelius* on Acts xx. 34, 'Ου αὖ ΤΗ

ΓΝΩΜΗ πολλὰι χεῖρες ΤΙΗΡΕΤΕΙΝ

εθελῶσι, whose will many hands will sub-

serve or obey;" and from *Libanius* in *Wetstein*, Μη τῇ ΤΩΝ ΘΕΩΝ ΤΙΗΡΕ-

ΤΕΙΣΘΑΙ ΒΟΤΑΗ. See more in *Wet-*

stein on Acts xiii. 36.

† *ὑπηρελς*, ε, δ, from *ὑπο* under, and *ερελς* a rower, which from *ερελω* to row, and

this, by transposition, from the Heb. *רומ* to row hard, used *Jon.* i. 13.

Properly, according to it's etymology, it should signify one who rows under (the command of) another. But I do not find that it is ever thus applied by the Greek

writers, who always use it for a subordinate assistant, servant, attendant, or officer

in general; and thus only it is applied in the N. T. See *Mat.* v. 25. xxvi. 58.

Luke iv. 20. *John* xviii. 36. Acts xiii. 5.

xxvi. 16. 1 *Cor.* iv. 1. *Wetstein* on *Mat.*

v. 25, among other passages, cites from *Aristides*, 'Ο δὲ [ΔΙΚΑΣΤΗΣ] ΠΑΡΑΔΙ-

ΔΩΣΙΝ αὐλὸς ΤΙΗΡΕΤΑΙΣ; and further to illustrate the force of this word

the reader would do well to consult *Plato's* *Euthyphro.* § 16. edit. *Forster.*

In *Luke* iv. 20, τῷ ὑπηρελῇ is rather unfortunately rendered the minister. It

there means the attendant or servant, part of whose business it was to take

care of the sacred books, and deliver them to the reader. See *Wolfius* and *Campbell.*

† *ὑπνος*, ε, δ. The best of the † Greek derivations assigned of this word seems to be

from *ὑπονεῖν* to go under water, according to that of *Virgil*, *Georg.* iv. lin. 496,

—Conditque natantia lumina somnus,

Sleep hides the swimming eyes.

But perhaps *ὑπνος* may be better deduced from the Heb. *נָחַם* to bide, the aspirate or

rough breathing being, as usual, substituted for the sibilant letter, which, how-

ever, appears again in the Latin *somnus*

sleep, q. *sompnus*, or *sopnus*; see *Ainsworth's* Dictionary in *Somnus.*

I. Sleep, natural. occ. *Mat.* i. 24. *Luke* ix. 32. *John* xi. 13. Acts xx. 9, twice.

II. Sleep, in a spiritual sense, i. e. a state of inactivity with respect to good works,

and of security in sin. occ. *Rom.* xiii. 11.

† *ΥΠΟ*. A Preposition, whose general signification is under; so we may, with *Martinus*,

Lexic. Philol. in *Sub*, not improbably deduce it from Heb. *חָבַא* to bide

oneself, be bid, or, to come still nearer to the sound of the Greek word, from *חָבַא*

to cover.

I. Governing a genitive, it denotes

1. The efficient cause, *By*. See inter al.

† See *Mintert* and *Pasor* on the word, and *Martinii* *Lexic. Philol.* in *Somnus.*

Mat.

* See *Shaw's Travels*, p. 207, 8, and *Heb.* and *Eng. Lexicon* under *חֲבַר* II.

† See *Heb.* and *Eng. Lexicon* under *חָבַא* IV.

Mat. i. 22. ii. 15, 16. Rom. xiii. 1. Comp. under ΤΑΥΤΩ III.

2. The instrumental cause or agent, *By*. Mat. ii. 17. iii. 3. Rev. vi. 8, & al. freq.
- II. Governing a dative, *Under, in, also to, or according to, as in Herodian*, lib. v. cap. 6. Χορευοντα—ΥΠΟ ΤΕ ΑΥΛΟΙΣ ΚΑΙ ΣΥΡΙΓΞΙ ΠΑΝΟΔΑΚΩΝ ΤΕ ΟΡΓΑΝΩΝ ΗΧΩ, Dancing to flutes and pipes, and the sound of all kinds of instruments." But it is not construed with a dative in the N. T.

III. Governing an accusative,

1. *Under, underneath, beneath*, of situation. Mat. v. 15. viii. 8. John i. 48.
2. *Under, of power, or authority*. Mat. viii. 9. Luke vii. 8.
3. *Under*, denoting being liable or subject to. Jam. v. 12.
4. *About, at, in*, of time, sub. Acts v. 21, ὙΠΟ ΤΟΝ ΟΡΘΡΟΝ, *About day-break, early in the morning*. So in Latin, Sub lucis ortum, Livy, lib. xxvii. cap. 15. See Alberti on Acts xiii. i.

IV. In composition it denotes

1. *Under, or subject*, as in ὑποδεω to bind under, ὑποτάσσω to subdue.
2. *Under, before the eyes*, oculis subjectum, as ὑποσχεμμος, ὑποδεικνυμι.
3. Diminution or extenuation, as in ὑποπνεω to breathe gently or softly, ὑπονοεω to suspect.
4. Privacy, clam, clanculūm, as in ὑπάσω to go away privately.
5. In some words it seems almost expletive, as in ὑπανάγω to meet, ὑπαρχω to begin.

ὑποβαλλω, from ὑπο privately, and βαλλω to put.
To suborn, "to procure privately, procure by secret collusion," (Johnson), as witnesses. occ. Acts vi. 11, where see Elfsner and Wetstein.

ὑποσχεμμος, ε, ε, from ὑποσχεσθαι perf. pass. of ὑποσχεω to set a copy in writing to learners, thus used by Plato, cited by Scalpula and Wetstein on 1 Pet. ii. 21: It is derived from ὑπο before, and γραφω to write.

- I. Properly, *A copy*, such as writing-masters set before their scholars for their imitation. So Ammonius under ὑπάσειν, ὙΠΟΓΡΑΜΜΟΝ λεγομεν ἀντὶ ΠΡΟΓΡΑΜΜΟΝ. Hence

- II. *An example, pattern*. occ. 1 Pet. ii. 21. So Polycarp, alluding to this passage of

St. Peter, applies the word in his Epistle to the *Philippians*, § 8. "Let us therefore imitate his [Christ's] patience: And if we suffer for his name, let us glorify him; τολον γαρ ἡμιν ΤΟΝ ὙΠΟΓΡΑΜΜΟΝ εθηκε δι' εαυτου, for this example he has given us by himself." WAKE. See *Wolffius* on 1 Pet. *Clement* also uses the word in the same sense, 1st Epistle to *Corinthians*, § 33.

ὑποδειμα, ατος, το, from ὑποδεισθαι perf. pass. of ὑποδεικνυμι.

- I. *An example or pattern shewn or exhibited* for imitation in acting, occ. John xiii. 15; or in suffering, occ. Jam. v. 10. This word is used in the same sense by *Polybius*, cited by *Wetstein*.

- II. *A typical exhibition or representation*. occ. Heb. viii. 5. ix. 23.

- III. *An example of disobedience or punishment*, for the warning and deterring of others. Heb. iv. 11. 2 Pet. ii. 6. And on this latter text see *Raphebius*, *Wetstein*, and *Kypke*.

ὑποδεικνυμι, or obsol. ὑποδαίω, from ὑπο under, or before the eyes, and δαίω to shew.

- I. *To shew plainly, set before the eyes*, as it were. occ. Luke vi. 47. xii. 5. Acts ix. 16. xx. 35.

- II. *To shew, teach, instruct plainly*. occ. Mat. iii. 7. Luke iii. 7. On the former of which texts *Raphebius* has abundantly proved, from *Polybius*, that this is the import of the verb. See also *Wetstein*.

ὑποδεχομαι, from ὑπο under, and δεχομαι to receive.

To receive hospitably and kindly, q. d. to receive under one's roof. occ. Luke x. 38. xix. 6. Acts xvii. 7. Jam. ii. 25. Thus it is applied by *Homer*, Il. ix. lin. 476, and *Odysseus* xvi. lin. 70, where we have the expression ὙΠΟΔΕΧΕΣΘΑΙ ΟΙΚΩ, to receive into one's house." So *Lucian*, Ὅδε ὙΠΟΔΕΞΑΜΕΝΟΣ με, και ξενοσας παρ' αὐτω. But he receiving and entertaining me at his house." *Deor. Dial.* tom. i. p. 178. E. edit. *Bened.*

ὑποδεω, from ὑπο under, underneath, and δεω to bind.

To bind under, as sandals or soles under the feet. Hence ὑποδεομαι, mid. and pass. To shoe oneself, be shod. occ. Mark vi. 9. Acts xii. 8. Eph. vi. 15, where *Wetstein* cites *Thucydides* likewise using

ὑποδεμένοι for *being shod*." See also *Scapula*.

*Υποδημα, ατος, το, from ὑποδew.

A *sandal* or *sole bound under*, and so fastened to, the foot. Luke xv. 22. John i. 27. Acts vii. 33. xiii. 25, & al. Comp. Σανδαλιον. On Mat. iii. 11, *Kypke* remarks, that not only among the Jews, but likewise among the Greeks and Romans, putting on, pulling off, and carrying the sandals of their masters was the office of the meanest slaves; and he cites from *Plutarch*, *Sympos.* lib. vii. qu. 8. p. 712, Ε. τοις τα ὙΠΟΔΗΜΑΤΑ ΚΟΜΙΖΟΥΣΙ παιδαριοις. See also *Wetstein*.

*Υποδικος, ε, η, from ὑπο under, and δικη judgement, condemnation, punishment.

Joined with a dative, *Guilty before*, *subject* or *liable to punishment from*, obnoxius. occ. Rom. iii. 19, where *Archbp. Tillotson* renders ὑποδικος τῷ Θεῷ *liable to the divine justice* (see *Doddridge*); and *Wetstein* cites from *Demosthenes*, Εαν δε τις τετραν τι παραβαινη, ὙΠΟΔΙΚΟΣ εἴω τῷ παθοντι. And if any one transgresses any of these things, let him be *liable to a prosecution from the sufferer*." See also *Scapula*.

*Υποδρεμω, from ὑπο under, and obfol. δρεμω to run.

To run under, followed by an accusative. An obsolete V. whence in the N. T. we have 2 aor. particip. masc. plur. ὑποδραμοντες. occ. Acts xxvii. 16.

*Υποζυγιος, ε, ο, η, και το—ον, from ὑπο under, and ζυγος a yoke.

Under, or subject to, the yoke, subjugis, subjugalis. Ὑποζυγιον, το, used as a substantive (ζων being understood), *An animal subject to the yoke*, particularly an ass, which the ancients frequently employed in this manner; see Isa. xxi. 7. xxx. 24. xxxii. 20. Deut. xxii. 10, and *Bochart*, vol. i. 186. occ. Mat. xxi. 5. 2 Pet. ii. 16.

The LXX often use ὑποζυγιον for the Heb. עֲמֻל an *be-ass*.

*Υποζωννυμι, from ὑπο under, and ζωννυμι to gird.

To *undergird*, as a ship, to prevent it's bulging or splitting. occ. Acts xxvii. 17. *Polybius* has the expression ΝΑΥΣ ὙΠΟΖΩΝΝΕΙΝ; and *Plato* mentions τα ὙΠΟΖΩΜΑΤΑ των τριηρων, the *undergirds of galleys*." See more in *Rapheilius*

and *Wetstein*; and comp. *Horace*, lib. i. v. ode 14, lin. 6—9. "Undergirding a ship is now sometimes practised—in violent storms." Bp. *Peartce*, whom see.

*Υποκατω, An Adverb, from ὑπο under, and κατω beneath. It is joined with a genitive. *Underneath, under*. Mark vi. 11. vii. 28. Luke viii. 16. John i. 51, & al.

*Υποκρινομαι, Pass. and Mid. from ὑπο under, and κρινομαι to be judged, thought.

I. It seems properly to denote, *To represent another person by acting*, as the ancient players did, *under a mask, to personate*, q. d. *to be thought* somebody different from oneself by being *under a mask*. Thus *Scapula* cites from *Demosthenes*, Περὶ Παρατρ. Αντιστονν δε Σοφοκλεας πολλακις Αριστοδημος ὙΠΟΚΕΚΡΙΤΑΙ, *Aristodemus often acted or personated the Antigone of Sophocles*;" and from *Herodian*, Εκαστος τε, ο βελειαι, σχημα ὙΠΟΚΡΙΝΕΤΑΙ, *Every one acts what part or character he pleases*." So in *Epicetetus*, *Enchirid.* cap. 23, (which see) we have πτωχον ὙΠΟΚΡΙΝΑΣΘΑΙ, to *act* a poor man, &c. ὙΠΟΚΡΙΝΑΣΘΑΙ προσωπον, to *act* a part or character. Hence

II. To *pretend*, *counterfeit*, *feign*. Thus often used in the best Greek writers. occ. Luke xx. 20.

*Υποκρισις, ιος, att. εως, η, and ὑποκρινομαι, which see.

A *false* or *feigned pretense*, an *acting*, as it were, *under a mask, hypocrisy*. Mat. xxiii. 28. Luke xii. 1. Gal. ii. 13, & al. 1 Tim. iv. 2, Εν ὑποκρισει ψευδολεγων, *Through or by the hypocrisy or false pretenses of liars*, as these words should, no doubt, be rendered. See *Jos. Mede's Works*, fol. p. 675, &c. and Bp. *Newton's* *Dissertations on the Prophecies*, vol. ii. p. 461, &c.

In Jam. v. 12, for the more common reading εις ὑποκρισιν, the *Alexandrian* and two later MSS have ὑπο κρισιν, which reading is confirmed by the *Syriac*, *Vulgate*, and several other ancient versions, and admitted into the text, as the true one, by *Griesbach*. So our Eng. Translation, *into condemnation*, *Martin's French*, *sous la condemnation*.

*Υποκριτης, ε, ο, from ὑποκρινομαι, which see.

I. Properly, *A stage-player, who acts under a mask* (as the ancient ones did), *personating*.

nating a character different from his own. In this sense it is frequently used in the profane writers (as by *Epicætus*, *Enchirid.* cap. 23. ὙΠΟΚΡΙΤΗΣ δραματός, The actor of a drama or play,) but not, strictly speaking, in the N. T.

II. A hypocrite, a counterfeit, a dissembler, a man who assumes, and speaks or acts under, a feigned character. *Mat.* vi. 2, 5, 16. xxii. 18, & al. freq. See *Campbell's Prelim.* Dissertat. p. 93, and his Note on *Mat.* xxiv. 51, on which text comp. *Luke* xii. 46.

III. A conjecturer, guesser, diviner. In this sense, as best agreeing with the contexts, the excellent *Raphelius* explains the word, *Mat.* xvi. 3. *Luke* xii. 56, and shews that *Homer* and *Herodotus* use the V. ὑποκρίσασθαι for interpreting dreams and portents; and that in *Lucian* ὙΠΟΚΡΙΤΗΣ ονειρων means in like manner an expounder of dreams. But in *Mat.* ὑποκρίσαι is not found in ten Greek MSS, three of which ancient, nor noticed in the *Vulg.* and several old versions, and is by *Griesbach* marked as a word probably to be omitted. *Wetstein* however retains ὑποκρίσαι in the sense of hypocrites, "because they had asked a sign deceitfully, πειραζόντες." See *Marsh's* Note 21, vol. i. p. 452, of his Translation of *Michaelis's* Introduction to the N. T.

Ὑπολαμβάνω, from ὑπο under, and λαμβάνω to take, receive.

I. To receive, q. d. to take under. occ. *Acts* i. 9, where see *Kypke*.

II. To answer, excipio (see *Virgil*, *Æn.* ix. lin. 258.), to take up, as it were. occ. *Luke* x. 30, where *Raphelius* and *Wetstein* shew that the purest Greek writers use the same phrase ὙΠΟΛΑΒΩΝ ΕΙΠΕ.

III. To suppose, apprehend, think, to take it, as we say. occ. *Luke* vii. 43. *Acts* ii. 15. *Thucydides* and *Demosthenes*, cited by *Wetstein*, apply the V. in this sense.

Ὑπολείπω, from ὑπο either expletive, or implying somewhat of privacy, and λείπω to leave.

To leave, relinquō, reliquum facio. Ὑπολείπομαι, pass. To be left, remain. occ. *Rom.* xi. 3.

Ὑπολήβω, from ὑπο under, and obfol. λήβω to take, receive.

To take under, receive, answer, suppose.

An obsolete V. whence in the N. T. we have 2 aor. ὑπελαβον, particip. ὑπολαβων. See under Ὑπολαμβάνω.

Ὑπολήγειν, ε, το.

The lake, or large cavity under the wine-vat, so called as being ὑπο τον ληγον under the wine-press. occ. *Mark* xii. 1.

Ὑπολιμπάνω, from ὑπο expletive, and λιμπάνω to leave, which from λείπω the same, as λαμβάνω from λήβω.

To leave. occ. 1 *Pet.* ii. 21.

Ὑπομένω, from ὑπο under, or privately, and μένω to remain.

I. To remain under, that is, to endure or sustain a load of miseries, adversities, persecutions, or provocations, in faith and patience. See *Mat.* x. 22. xxiv. 13. *Rom.* xii. 12. 1 *Cor.* xiii. 7. 2 *Tim.* ii. 10, 12. *Heb.* xii. 2, & al.

II. To remain privately, stay behind. occ. *Luke* ii. 43. *Acts* xvii. 14.

Ὑπομνησκω, from ὑπο under, and μιμνησκω to remind.

I. To put in mind, bring to remembrance, remind, suggest. It governs an accusative of the person, and sometimes also of the thing. occ. *John* xiv. 26. 2 *Tim.* ii. 14. *Tit.* iii. 1. 2 *Pet.* i. 12. *Jude* ver. 5.

II. To remember. occ. 3 *John* ver. 10. So in 2 aor. pass. occ. *Luke* xxii. 61. But in both these texts the V. may be understood in the former sense, and then ὑπεμνησθῃ in *Luke* will mean, "was reminded."

Ὑπομνάω, ω, from ὑπο under, and obfol. μνάω to cause to remember. See under Μνᾶσθαι.

To remind, suggest. An obsolete V. whence in the N. T. we have 1 fut. ὑπομνήσω, 1 aor. infin. ὑπομνησθαι, 1 aor. pass. ὑπεμνησθην. See under Ὑπομνησκω.

Ὑπομνήσις, ιος, att. εως, ῆ, from ὑπομνάω or ὑπομνησκω, which see.

I. Remembrance, recollection. occ. 2 *Tim.* i. 5, Ὑπομνήσιν λαμβάνων, Calling to remembrance, remembering, recollecting. The modern Greek version renders it by αναθυμωμένος taking or having in mind.

II. A reminding, putting in remembrance, commonefacio. occ. 2 *Pet.* i. 13. iii. 1.

Ὑπομνη, ης, ῆ, from ὑπομνημονα perf. mid. of ὑπομενω to sustain, which see.

I. A patient sustaining or enduring of adversities, afflictions, and persecutions, patience

ience under a load of such sufferings. See Rom. v. 3. 2 Cor. i. 6. vi. 4. Ὑπομονήν τῆς Χρῆστος, 2 Thess. iii. 5. "We render it the patient waiting for Christ; but it may rather signify Christian patience, or that patience with which Christ himself suffered the many injuries and afflictions through which he passed." Doddridge. Comp. Jam. v. 11. Rev. i. 9.

II. Patient continuance, perseverance. Rom. ii. 7. Heb. xii. 1. Comp. Luke viii. 15, and Campbell there.

Ὑπονοεω, ω, from ὑπο denoting diminution, and νοεω to think.

To suppose, suspect, think. So the Etymologist observes that "the preposition ὑπο imports the want of perfect knowledge; ὑπονοεῖν therefore signifies not perfectly to know what is proposed;" and thus the word is used likewise in the Greek writers. See Wetstein on Acts xiii. 25. occ. Acts xiii. 25. xxv. 18. xxvii. 27.

Ὑπονοία, ας, ῆ, from ὑπονοεω to suspect.

A suspicion, surmise. occ. 1 Tim. vi. 4.

Ὑποπλεω, ω, 1 fut. —πλευσω, from ὑπο under, and πλεω to sail.

Followed by an accusative, To sail under or near. occ. Acts xxvii. 4, 7.

Ὑποπνεω, ε, 1 fut. —πνευσω, from ὑπο denoting diminution, and πνεω to breathe, blow.

To breathe or blow gently or softly, as the wind. occ. Acts xxvii. 13.

Ὑποπόδιον, ος, το, from ὑπο under, and ποδα accus. of τῶς, the feet.

Somewhat put under the foot, a footstool. Jam. ii. 3. Comp. Mat. v. 35. xxii. 44. In the LXX this word always answers to the Heb. כִּי הָיָה לְפָנָיו, a footstool.

Ὑποστασις, ιος, att. εως, ῆ, from ὑφίσταμαι to be placed or stand under, which from ὑπο under, and ἵσθμι to place, or pass. ἵσταμαι to be placed, stand.

I. In general, Somewhat put under; hence used for a basis, or foundation. Thus Mintert cites from Diodorus Siculus, ὙΠΟΣΤΑΣΙΣ τῆς ταφῆς, the foundation of a sepulchral monument.

II. Substance. occ. Heb. i. 3. So Vulg. Substantia, which word Jerome did not scruple to retain from the ancient Italian version, at a time when the Arian and Sabellian Controversies were fresh in the minds of men *. And to illustrate Heb.

* See Campbell's Prelim. Dissertat. p. 508, &c.

i. 3, comp. Col. i. 15, where Εἰκὼν Image, answers to Χαρακτὴρ in Hebrews, and τὸ Θεὸς τὸ ἀοράτῳ of the invisible God to τῆς Ὑποστασεως Αὐτοῦ of His Substance. The word Ὑποστασις, as Campbell observes, "occurs often in the LXX, but it is never the version of a Hebrew word which can be rendered person;" and I add, that in two texts of that translation, namely Job xxii. 20. Ps. cxxxviii. or cxxxix. 15, it is used in the sense of Substance. See Ps. xxxviii, or xxxix. 5, or 6, καὶ ὙΠΟΣΤΑΣΙΣ μὲν ὡς ἐκ ἐννομιῶν ὦν. Comp. under Χαρακτὴρ II.

III. Applied to the mind, Firm confidence, confidence, constancy. occ. 2 Cor. ix. 4. xi. 17. Heb. iii. 14. Rabbelius on Heb. xi. 1, and Wetstein on 2 Cor. ix. 11, shew that Polybius, Diodorus Siculus, and Josephus apply the word in this sense. But comp. Kypke on 2 Cor. ix. 4.

IV. Confidence, confident or assured expectation. occ. Heb. xi. 1. This word in the LXX answers to the Heb. נִחְמָה patient expectations; Ps. xxxix. 8; and to תַּרְגִּי earnest expectation, Ruth i. 12. Ezek. xix. 5.

Ὑποσελλω, from ὑπο denoting privacy, diminution, or under, and σελλω to send, repress, and in the mid. voice, to withdraw.

I. Act. and Mid. Intransitively, To withdraw, draw back. occ. Gal. ii. 12. Heb. x. 38, where Kypke shews that the verb is used by the Greek writers, both for fearing, and for withdrawing, or biding, oneself through fear.

II. Mid. To decline, shun. occ. Acts xx. 27.

III. Mid. Transitive, To keep back, suppress, in speaking or relating, dissimulate. occ. Acts xx. 28, where Wetstein shews that Demosthenes, Isocrates, and other Greek writers, apply the word in the same manner. To the instances he and Ellsner have produced, may be added from Josephus, De Bel. lib. i. cap. 26, § 2. ΜΗΔΕΝ ὙΠΟΣΤΕΛΛΟΜΕΝΟΣ, suppressing, or concealing nothing." See also Kypke.

Ὑποσολη, ης, ῆ, Perf. Mid. of ὑποσελλω. A withdrawing, a drawing back. occ. Heb. x. 39, where the expression Ἡμεῖς δὲ ἐκ ἐσμεν ὑποσολῆς is elliptical; τεκνῶν, namely, or υἱοῖ, or rather ἀνδρες, being understood. Βορ, under Ἀνῆρ, produces a similar

a similar ellipsis from *Heliodorus*, Μη γινε
ΤΗΣ ΟΡΓΗΣ ὁλος (αὐτὸς namely), Be
not quite a man of anger." So in Pl.
cix. 4, we have ἡβηη for ἡβηη ὡς a
man of prayer. Comp. Pl. cxx. 7. See
also *Wolffius*. But *Kypke*, to avoid the
Hebraism, thinks it better to supply εἰ
before ὑποβολῆς, and εκ before πεισεως;
which are expressed Rom. ii. 8. iii. 26.
Gal. iii. 7.

ὑποστρεφω, from ὑπο expletive, and στρεφω
to turn, return.

To return. Mark xiv. 40. Luke i. 56,
& al. freq.

ὑποσπωννω, from ὑπο under, and σπωννω
to strow.

To strow under, subterno. occ. Luke
xix. 36.

ὑποτάσῃ, ης, ἡ, from ὑποτάσσει perf. mid. of
ὑποτάσσω.

Subjection, submission. occ. 2 Cor. ix. 13.
Gal. ii. 5. 1 Tim. ii. 11. iii. 4.

ὑποτάσσω, or —τίσω, from ὑπο under, and
τάσσω or —τίσω to set in order.

To set or place under, to subject, subdue.
1 Cor. xv. 27. Eph. i. 22. Phil. iii. 21.

Heb. ii. 5, 8. ὑποτάσσομαι, pass. or mid.
with a dative following, To be subject or

in subjection to. "The word, says *Leigh*
on Rom. xiii. 1, signifieth an orderly sub-

jection;" and *Wetstein* on Luke ii. 51,
shews that the Greek writers sometimes

apply it to a voluntary submission. Luke
ii. 51. x. 17. Rom. viii. 7, 20, & al.

freq.

In Rom. xiii. 5, four ancient MSS omit
ανάσσει, and for ὑποτάσσεσθαι have ὑπο-

τάσσεσθε. See *Wetstein* and *Griesbach*.

On 1 Cor. xvi. 16, *Kypke* remarks, that
the particle καὶ before ὑμεῖς shews that

the phrases ἐαυτοὺς εἰς διακονίαν τασσεῖν,
and ἐαυτοὺς ὑποτάσσειν, are nearly equiva-

lent, and consequently that ὑποτάσσεσθε
must not be understood in a strict sense,

but only as implying an obsequious readi-
ness to perform all offices of love—τοῖς

τοῖς τοῖς, i. e. to those saints mentioned
ver. 15.

ὑποτίθημι, from ὑπο under, or before, and
τίθημι to put.

I. In general, To put under. occ. Rom.
xvi. 4, Ἐαυτῶν τραχηλοὺς ὑπέθηκαν, they

have put their own necks under, the sword
namely (so *Diodorus Sic.* in *Wetstein*,

ΤΙΘΕΝΤΟΣ ΕΑΥΤΟΝ ΤΗΘ ΤΟΝ ΣΙ-

ΔΗΡΟΝ), that is, they have exposed
themselves to the most imminent dan-
ger of their lives.

II. ὑποτιθεμαι, Mid. To exhort, persuade,
advise. (Comp. ὑποδεικνυμι.) occ. 1 Tim.

iv. 6. On which text *Rapheus* shews
that this is the sense of the word in the

best both of the Ionic and Attic writers.
See also *Wetstein*.

ὑποτρέχω. See under ὑποδρεμω.

ὑποτυπώσις, ιος, att. εως, ἡ, from ὑποτυπω
to draw a sketch or first draught, as paint-

ers do when they begin a picture, infor-

mo, delineo (so *Aristotle* in *Scapula* and
Wetstein), from ὑπο denoting extenuation,

and τυπω to form, fashion, and this from
τυπος a form, pattern, &c. which fee.

I. A delineation, sketch, concise representation
or form. occ. 2 Tim. i. 13. That this

is the sense of the word *Wetstein* on
1 Tim. i. 16, has abundantly proved

from the use of the Greek writers, who
likewise apply the V. ὑποτυπω, the ad-

jective ὑποτυπώσις, and the adverb ὑπο-

τυπώτως, in the same view. See also
Wolffius.

II. A pattern, example. occ. 1 Tim. i. 16.
So *Hesychius* explains πρὸς ὑποτυπώσιν

by πρὸς σημεῖον for a sign; and *Æcume-*
nius by πρὸς ὑποδείγμα, πρὸς ἀποδείξιν,

πρὸς παρακλήσιν, for an example, for a
specimen, for a comfort."

ὑποφέρω, from ὑπο under, and φερω to bear.
To suffer (which from the Latin suffero,

derived in like manner from sub under,
and fero to bear), to undergo, sustain,

endure, bear. occ. 1 Cor. x. 13. 2 Tim.
iii. 11. 1 Pet. ii. 19. It is applied in

the same sense by the Greek writers. See
Wetstein on 1 Cor.

ὑποχωρεω, ω, from ὑπο privately, and
χωρεω to go.

To withdraw, retire. occ. Luke v. 16.
ix. 10.

ὑποπιαζω, from ὑπωπιον that part of the
face which is under the eyes, afterwards

used for what we call a black eye, that is,
a livid tumour under the eye, occasioned

by a blow. ὑπωπιον is a plain deriva-

tive from ὑπο under, and ωψ, gen. ωπος,
the eye.

I. Properly, To strike an antagonist under
the eye, as the boxers in the Grecian

games did, and so to give him a black eye,
fugillo. Hence

Zz

II. Applied

II. Applied figuratively to *buffeting*, and as it were, *mortifying* the body by various self-denials. occ. 1 Cor. ix. 27.

III. *To stun or weary by continual importunities*, obtundo. occ. Luke xviii. 5. But I have not met with the verb thus applied in any of the Greek writers.

For further satisfaction the reader may consult *Suicer* Thesaur. on the word, *Wetstein* and *Kypke* on Luke, and *Wolffius* on 1 Cor.

Υς, υος, ο, η, from συς the same, substituting the aspirate breathing for the sibilant letter, which latter word is often used in * *Homer*, and is by *Eustathius* and the *Etymologist* derived from σευεσθαι or σευεσθαι to be impetuous (δρμητικως εχειν), *rush with violence*, as it is well known these animals are apt to do. (See Mat. vii. 6.) But if any one should rather incline to derive Συς immediately from the Heb. סוס to move swiftly, I should not oppose him.

A hog, a boar, or sow, fus. Our Eng. *sow*, plur. *swine* (q. *sowen*, so *kine* for *cowen*), seems, by the way, nearly related to the Greek Συς. occ. 2 Pet. ii. 22. See *Bochart*, vol. ii. 705.

ΥΣΣΩΠΟΣ, ο, ο, from the Heb. און the same, to which this word constantly answers in the LXX.

Hyssop, a species of herb. occ. John xix. 29. Heb. ix. 19. It is manifest from a comparison of John xix. 29, with Mat. xxvii. 48, and Mark xv. 36, that if υσσωπω (in which all the MSS agree, see *Mill*, *Wetstein*, and *Griesbach*), be the true reading in John, that word must be considered as synonymous with the καλαμω or stalk of the other Evangelists; and accordingly *Salmasius*, cited by *Wolffius* (whom see), proves that there was a species of *hyssop* whose stalk was sometimes two feet long, which was sufficient to reach a person on a cross, that was by no means so lofty as some erroneously imagine. See also *Scheuchzer's* *Physica Sacra* on Mat. xxvii. 48.

Υσπεω, ω, from υσπεος.

I. In general, *To come or fall short*.

II. *To fall short, fail of attaining*. occ. Heb. iv. i. xii. 15. See *Wolffius* and *Wetstein* on Heb. iv.

* See especially II. xii. lin. 145—150, where the impetuous fury of this animal is described.

III. With a genitive of the person, *To fall short of, be inferiour to, be behind*, in this sense. occ. 2 Cor. xii. 11. xi. 5, where see *Kypke*.

Υσπερομαι, εμαι, pass. with a genitive of the thing, *To fall short of, fail of attaining*. occ. Rom. iii. 23. Comp. under Δοξα V.

IV. Υσπερομαι, εμαι, pass. *To be inferiour to, or worse*, i. e. than others in the sight of God. Comp. Περισσεω VI. occ. 1 Cor. viii. 8.

V. *To fall short, fail, be exhausted or wanting*. occ. John ii. 3. Mark x. 21. Mark xix. 20.

Τι ετι υσπερω; In or as to what am I yet wanting or deficient? for τι seems to be governed not of the V. υσπερω, which requires a genitive (see *Wetstein* on Mat.), but of the preposition καλα understood. Also, with a genitive, *To want, stand in need of*. occ. Luke xxii. 35. Comp. 1 Cor. xii. 24. Υσπερομαι, εμαι, *To be in want or need, to suffer want*. occ. Luke xv. 14. 2 Cor. xi. 8. Phil. iv. 12. Heb. xi. 37.

This V. in the LXX several times answers to the Heb. דחק to abate, be wanting, want, from which also it is ultimately derived; see under Υσπερος.

Υσπερημα, αλος, το, from υσπερημαι perf. pass. of υσπερω.

I. *What is wanting, deficiency, defect*. occ. 1 Cor. xvi. 17. Phil. ii. 30. Col. i. 24. 1 Thess. iii. 10.

II. *Want, penury*. occ. Luke xxi. 4. 2 Cor. viii. 13, 14. ix. 12. xi. 9.

This word in the LXX generally answers to the Heb. דחק or דחקו defect, want.

Υσπερησις, ις, att. εως, η, from υσπερω.

Want, penury, poverty. occ. Mark xii. 44. Phil. iv. 11.

ΥΣΤΕΡΟΣ, ο, ο, η, και το —ον, from the Heb. דחק to abate, diminish, be wanting. *Falling short* in general; but in the N. T. it is applied only to time, *Latter, posterior*, q. d. *falling short* in antiquity. occ. 1 Tim. iv. 1, εν υστεροις καιροις, in the latter times, i. e. in the times of the *Messiah*. See *Whitby*, and comp. under Εσχαιος I. Υσπερον, neut. used adverbially, *After, afterwards, at length, last of all*. See Mat. iv. 2. xxi. 29, 37. xxii. 27.

Υφανλος, η, ον, from υφανω to weave, which from υφαν the same, and this may be derived

derived either from the Heb. עָבַד *to be thick, to condense*, as the threads in *weaving*, or from פָּעַל *to move quickly to and fro*, as the weaver his shuttle, according to that of Job vii. 6. From either of the above Heb. roots may likewise be derived the Eng. *weave, web, woof, west*, and their northern relatives *.

Woven. occ. John xix. 23.

ὑψηλός, η, ον, from ὑψος *height*.

I. *High*, in a natural sense. Mat. iv. 8, & al. Comp. Heb. i. 3. Μετὰ βραχίονος ὑψηλός, *With a high arm*. occ. Acts xiii. 17. This is an *ellenistical* phrase. The LXX very often use βραχίων ὑψηλός for the Heb. יָדוֹ נְטוּיָה, *a stretched-out arm*, Exod. vi. 6. Deut. iv. 34, & al. freq.

II. *High, lofty, exalted*, in a figurative sense. occ. Rom. xii. 16. In *Lucian's* *Hermotim*. tom. i. p. 534, the expression, ΤΨΗΛΑ γὰρ ἦδη ΦΡΟΝΕΙΣ, *You now mind high things*, is applied to one who was desirous of attaining the heights of philosophy.

III. *Highly esteemed*. occ. Luke xvi. 15.

ὑψηλοτέρος, α, ον. Comparat. of ὑψηλός.

Higher, more high, elevated or exalted above. occ. Heb. vii. 26.

ὑψηλοφρονέω, ω, from ὑψηλός *high*, and φρονέω *to think*.

To be high-minded, proud, arrogant. occ. Rom. xi. 20. 1 Tim. vi. 17. Comp. Rom. xii. 16, under ὑψηλός II.

ὑψιστός, η, ον. Superlat. from adverb ὑψι *on high, aloft*, or from the noun ὑψος.

Highest, or most high, summus, supremus. It seems to be spoken of *heaven*, Luke ii. 14. Mat. xxi. 9. Mark xi. 10. Luke xix. 38; Ἐν τοῖς ὑψιστοῖς *In the highest heavens*, as that expression is applied by the LXX for the Heb. בְּמִדְּוָיִם Job xvi. 19. Ps. cxlviii. 1. ὑψιστός is also used as a title of the *true God*, either joined with Θεός, Mark v. 7. Luke viii. 28;—or by itself, Luke i. 35, 76. vi. 35, & al. In this latter view it often

in the LXX answers to the Heb. † עֶלְיוֹן or Chald. ܐܠܝ The *High One*, or *Most High*. See inter al. Gen. xiv. 18, 19, 20, 22. Dan. iii. 27, 33. iv. 14. The profane writers in like manner sometimes give this title to their *Jupiter*, as *Pindar*, Nem. i. lin. 90, Διὸς ὑψίστου; Nem. xi. lin. 2, Ζηνὸς ὑψίστου.

ὑψός, εός, ες, το, perhaps from the Heb. פָּעַל *to be tired, or spent with fatigue*; whence as a N. fem. plur. הַרְעוּת *the high tops* of mountains (LXX ὑψη), whose ascent *tires* the traveller. Comp. Heb. and Eng. *Lexicon* under פָּעַל.

I. *Height*. occ. Rev. xxi. 16. Comp. Eph. iii. 18.

II. It denotes *the highest* or *holy heavens*, where God is peculiarly present. occ. Luke i. 78. xxiv. 49. Eph. iv. 8. Comp. Οὐρανός II.

III. *Height, exaltation, dignity*, in a spiritual sense. occ. Jam. i. 9. Comp. ch. ii. 5. Rom. viii. 17, &c.

ὑψώω, ω, from ὑψός.

I. *To lift up, set or place on high, elevate, exalt*. John iii. 14. viii. 28. xii. 32, 34. Comp. Mat. xi. 23, and see *Campbell* on John iii. 14.

II. *To raise up, elevate, exalt to a more happy and glorious condition*. Luke i. 52. Acts xiii. 17. 2 Cor. xi. 7. Jam. iv. 10. 1 Pet. v. 6. Comp. Acts ii. 33. v. 31; and on Acts xiii. 17, see *Wolfius* and *Kypke*.

III. Ὑψαν ἑαυτὸν, *To lift up or exalt oneself*, i. e. *with pride and self-conceit*. Mat. xxiii. 12. Luke xiv. 11. xviii. 14.

ὑψώμα, αλος, το, from ὑψώμαι pert. pass. of ὑψώω.

I. *Height*, i. e. of honour or prosperity. occ. Rom. viii. 39.

II. *Elevation, height, a high thing*, in a spiritual sense, occ. 2 Cor. x. 5, where see *Macknight*. Comp. 1 Cor. i. 19, 20, &c. iii. 19, 20.

+ So *Philo Byblius* and *Sanctioniathon* explains ΕΛΙΟΥΝ by ὑψίστος, *Eusebius*, Præp. Evang. iib. i. cap. 10, p. 36. A.

* See *Lye's Junius Etymol.* Anglican. in WOOLF and WEBB.

Φ.

Φ Α Ι

Φ Α Ν

Φ, *Pbi*. The twenty-first of the more modern Greek letters, and the second of the five additional ones. Its name seems to be taken from that of the Greek Π *Pi*, to which in sound also it is the correspondent aspirate. It's more modern form φ bears a manifest resemblance to the Heb. פ or פּ; but it's * ancient one ϕ appears to come still nearer to פ. In Greek derivatives from the Hebrew, Φ frequently corresponds to פ, as in many of the following words.

Φαλος, ε, δ, from φαλω to eat.

Gluttonous, a glutton, an excessive or intemperate eater. occ. Mat. xi. 19. Luke vii. 34.

ΦΑΓΩ, from βαλος a piece of bread, food, or immediately from Heb. or Chald. נא food, meat.

I. To eat. See Mat. vi. 25. xxvi. 17, 26. John vi. 31. 1 Cor. xi. 21. Heb. xiii. 10. In Mark xiv. 22, φαγε is wanting in twelve MSS, six of which ancient, in both the Syriac and in other old versions, and is by *Grisebach* rejected from the text. It seems a spurious addition from Mat. xxvi. 26.

On 1 Cor. xv. 32, comp. Wisd. ii. 1—9, and see *Elfner* and *Wetstein*. Many of the Odes of *Anacreon* and of *Horace* afford excellent and striking comments on the *Epicurean* maxim in 1 Cor. xv. 32.

II. To eat, spiritually, to feed on by faith, and so be sustained to a spiritual and eternal life. See John vi. 50, 51, 53, &c.

III. To eat, corrode. Jam. v. 3, where φασειται is the 3d perf. 2 fut. mid. for φασειται; so φασεσαι, Luke xvii. 8, the 2d person of the same tense for φασηθου shalt eat, and φασεινται, Rev. xvii. 16, 3d perf. plur. for φασεινται.

Φαιλονης, or Φαιλωνης, ε, δ, according to some MSS and editions cited by *Wetstein* in 2 Tim. iv. 13. But see Φελονης.

* See *Montfaucon's* Palæograph. Græc. p. 142.

ΦΑΙΝΩ. *Mintert* says it seems to come from the Heb. פנה to turn the face: But it may be rather derived from פאז to shine (as פאז from פאז) or immediately from the Heb. פזע to irradiate, shine, preserving the nasal sound of the פ.

I. To shine, as light or a luminous body. 2 Pet. i. 19. Rev. i. 16. viii. 12. xxi. 23. Comp. John i. 5. v. 35. 1 John ii. 8.

II. Φαινομαι, Pass. To appear, be conspicuous, shine. Mat. xxiv. 27. Comp. Phil. ii. 15.

III. Pass. To appear, be seen. Mat. i. 20. ii. 13, 19. On Mat. ii. 7, *Wetstein* remarks that not only the fixed stars, but also Halos, Perihelia, and Comets are by *Aristotle* called *Phænomena*. Comp. Acts xxvii. 20, and *Wetstein* on Heb. xi. 3; on which last text comp. 2 Mac. viii. 28, *Vatic.* and *Alex. andr.* In Jam. iv. 14, observe the beautiful *Paronomasia*, φαίνουεν—αφανίζουεν.

IV. Pass. To appear, seem. Mat. vi. 5, 16. xxiii. 28.

V. To seem, appear, be thought. Mark xiv. 64, where *Wetstein* shews that the Greek writers apply the V. in this sense. Comp. Luke xxiv. 11.

VI. Φαινομαι, Mid. To appear in judgment. 1 Pet. iv. 18.

Φανερος, α, ον, from φαίνομαι to appear.

I. Apparent, manifest, plain. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10.

II. Apparent, manifest, known. Luke viii. 17. Acts iv. 16. vii. 13. Phil. i. 13. Φανερον ποιειν, To make known. Mat. xii. 16. Mark iii. 12.

III. Apparent, public, open. So Εν τω φανερω, In public, openly. Mat. vi. 4, 6, 18.

IV. Public, publicly famous or eminent. Mark vi. 14.

V. Apparent, seeming. Thus Εν τω φανερω means In appearance or outward shew. Rom. ii. 28, twice.

Φανερω, ω, from φαίνομαι.

I. To make manifest, shew forth, shew. John

John ii. 11. vii. 4. ix. 3. xxi. 1, 14.
Mark iv. 22. xvi. 12, 14. Comp. Rom.
i. 19. iii. 21. Col. iii. 4. 1 Tim. i. 16.

II. To make manifest or known. Rom.
xvi. 27. 1 Cor. iv. 5. Comp. 1 John
iii. 2.

Φανερός, Adv. from φανερός:

I. Apparently, manifestly, plainly. occ. Acts
x. 3.

II. Apparently, openly. occ. Mark i. 45:
John vii. 10.

Φανερωσις, ιος, att: εως, ἡ, from φανερώ:

A manifestation, a making, or a being
made, manifest. occ. 1 Cor. xii. 7. 2 Cor.
iv. 2.

Φανός, ο, δ, from φανώ to shine.

The old Grammarians (whom see in
Wetstein on John) inform us that this
word anciently signified a torch, or flam-
beau, and in more modern times, a kind
of lantern, or instrument to hold a light.
So Helyebius, Ἀθηνοὶ λυχνεχόν ἐκαλεν,
ὁ ἡμῖς νυν φάνον, The Attics called that
λυχνεχός, q. d. a light-bolder, which we
now call φανός: occ. John xviii. 3, where
λαμπάδων seems to denote torches, and
φανῶν lanterns. Harmer, Observations,
vol. ii. p. 431, 2. says, "Whether it
precisely means lanterns, as our Trans-
lators render the word, I do not certainly
know. If it doth, I conclude, without
much hesitation, that it signifies such
linen lanterns as Dr. Pococke gives an
account of—[and which he describes as
large lanterns made like a pocket paper-
lantern *, the bottom and top being of
copper tinned over, and instead of paper
made with linen, which is extended by
hoops of wire, so that when it is put to-
gether it serves as a candlestick, &c.—
and they have a contrivance to hang it
up abroad by means of three staves]; and
if so, the Evangelist perhaps means that
they came with such lanterns as people
were wont to make use of when abroad
in the night; but lest the weakness of
the light should give an opportunity to
Jesus to escape, many of them had torches,

or such large and bright burning lamps
as were made use of on nuptial solemnities,
the more effectually to secure him.
Such was the treachery of Judas, and the
zeal of his attendants!"

Φανάζω, from πεφανῆαι 3 perf. perf. pass.
of φανῶ.

To cause or make to appear. Φανιζομαι,
pass. To appear. Hence particip. neut.
Φανιζομενον, το, That which appears or
appeared, the appearance, sight. occ. Heb.
xii. 21.

Φανασια, ας, ἡ, from φανάζω.

Show, pomp, pompous show, parade. occ.
Acts xxv. 23, where Rabbelius cites Poly-
bius often using the word in the same view,
to whom Wetstein adds others of the Greek
writers. It is a striking remark of this
latter commentator, that King Agrippa
and his sister Berenice made this pompous
show in the very city where their father
had so dreadfully perished for his pride.
Comp. Acts xii. 19, 21—23.

Φανασμα, αῖος, το, from πεφανασμαι perf.
pass. of φανάζω.

An apparition, a spectre, a phantom. occ.
Mat. xiv. 26. Mark vi. 49. So Plato ap-
plies the word, Phædon, § 30. Ωφθη
αἶψα ψυχῶν σκιοειδῆ ΦΑΝΤΑΣΜΑΤΑ,
Some shadowy apparitions of souls have
been seen."

ΦΑΡΑΓΞ, αῖλος, ἡ, from Heb. פָּרַק or פָּרַק
to break. See Heb. and Eng. Lexicon in
בָּרַק XIII.

A breach in the earth, a precipice, a deep
and broken valley. occ. Luke iii. 5.

ΦΑΡΙΣΑΙΟΣ, ο, δ.

A Pharisee. The Pharisaical was, in the
time of our Saviour, the principal and
most numerous of the Jewish sects. Its
leaders had their appellation from the
Heb. פָּרַשׁ, either in the sense of expound-
ing, as setting up for eminent expounders
of the law, or rather from the same V.
as denoting to separate: "Whence, says
Mintert, Φαρισάιος is the same as ἀφω-
ρισμένος separated, (comp. Rom. i. 1.
and under Αφορίζω III.) for they sepa-
rated themselves from the common con-
versation of men, 1. to the study of the
law, to which they applied continually;
2. in holiness of life and ceremonial pu-
rity they were separated from the vulgar,"
(the פָּרַשׁ הָעָם, people of the ear, as they
contemptuously called them:) "nor
they

* Niebuhr gives a similar description of a travel-
ling lantern, which he had in Egypt. "Notre lan-
terne étoit faite de toile, et pouvoit se plier comme
les petites lanternes de papier, que font les enfants
en Europe; mais la notre étoit beaucoup plus grande,
et le couvercle aussi bien que le fond étoit de toile."
Voyage en Arabie, tom. i. p. 171.

they thought themselves much more holy than the common people." See Luke xviii. 11, 12. "3. their garments, for they wore peculiar ones, to distinguish themselves from the vulgar."

In 1 Mac. ii. 42, among the persons who joined *Mattathias* against *Antiochus Epiphanes* about 167 years before Christ, are named the *Asideans* (MS *Alexand. Ασιδων*, edit. *Complut. & Ald. Ασιδων*), who are there described as *εκασταζομενοι τω νομω*, voluntarily devoted to the law: "For, after the settling of the Jewish church again in *Judea*, on their return from the *Babylonish* captivity, says *Prideaux*, there were two sorts of men among the members of it: The one, who contented themselves with that only which was written in the law of *Moses*, and these were called *Zadikim* [צדיקים] the righteous; and the other, who, over and above the law, superadded the constitutions and traditions of the Elders, and other rigorous observances, which, by way of supererogation, they voluntarily devoted themselves to; and these, being reckoned in a degree of *holiness* above the others, were called *Cbasidim* [חסידים] the pious: From the former of them were derived the sects of the—*Sadducees* and *Karaites*, and from the latter, the *Pharisees* and the *Essenes*." *Connect.* 1st edit. 8vo. vol. ii. p. 181, 2. an. 167. The *Asideans* are mentioned also 1 Mac. ii. 42. (*Alexandr.*) vii. 13. 2 Mac. xiv. 6. The principal tenets of the *Pharisees* were as follows:

1. In opposition to the *Sadducees*, they maintained the existence of Angels and Spirits, and the doctrine of the Resurrection. (See *Acts* xxiii. 8.) According * to *Josephus*, indeed, one should suppose that the resurrection they taught was only a kind of *Pythagorean transmigration of souls* from one body to another, and that too limited to the souls of the righteous. But it is certain that the resurrection of

* He says, *De Bel. lib. ii. cap. 8. § 14*, that the *Pharisees* taught ψυχὴν δε πᾶσαν μὲν ἀθάνατον. μέλλουσιν δὲ εἰς ἕτερον σῶμα τὴν τῶν ἀδίκων μόνον, τὴν δὲ τῶν φαυλῶν εἰδὼς τιμωρίᾳ κολάζεσθαι, that all souls were immortal, but that those of the good only passed into another body, but those of the wicked were tormented with everlasting punishment." *Comp. Ant. lib. xviii. cap. 1. § 3*, and *De Bel. lib. iii. cap. 7. § 5. p. 1145*, edit. *Hudson*.

the same body was, long before this, the popular tenet of the Jews; (see 2 Mac. vii. 9, 10, 11, 14, 23, 29, 36. xii. 43, 44. comp. *Heb. xi. 35*.) † and *St. Luke* says absolutely that the *Pharisees* confessed the resurrection, *Acts* xxiii. 8. *Comp. ch. xxiv. 15. xxvi. 6. xxviii. 20*. And therefore I cannot help thinking that *Josephus*, in the above instance, as in *some others* ‡, was guilty of prevarication, and accommodated his account to the taste of the Heathen, the unbelieving part of whom, it is well known, treated the resurrection of the body, when plainly preached to them by the Disciples of Christ, with the utmost contempt and scurrility §.

As for the traces of the *Pharisaical transmigration*, which are supposed to be found in the Gospels, they are far too weak to be set in opposition to the positive evidence above produced. The learned and elegant *Roiberam*, in his *Essay on Faith*, Note, p. 72, 73, has shewn that even *John ix. 2*, may much better be referred to the notion the Jews had, that "all their sufferings descended upon them from the crimes of their fathers, and were wholly unmerited on their part." *Comp. ver. 34*, and see *Ezek. xlviii.* and *Bp. Pearce's* Note on *John ix. 2*.

2. With regard to the *Pharisaical doctrine* concerning *Fate* and *Free-will*, *Josephus* says || "The *Pharisees* imputed all things to *Fate*;" but adds, that "they did not hereby deprive the human will of its

+ *Comp. John xi. 24*, and see *Bp. Lowth* on *Isa. xxvii. 19*, and *Leland's* Advantage and Necessity, &c. Part III. chap. viii. p. 388, 8vo. It may be proper also to notice the additional clause which the LXX Translation annexes to the end of the book of *Job*, after the words *So Job died, being old and full of days*; namely, Γεγονῆται δὲ αὐτοῖς πάλιν ἀγαθὸν εἶναι μὲν ἐν ἀνίστησι τοῦ Κυρίου. But it is written, that he shall rise again with those whom the Lord raiseth up. Whence it appears that the Translator, whoever he was, underitcd *Job xix. 25*, &c. on some other passage of this book, as teaching the doctrine of the resurrection. See *Peters* on *Job*, sect. vii. p. 226, 1st edit.

† See *Bp. Pearce's* Miracles of Jesus vindicated, part iv. p. 72, 12mo. and the learned *Spearmen's* Letters on LXX, p. 57, &c.

§ See *Whitby* on 1 Cor. xv. 35, *Leland's* Advantage, &c. Vol. II. Part. III. ch. viii. p. 387, 8vo.

|| Προσέθεται τῇ Εἰρημνῇ ΤΑ ΠΑΝΤΑ Αἰωνίως; οὐδὲ τοῦ ἀνθρώπου το βουλομένων τῆς ἐπ' αὐτοῖς ὁρμῆς ἀφαιρῶνται. *Ant. lib. xviii. cap. 1. § 3*.

freedom."

freedom." Our learned Bp. **Bull*, however, seems to have proved that they attributed *ALL* to *Fate*, or, as some of them expressed it, to the *Heavens*, i. e. to that chain of *natural causes* of which the *Heavens* were the chief, and to which, according to them, the Creator had, at the beginning, subjected all things, even the *virtues* and *vices* of men.

3. "But the main distinguishing character of this sect, says *Prideaux*, was their zeal for the traditions of the Elders, which they derived from the same fountain as the written word itself, pretending both to have been delivered to *Moses* from Mount *Sinai*." See *Mark* vii. 3—5. *Mat.* xv. 1—6, and comp. under *Παραδοσις*.
4. As *Monf. † Bayle* observes that the *Stoics* might be called the *Pharisees* of Paganism, so *Josephus*, on the other hand, in his *Life*, § 2, had said, that the *Pharisaical* sect "greatly resembles that of the Greek *Stoics*, παραπλησιος εστι τη παρ' Ἑλληνι Στωικη λεγουμενη." And for a fuller account of the *Pharisees* I refer to *Josephus*, *Ant.* lib. xiii. cap. 10. § 5, 6, and lib. xviii. cap. 1. § 3. *Life*, § 2, and *De Bel.* lib. ii. cap. 8. § 14. to *Prideaux's* *Connect.* pt. ii. book 5, towards the end, p. 340, 1st edit. 8vo; to the *Universal History*, vol. x. p. 469, &c. 8vo; and to *Lardner's* *Credibility* of Gospel Hist. vol. i. book 1. cap. 4. § 1. See also *Wetstein* on *Mat.* iii. 7.
5. To what is to be met with in the authors just quoted, I shall only add a judicious remark from *Campbell*, *Prelim. Dissertat.* p. 429. Among the Jews "the name of the sect was not applied to all the people who adopted the same opinions, but solely to the men of eminence among them, who were considered as the leaders and instructors of the party. The much greater part of the nation, nay, the whole populace, received implicitly the doctrine of the Pharisees; yet *Josephus* never styles the common people *Pharisees*, but only followers and admirers of the Pharisees. Nay, this distinction appears sufficiently from sacred writ. *The Scribes and Pharisees*, says our

Lord, *Mat.* xxiii. 2, *sit in Moses' seat*. This could not have been said so generally, if any thing further had been meant by *Pharisees*, but the teachers and guides of the party. Again, when the officers, sent by the chief priests to apprehend our Lord, returned without bringing him, and excused themselves by saying, *Never man spake like this man*; they were asked, *Have any of the Rulers, or of the Pharisees, believed on him?* *John* vii. 48. Now in our way of using the words we should be apt to say, that all his adherents were of the Pharisees; for the *Pharisaical* was the only popular doctrine. But it was not to the followers, but to the leaders, that the name of the sect was applied."

Φαρμακεια, ας, ἡ, from *φαρμακον* a drug, which, in the Greek writers, is used both for a salutary or medicinal drug, and for a poisonous one. In the former sense the old Grammarians, according to *Eustathius*, say it is so called as *φερον ακος*, bringing relief or ease; in the latter, as *φερον ακος*, bringing grief or pain. *Sorcery*, *witchcraft*, *pharmaceutic enchantment*, *magical incantation with drugs*, whether animal, vegetable, or mineral. *occ.* *Gal.* v. 20. *Rev.* ix. 21. xviii. 23. I am well aware that some learned men would, in all these passages, rather interpret the word by *poisoning*, which it sometimes signifies in the Greek writers: But since in the LXX this N. and it's relatives (see *Trommii* Concord.) always answer to some Heb. word, which denotes some kind of their magical or conjuring tricks, and since it is too notorious to be insisted on, that such *infernal practices* have always prevailed, and do still prevail, in idolatrous countries, I prefer the other sense of *incantation*. See *Doddridge* and *Macknight* on *Gal.*

Herodotus applies the V. *φαρμακew* in the like view, lib. vii. cap. 114, where, after telling us that when *Xerxes*, in his invasion of Greece, came to the River *Strymon*, the *Magi* sacrificed white horses to it, he adds, *ΦΑΡΜΑΚΕΤΣΑΝΤΕΣ δε ταυλα ες τον ποταμον και αλλα πολλα προς τελουσι*—and having used these enchantments and many others to the River—

Φαρμακεus, εος, δ, from *φαρμακον*, which see under *Φαρμακεια*.

* See by all means his *Harmonia Apostol.* *Dissert. Postf.* cap. 15, § 13—20, and comp. *Stanhope* on the Epistle for 4th Sunday after Easter.

† Dictionary, article *EPICURUS*.

An inchanter with drugs, a forcerer. occ. Rev. xxi. 8; where observe that the *Alexandrian* and sixteen later MSS, with several printed editions, have *φαρμακοις*, which reading is embraced by *Wetstein*, and by *Griesbach* received into the text.

Φαρμακος, α, ὁ, the same as *φαρμακευς*, occ.

Rev. xxii. 15.

In the LXX this word answers to *חַוִּיתִּי* and *חַוִּיתִּי*, both of which denote some kind of *magician* or *conjurer*. See *Heb.* and *Eng. Lexicon*.

Φασις, ιος, att. *εως*, ἡ, from *φαίνω* to *show*, *inform*.

Information, *delatio*, *accusatio* (*Scapula*), for it is properly a law term, signifying, according to *Pollux*, *πασαί αἱ μηνυσεις των λαθανούτων ἀδικημάτων*, any declaration of unknown crimes." occ. *Acts* xxi. 31. See more in *Wetstein* and *Scapula*.

Φασιω, from *φάω* the same.

To *say*, *assert*, *affirm*. occ. *Acts* xxiv. 9.

xxv. 19. *Rom.* i. 22. *Rev.* ii. 2. *Wetstein*

on *Rom.* i. 22, shews that *ΦΑΣΚΟΝ-*

ΤΕΣ φιλοσοφειν, *ΦΑΣΚΟΝΤΕΣ* εἰσι *ΦΙ-*

ΛΟΣΟΦΟΤΣ, and the like, are phrases used

by the best Greek writers, particularly by

Xenophon and *Lucian*. Comp. *Kypke*.

Φάλη, ἡ, ἡ, q. *φάλη*, from *φαλεῖν* to *eat*.

A *manger*, or *crib*, at which cattle are

fed. occ. *Luke* ii. 7, 12, 16. xiii. 15.

But in this last text it may be rendered

a *stall*, as the word is also sometimes

used in the Greek writers. *Wetstein* on

Luke ii. 7, observes that the Fathers, with

great consent, affirm that Christ was born

in a *stable* formed not by art, but by nature.

In proof of this he cites *Justin*

Martyr, *Origen*, *Eusebius*, *Jerome*, and

Socrates the historian. *Justin*, for in-

stance, who flourished before the middle

of the second century, in his Dialogue

with *Trypho*, (p. 303, 4. edit. *Colan*.)

says, *Επειδή Ἰωσήφ ἦν εἶχεν ἐν τῇ κωμῇ*

ἐκεῖν πρὸ καλαυσοῦ, ἐν σπηλαίῳ τινὶ

συνεχὺς τῆς κωμῆς κατέλυσε, καὶ τότε

αὐτῶν οὐλῶν ἐκεῖ ἐτέλει καὶ ἡ Μαρία τὸν

Χρῖστον, καὶ ἐν φάλῃ αὐτῶν ἐβέβαιε. When

Joseph found no room to lodge in that

village [of *Bethlehem* namely] he lodged

in a certain *cave* near the village, and then,

while they were there, *Mary* brought

forth the Christ, and laid him in a man-

ger." And in the succeeding century

Origen cont. *Cels.* affirms, *Δεικνύται το ἐν*

Βηθλεεμ σπηλαίον ἐνθα ἐγεννήθη, καὶ ἡ ἐν

τῷ σπηλαίῳ φάλη, ἐν ἣ ἐσπαρίανωθη.

There is shewn at *Bethlehem* the *cave* in

which he was born, and in the *cave* the

manger where he was wrapped in swad-

dling clothes." And the same places are

shewn to this day. Thus a * *Swedish*

traveller, who was at *Bethlehem* so lately

as the year 1751, says, "I employed the

forenoon in beholding that which made

this obscure place famous throughout the

Christian world; I mean the place which

is here shewn, and said to be that where

Christ was born, and laid in the manger.

We descended some steps under ground

to come into the *cave* where these two

places are shewn, viz. on the left hand the

place where the infant was born, and on

the right where he was laid in the man-

ger." See also *Harmer's* Observations,

vol. iii. p. 107, and an excellent Note of

Campbell's on *Luke* ii. 7.

ΦΑΤΑΛΟΣ, ἡ, ον.

I. *Vile*, *refuse*. Thus sometimes used in the

profane writers.

II. *Evil*, *wicked*. occ. *John* iii. 20. v. 29.

Tit. ii. 8. *Jam.* iii. 16. So *Demosthenes*,

cited by *Wetstein*, *ΦΑΥΛΑ ΠΡΑΤΤΟΝ-*

ΤΕΣ. This word *φάυλος* may be derived

from the Heb. *פלה* to *roll*, and so *cover*

oneself, in *dust* or *ashes*, which was prac-

tised in token of *humiliation* and *grief*, not

only by the more eastern nations (see

inter al. *Job* xlii. 6.) but also by the

Greeks and Trojans, as appears from *Ho-*

mer, II. xviii. lin. 26. II. xxii. lin. 414.

II. xxiv. lin. 640. Comp. *Virgil*, *Æn.* x.

lin. 844, and *Ovid* *Metam.* lib. viii.

lin. 528. From the Heb. *פלה* may also

be derived the Gothic *fuls*, Saxon *ful*,

Eng. foul, Dutch *vuyl*, and perhaps the

Latin *vilis*, whence English *vile*. See

Junius Etymol. Anglican. in *FOUL*.

ΦΑΩ.

I. To *speak*, *say*, from the Heb. *פה* the

mouh. An obsolete V. which is here in-

serted on account of it's derivatives.

II. To *shine*, from Heb. *פא* to *irradiate*,

shine. But though used by *Homer* in this

sense, it occurs not in the N. T.

Φεῖλος, εος, υς, το, from *φεῖω* to *shine*,

which from the Heb. *פא* to *irradiate*,

* *Hasselquist*, *Voyages and Travels in the Le-*

vant, pag. 144.

shine,

shine, preserving the *nasal* sound of the *v*.

A shining, splendour, light. occ. Mat. xxiv. 29. Mark xiii. 24. Luke xi. 33.

ΦΕΙΔΟΜΑΙ, Deponent, q. d. *φεύσω* τὸ δέναι, *to avoid giving, say the Lexicons.* But may it not be better derived from Heb. פָּרַד to *separate, deliver*, or פָּרַד to *deliver*?

I. Governing a genitive, *To spare, treat with tenderness.* occ. Acts xx. 29. Rom. viii. 32. (comp. Gen. xxii. 12, in LXX, and see *Wetstein*.) 1 Cor. vii. 28. 2 Cor. i. 23.

II. *To spare*, as implying *forgiveness*, either with a genitive following, occ. Rom. xi. 21. 2 Pet. ii. 4, 5; or absolutely, occ. 2 Cor. xiii. 2.

III. *To forbear, abstain.* occ. 2 Cor. xii. 6. Φειδομενως, Adv. from φειδομενος particip. pres. of φειδομαι *to spare.*

Sparingly, parsimoniously, not plentifully. occ. 2 Cor. ix. 6, twice.

Φελονης, 8, ὁ.

Hesychius explains φαλλονης by ειληταριον μεμβραινον, η γλωσσοκομον, *a parchment volume, or a kind of portmanteau;*

Suidas by ειλητον τομαριον μεμβραινον, η γλωσσοκομον, η χιλιωνιον, *a parchment roll, or a portmanteau, or a waistcoat.*

The *Etymologist* expounds φελονης by the same words. *Cbrysostron* on 2 Tim. iv. 13, says, Φαλλονην ενλαυθα το ιματιον λεγει. Τινες δε φασι το γλωσσοκομον ενθα τα βιβλια εκειν. He here calls his cloak φαλλονην, but some say he means a portmanteau or case where his books were put." Thus also Theophylact, copying from *Cbrysostron*, as usual, and *Cæcumenius* interpret it ενδυμα *a garment*: And this, indeed, seems the most probable sense of the word; because the Apostle, in the same sentence, distinctly mentions both his books and parchments. Φελονης is not a corruption of the Latin *penula*; for *Hesychius* remarks, that φελλονης or φελλονης is a Cretan word, signifying a waistcoat, or under-garment; and it must, I think, be ultimately deduced from the Heb. פָּרַד *to sever, separate*, our bodies, namely, from the surrounding air; whence also the Greek φελλος *the bark of a tree*, for a like reason. occ. 2 Tim. iv. 13. See *Wolfius*, and *Suicer* *Theaur.* on the word.

ΦΕΡΩ, from the Heb. פָּרַד *to bear fruit.*

I. *To bear fruit*, as plants or trees. Mark

iv. 8. John xii. 24. Comp. John xv. 2, 4, 5, 8, 16.

II. *To bear, bring.* Mat. xiv. 18. Mark ii. 3. Luke v. 18. xxiii. 26, & al. Comp. Mat. xiv. 11.

III. *To bear, sustain, support, uphold*, or perhaps, *To govern, regulate, moderari.* Heb. i. 3. See *Whitby* and *Wolfius*.

IV. *To bear, be able to bear or endure.* Heb. xii. 20.

V. *To bear, sustain, endure.* Heb. xiii. 13.

VI. *To bear with.* Rom. ix. 22.

VII. *To bring, cause to come.* Mat. xvii. 17. Mark i. 32. vii. 32.

VIII. *To bring*, as an accusation. John xviii. 29. Acts xxv. 7.

IX. *To lead*, in a certain direction. occ. Acts xii. 10, where *Rapbelius* shews not only that a way is said φερειν *to lead*, in *Herodotus* and *Xenophon*, but that *Polybius* and *Arrian* apply this term, as St. Luke does, to a gate. See other instances in *Kypke*.

X. Φερομαι, Pass. *To be carried, brought, rush.* Acts ii. 2, where *Kypke* cites from *Diogenes Laert.* the similar expression, δια τῆς ΠΝΕΥΜΑΤΟΣ πολλῆς ΦΕΡΟΜΕΝΟΥ, by a great rushing wind." Comp. 2 Pet. i. 17, 18.

XI. *To be carried or driven*, as persons in a storm, by the wind, not knowing whither they are going. Acts xxvii. 15, 17. *Rapbelius* on ver. 15, produces several passages where *Herodotus* applies the verb in the same manner.

XII. *To be borne, borne away, or actuated* by the Holy Spirit. 2 Pet. i. 21, where, see *Wetstein*.

XIII. *To be carried, proceed, hasten.* Heb. vi. 1, where *Kypke* shews that αφειναι, in the sense of omitting, is applied to λογον *a discourse*, or to the subject of a discourse, by *Plutarch*, *Demosthenes*, *Arrian*, and *Heraclides Ponticus*; and from *Lycurgus* the orator he cites Ηξει δ' ισως Επι εκεινον τον λογον ΦΕΡΟΜΕΝΟΣ. But perhaps he will hasten to that subject."

XIV. *To be produced, proved, or made apparent*, in a forensic sense, as in a court of judicature. Heb. ix. 16. So *Hammond*, *Elfner*, *Doddridge*, and *Macknight*, whom see, and comp. Sense VIII. above. But since at ver. 15, the death of Christ is said to have happened *to the end that those who are called may receive* the declaration

claration or promise (see 1 John i. 5.) of the eternal inheritance, *Kypke* would rather translate *φερεσθαι*, ver. 16, by *be declared, announced*, namely to the appointed heirs; and he shews that *Euripides* several times, *Pbilo*, *Josephus*, and *Dionysius Halicarn.* use *φερειν* for *bringing news, announcing*.

ΦΕΥΓΩ, from the Heb. פָּחַד or פָּחַד to fail.

I. To flee, to run or move hastily from danger, or through fear. Mat. ii. 13. xxiv. 16. xxvi. 56. Mark xvi. 8, & al. freq. Comp. Mat. iii. 7.

II. To escape danger or punishment. Heb. xi. 34. xii. 25.

III. With απο following, To flee, run away from, as it were. Jam. iv. 7.

IV. With απο or an accusative following, To flee from sin, that is, to avoid it earnestly and solicitously. 1 Cor. vi. 18. x. 14. 1 Tim. vi. 11. 2 Tim. ii. 22.

Φημι, ης, η, from φάω or φημι to speak.

A report, rumour, fame. occ. Mat. ix. 26. Luke iv. 14.

Φημι, either from the obsolete V. φάω, which see, or immediately from the Chald. פִּה the mouth.

I. To say. Mat. iv. 7. Luke vii. 40, & al. freq.

II. To say, affirm. Rom. iii. 8.

ΦΘΑΝΩ, or ΦΘΑΩ, 1 fut. φθασω, 1 aor. εφθασα, perhaps from the Heb. פָּתַח suddenly, in an instant; for, says *Beza*, as cited by *Leigh*, it seems to denote somewhat sudden and unexpected.

I. Intransitively, To come, come suddenly, or sooner than expected. occ. Mat. xii. 28. Luke xi. 28. 1 Theff. ii. 16. Comp. *Hom.* II. ix. lin. 502.

II. Transitively, To prevent, anticipate, be before. occ. 1 Theff. iv. 15.

III. Construed with εἰς, To come, attain to. occ. Rom. ix. 31. Phil. iii. 16.

IV. Construed with ἀχρι, To come to or as far as. occ. 2 Cor. x. 14.

Φθαρτος, ης, ον, from εφθαρη 3 perf. perf. pass. of φθειρω to corrupt.

Corruptible, perishable. Rom. i. 23. 1 Cor. ix. 25, & al.

ΦΘΕΓΓΟΜΑΙ, perhaps from the Heb. or Chalde *פָּתַח* a word, sentence, command.

To speak, or sound aloud, utter. occ. Acts iv. 18. 2 Pet. ii. 16, 18, where *Kypke* remarks that *φθεγγεσθαι* is more than

λαλειν, namely sonare, crepare, jactare, which he confirms from the Greek writers.

Φθειρω, from φθew to corrupt, destroy, which see under φθινω.

In general, To corrupt, destroy.

I. To destroy, punish with destruction. occ. 1 Cor. iii. 17.

II. To spoil, destroy, as the Temple of God, i. e. the Christian Church, by handling the word of God deceitfully, and thereby alluring wicked men into it. occ. 1 Cor. iii. 17, where see *Macknight*.

III. To corrupt, spoil, vitiate, in a moral or spiritual sense. 1 Cor. xv. 33. Eph. iv. 22. On 1 Cor. iii. 17, *Wetstein* cites from *Diodorus Exc.* Της θυγατρὸς αὐτοῦ ΦΘΑ-ΡΕΙΣΗΣ, His daughter being debauched; and shews that the Roman writers use the V. corrumpo to corrupt in the same view.

Φθειρομαι, Mid. To corrupt oneself. Jude ver. 10.

IV. To corrupt, i. e. to seduce to a bad party or to corrupt opinions. occ. 2 Cor. vii. 2. xi. 3. So *Cbrysostom* explains εφθειραμεν on the former text by ηπαλίσσαμεν we have deceived; and *Raphelius* shews that *Polybius* applies the V. to political seduction, as *Xenophon* does the compound διαφθειρειν to moral, *Memor. Socrat.* lib. i. cap. 1. § 1.

Φθινοπωρινος, ης, ον.

Whose fruit withers or decays. occ. Jude ver. 12. It is derived from φθινοπωρον the decline of autumn, drawing towards winter, "senescens autumnus, & in hyemem vergens," *Scapula*: "At which time the trees are stript of their leaves and fruit, and for a time wither, producing nothing. But, according to *Phavorinus*, φθινοπωρον is νοσος φθινεσα οπωρας, a distemper (in trees) which withers their fruit; whence it happens that it cannot come to maturity, but rather decays, rots, and falls off untimely. Trees thus affected are a symbol of false teachers and of other wicked men, who never bring forth fruits becoming faith, and, their faith failing, can produce nothing good." *Mintert*. See also *Wolfius* and *Wetstein*. Φθινοπωρον, in either of the above views, is a plain derivative from φθινω to decay, fail, wither, and οπωρα fruit, properly autumnal, which see.

Φθινω,

Φθίω, from *φθew* to corrupt, destroy, which may be from the Heb. *חָפַץ* to part, dispart, or from *חָלַץ* to loose, loosen.

To be corrupted, destroy, decay, wither.

This V. is inserted on account of it's derivatives.

Φθοσγος, *ς, ὁ*, from *εφθοσγα* perf. mid. (if used) of *φθεσγομαι* to speak, utter a sound. A voice, sound. occ. Rom. x. 18. 1 Cor. xiv. 7, where *Raphelius* shews from *Arrian* Epictet. lib. iii. cap. 6, that *φθοσγος*, as distinguished from *φωνη*, denotes a musical sound. See also *Wetstein*.

Φθονews, *ω*, from *φθονος*.

To envy. occ. Gal. v. 26.

Φθονος, *ς, ὁ*.

I. Envy, "pain felt and malignity conceived at the sight of excellence or happiness." *Jobnsn*. Rom. i. 29. Gal. v. 21. Tit. iii. 3.

II. Malice, malignity. Mat. xxvii. 18. Mark xv. 10. Jam. iv. 5, where see *Mac-knight*.

Φθονος may be derived from the V. *φθίω* to decay, wither, pine away, according to that of *Solomon*, Prov. xiv. 30, *Envy is the rottenness of the bones*. Comp. Pl. cxii. 10. Ecclus. xxx. 24. So *Horace*, lib. i. epist. 2. lin. 57,

Invidus alterius macrescit rebus opimis,

The envious at another's welfare pines.

Some, however, may be rather inclined to deduce *φθονος* from the Heb. *חָפַץ* an asp, a very venomous kind of serpent, on account of the malignity of this species of animals. (Comp. Mat. iii. 7. xii. 34. xxiii. 33. Luke iii. 7. Wild. ii. 24.) *Ovid's* Description of *Envy*, *Metamorph.* lib. ii. lin. 768, &c. will afford a good illustration of either derivation :

Videt intus edentem

Viperias carnes, vitiorum alimenta suorum,
Invidiam : visâque oculis avertit. At illa
Surgit humo pigra : semefarumque relinquit
Corpora serpentum, passuque incedit inertii.
Utque Deam vidit formâque armisque decoram,
Ingenuit : vultumque ima ad suspiria duxit.
Pallor in ore sedet, macies in corpore toto :
Nusquam recta acies : livent rubigine dentes :
Peciora felle virent : lingua est suffusa veneno.
Risus abest, nisi quem visî movère dolores :
Non fruitur somno, vigilacibus excita curis :
Sed videt ingratos, intabescitque videndo
Sucessus hominum : carpitque & carpitur una,
Suppliciumque suum est.

A pois'nous morsel in her teeth the chew'd,
And gorg'd the fesh of vipers for her food ;

Minerva loathing turn'd away her eye :

The hideous monster, rising heavily,

Came stalking forwards with a sullen pace,

And left her mangled offals on the place.

Soon as she saw the Goddess gay and bright,

She fetch'd a groan at such a cheerful sight.

Livid and meagre were her looks, her eye

In soul * distorted glances turn'd awry :

A board of gall her inward parts possess,

And spread a greenness o'er her canker'd breast :

Her teeth were brown with rust ; and from her tongue,

In dangling drops, the stringy poison hung.

She never smiles but when the wretched weep,

Nor lulls her malice with a moment's sleep :

Restless in spite ! While watchful to destroy,

She pines and sickens at another's joy :

Foe to herself, distressing and distress'd,

She bears her own tormentor in her breast.

ADDISON.

Φθορα, *ας, ἡ*, from *εφθορα* perf. mid. of *φθειρω*.

I. A being destroyed. occ. 2 Pet. ii. 12.

II. Corruption, in a natural sense. occ. 1 Cor. xv. 42. Gal. vi. 8. Comp. Rom. viii. 21. Col. ii. 22. Also, the abstract being put for the concrete, *What is corruptible or subject to corruption*. occ. 1 Cor. xv. 50.

III. Corruption, in a moral or spiritual sense. occ. 2 Pet. i. 4. (comp. Eph. iv. 22,) ii. 12, 19. On ver. 12, comp. Jude ver. 10.

Φιαλη, *ης, ἡ*. The Greek Lexicons derive it from *παιειν* to drink, or *παιειν ἀλγος* drinking enough, q. *Πιαλη* ; but it may be from the Heb. *בַּז* a bowl, dropping the *ב*.

A bowl or basin. Rev. v. 8. xv. 7, & al. freq. The learned *Daubuz* on Rev. v. 8, has abundantly proved that the word signifies not a vessel with a narrow mouth, such as we commonly call a phial or vial, but one with a wide mouth. In this sense he shews it is used by the best Greek writers, as in other instances, so especially by *Herodotus*, who relates, lib. iii. cap. 130, that *Democedes*, the Greek physician, was presented, by each of *Darius's* concubines, with a *ΦΙΑΛΗ ΤΕ ΧΡΥΣΕΟΝ ΣΥΝ Στηχη*, a golden bowl with a cover (as such vessels often have) heaped up with money. The LXX likewise generally use it for the Heb. *בַּז* a basin, or bowl. See also *Wetstein* on Rev. v. 8, and *Damm* Nov. Lexic. Græc. col. 2053.

Φιλασθατος, *ς, ὁ*, from *φιλος* a friend, and *αἰσθος* good.

* Comp. under *Οφθαλμος* III.

A friend

A friend or lover of good men, or of good-nests. occ. Tit. i. 8. It occurs also Wisd. vii. 22. See *Suicer* Thesaur.

Φιλανθρωπία, ας, ἡ, from φιλαδελφός.

Brotherly love, love to Christians as brethren. Rom. xii. 10, & al.

Φιλανδελφός, ε, ό, from φίλος a friend, loving, and αδελφός a brother.

Full of brotherly love to all Christians, loving fellow-Christians as brethren. Comp. Αδελφός VI. occ. i Pet. iii. 8.

Φιλανδρός, ε, ἡ, from φίλος loving, and ανήρ; ανδρός, a husband.

Loving one's husband. occ. Tit. ii. 4. *Plutarch* and others of the Greek writers, cited by *Wetstein*, use the word in the same sense.

Φιλανθρωπία, ας, ἡ, from φιλανθρωπος. See next word.

Love of man; philanthropy, whether divine, occ. Tit. iii. 4;—or human, humanity, occ. Αδς xxviii. 2.

Φιλανθρωπος, Adv. from φιλανθρωπος loving man or mankind, humane, which from φίλος loving, and ανθρωπος man.

Humanely, with humanity or benevolence. occ. Αδς xvii. 3: *Rapheus* cites the same phrase, φιλανθρωπώς τινι χρασθαι, to treat one with humanity, from *Polybius*.

Φιλανδρία, ας, ἡ, from φιλανδρος.

Love of money, covetousness. occ. i Tim. vi. 10, where *Wetstein* cites many of the Greek writers expressing the same sentiment. See also *Suicer* Thesaur.

Φιλανδρος, ε, ό, ἡ, from φίλος loving, and ανδρος silver, money.

Loving money, fond of money, covetous. occ. Luke xvi. 14. 2 Tim. iii. 2.

Φιλανός, ε, ό, from φίλος loving, and ανός himself.

Loving one's own self, i. e. either only, or more than one ought. So *Theophylact* explains φιλανός by οι εαυτες μόνον φιλεντες, They who love themselves only; but *Aristotle*, cited by *Wetstein*, Το δε φιλανόν εναι—εν εσι—το φιλειν εαυτον, αλλα το

μαλλον η δει φιλειν. To be a φιλανός is not merely to love oneself, but to love oneself more than one ought. The word seems to imply both self-conceit and selfishness, but especially the latter. occ. 2 Tim. iii. 2.

ΦΙΑΩ, ω, perhaps from the Heb. פלד to separate, distinguish.

I. To love, q. d. to regard with peculiar and distinguishing affection. See Mat. x. 37. John v. 20. xi. 3. xv. 19. xii. 2. xii. 25; where *Kypke* shews that the phrase φιλειν την ψυχην is pure Greek, by citing from *Euripides*, *Heraclid*. lin. 456, 'Ου ΦΙΑΕΙΝ δει την εμην ΨΥΧΗΝ, I must not love my life (i. e. too much, nimis amare, *Kypke*), let it perish;" and from his *Alceste*. lin. 703, Νομιζε δ' ει συ την σαυτε ΦΙΑΕΙΣ ΨΥΧΗΝ, ΦΙΑΕΙΝ απαντας. But reflect that if you love your own life, so do all." See more in *Kypke* and *Wetstein*.

II. To love, like, affect. Mat. xxiii. 6. Luke xx. 46; Mat. vi. 5; but in this last cited text it may be construed to be wont, used; or accustomed, soleo, as the V. often signifies in the best Greek writers when construed with an infinitive, and as amo to love is used in Latin. See *Wetstein*.

III. To kiss, in token of love or friendship. Mat. xxvi. 48. Mark xiv. 44. Luke xxii. 47. See *Wetstein* on Mat.

Φιλη, ης, ἡ. See under φίλος.

Φιληδονος, ε, ό, ἡ, from φίλος loving, and ηδονη pleasure.

Loving pleasure, a lover of pleasure. occ. 2 Tim. iii. 4; where *Wetstein* cites from *Demophilus* the Pythagorean, ΦΙΛΗΔΟΝΟΝ και ΦΙΛΟΘΕΟΝ τον αυτον αδυναλον ειναι, It is impossible for the same person to be a lover of pleasure and a lover of God." I add from *Lucian* a paronomasia similar to that of the Apostle, Οι ΦΙΛΟΝΕΟΙ μαλλον η ΦΙΛΟΣΟΦΟΙ, Lovers of young men, rather than Lovers of wisdom, *Amores*, tom. i. p. 1042.

Φιλημα, ατος, το, from φιλειν to kiss.

A kiss, a token of love and friendship. Luke vii. 45. xxii. 48. i Pet. v. 14, & al. See *Macknight* on Rom. xvi. 16.

Φιλία, ας, ἡ, from φίλος a friend.

Friendship, love. occ. Jam. iv. 4. Comp. i John ii. 15, 16.

Φιλοθεος, ε, ό, from φίλος loving, and Θεος God.

Loving God, a lover of God. occ. 2 Tim. iii. 4.

Φιλονομια, from φιλονοκος.

A contention, dispute, literally, according to it's derivation, a love of contention. occ. Luke xxii. 24. It is applied by the best Greek writers in the same sense as in the N. T. See *Wetstein*.

ΦΙΛΟΝΕΙΚΟΣ, φ, δ, η, from φίλος loving, and νεικος a contention, dispute, war, which seems a plain derivative from Heb. נכח to smite.

Fond of contention or disputing, contentious, disputatious. occ. 1 Cor. xi. 16.

ΦΙΛΟΞΕΝΙΑ, ας, η, from φιλοξενος.

Kindness to strangers, hospitality. occ. Rom. xii. 13. Heb. xiii. 2.

ΦΙΛΟΞΕΝΟΣ, φ, δ, η, from φίλος loving, a friend, and ξενος a stranger.

Loving strangers, a friend or kind to strangers, hospitable in this sense. occ. 1 Tim. iii. 2. (where see Macknight.) Tit. i. 8.

1 Pet. iv. 9.

ΦΙΛΟΠΡΩΛΕΩ, from φιλοπρως affecting the pre-eminence, domineering, a word used by the Greek writers (see Wetstein), and compounded of φίλος loving, and πρως the first, chief.

With a genitive, To love to be first or chief of, to love to have, or to affect, the pre-eminence over. occ. 3 John ver. 9.

ΦΙΛΟΣ, η, ον, from φιλεω to love, or immediately from the Heb. אהב. See under ΦΙΛΕΩ.

Loving or beloved with peculiar and distinguishing regard. It is properly an adjective, and is thus often used in the Greek writers, but in the N. T. is applied substantively, Φίλος, φ, δ, A friend. See Mat. xi. 19. Luke xi. 5, 6. xiv. 10. John iii. 29. xv. 14. Jam. ii. 23. On John xix. 12, observe that the friend of Cæsar, was a title of honour frequently conferred on the Roman governors, as well as on the allies of Rome. See Wetstein and Kypke.

Φίλη, ης, η, A female friend. occ. Luke xv. 9.

ΦΙΛΟΣΟΦΙΑ, ας, η, from φιλοσοφος, which see. Philosophy, the doctrine or tenets of the Heathen or Gentile Philosophers. occ. Col. ii. 8, where see Whitby and Macknight.

ΦΙΛΟΣΟΦΟΣ, φ, δ, q, φίλος σοφιας, * a friend of wisdom.

A Philosopher. Those who professed the study of wisdom were, among the ancient Greeks, called σοφοι, or Wisemen; but Pythagoras introduced the more modest

name of Φιλοσοφος, i. e. a lover of wisdom, and called himself by this title, as we are informed by Cicero, Tuscul. Quæst. lib. v. cap. 3, and by Diogenes Laertius (in his Proemio to the Lives of the Philosophers, § 12.), who adds that Pythagoras would not allow any mortal man to be truly wise, but God only. occ. Acts xvii. 18.

ΦΙΛΟΣΟΡΟΣ, φ, δ, η, from φίλος loving, and σορη natural or tender affection, which see under Ασορος.

I. Properly, Loving with that σορη or tender affection which is natural between parents and children. Thus sometimes used in the profane writers. See Wetstein and Scapula. So Josephus, Ant. lib. vii. cap. 10. § 5, says of David, φουσει γαρ ων ΦΙΛΟΣΤΟΡΟΣ, being naturally affectionate to his children."

II. Loving with tender affection, resembling that between near relations, affectionate. occ. Rom. xii. 10.

ΦΙΛΟΤΕΚΝΟΣ, φ, δ, η, from φίλος loving, and τεκνον a child.

Loving one's children. occ. Tit. ii. 4.

ΦΙΛΟΙΜΕΟΜΑΙ, εμαι, from φιλοιμος loving, or fond of, honour, ambitious, which from φίλος loving, and τιμη honour.

To be ambitious, to make it one's ambition, to esteem it an honour, to be extremely desirous, "magno studio conor quidpiam efficere, contendo, æmulator, certo," Wetstein on Rom. xv. 20; who confirms his interpretation by citations from the Greek writers. occ. Rom. xv. 20. 2 Cor. v. 9. 1 Theff. iv. 11. Comp. Kypke on Rom.

ΦΙΛΟΦΡΩΩΣ, Adv. from φιλοφρων.

Friendly, in a kind or hospitable manner. occ. Acts xviii. 7. The Greek writers often apply the word in the same sense, particularly to the entertainment of strangers. See Wetstein and Kypke.

ΦΙΛΟΦΡΩΝ, ονος, δ, q, ο το φίλον or τα φιλαφρων, one who thinks or intends what is friendly.

Friendly-minded, friendly, benign. occ. 1 Pet. iii. 8, where Griesbach on the authority of fourteen or fifteen MSS, two of which ancient, and of several old versions, for φιλοφρωνες reads ταπεινοφρωνες.

Φιμων, ω, from φιμος a muzzle for a beast's mouth, which may be derived either from the Chald. פה the mouth, or from the Heb. or Arabic فم to restrain, binder, fiste,

* "Hanc (sapientiam scilicet) qui expetunt, Philosophi nominantur: nec quidquam aliud est philosophia, si interpretari velis, quam studium sapientie." Cicero, De Offic. lib. ii. cap. 2.

siste, particularly (in Arab.) *the voice*. See *Castell's Lexic. Heptaglott.* in *□□□*.

I. *To muzzle*, as an ox. occ. 1 Cor. ix. 9. 1 Tim. v. 18. See *Wolffius* on 1 Cor. and *Heb. and Eng. Lexic.* under *□□□* I.

II. *To stop the mouth*, i. e. *reduce to silence*. occ. Mat. xxii. 34. 1 Pet. ii. 15. Φιμώ-μαι, σιωπῶ, pass. *To be reduced to silence, to be silent, speechless*. occ. Mat. xxii. 12. So *Wetstein* cites from *Lucian*, 'Οἱ δὲ ἐχ-θροὶ ΕΠΙΦΙΜΩΝΤΟ, *His enemies were struck dumb*," De Mort. Peregrin. tom. ii. p. 766. I add that *Josephus* uses the verb in the same sense, De Bel. Proöm. § 5, and lib. i. cap. xxii. § 3, and cap. xxxi. § 2, and lib. v. cap. i. § 5. Comp. also *Kypke* on Mat. and 1 Pet.

III. It is applied to Christ's commanding an evil Spirit *not to speak* by the organs of a Demoniac, occ. Mark i. 25. Luke iv. 35; and—the raging sea *to be still*, occ. Mark iv. 39.

Φλοῖζω, from φλοῖξ, φλόος.

To set in a flame, set on fire. occ. Jam. iii. 6, twice.

Φλοῖξ, φλόος, ἡ, from πεφλόα perf. mid. of φλεῖω *to burn, shine*, as fire, which may not improbably be derived from the Heb. חָצַע *to cleave, cut, or break in pieces*, comp. under Πυρ; or rather, since φλυσω seems to be properly a neut. V. (see *Homer*, Il. xxi. lin. 13. *Pindar*, Olymp. ii. lin. 13 f.) from ἅλειω *to divide*, as the flame itself does in *burning*.

A bright burning fire or flame. Luke xvi. 24. Acts vii. 30, & al. On Rev. i. 14, we may observe, that, from the similar appearances of the *Son of God* under the O. T. (comp. especially Dan. x. 6. iii. 25.) the Heathen Poets describe their Deities as appearing with *radiant eyes*. Thus *Hesiod*, of *Apollo*, Scut. Hercul. lin. 72,

ΠΥΡ Δ' ὈΣ ΟΦΘΑΜΩΝ ἀπὸ λαμπέτο—

His eyes shot fire—

So *Homer*, of *Minerva*, Il. i. lin. 200*,

—ΔΕΙΝΩ ΔΕ ὍΙ ΟΣΣΕ ΦΑΑΝΘΕΝ.

Her eyes shone dreadful—

* See *Pope's Note*, and *Dammi Lexic.* col. 1810, in Οσσεῖς: And for the application of ὅς to *Minerva's* own eyes, comp. lin. 104,

—Οσσε δὲ ὍΙ αὐτῇ λαμπέωνσι εἰκλήν.

—*His eyes resembled fire*.

Comp. Il. xxi. lin. 415.—Of *Venus*, Il. iii. lin. 397,

—ΟΜΜΑΤΑ ΜΑΡΜΑΙΦΟΝΤΑ—

Her sparkling eyes—

And *Virgil*, of *Iris*, *Æn.* v. lin. 647, 8,

—Divini signa decoris,

Ardentisque notate oculos—

—Observe *her looks divine*,

Her radiant eyes—

Comp. *Suetonius*, in *August.* cap. 79; and see more in *Elfner* and *Wetstein*.

Φλυαρεῖω, ω, from φλυαρός.

With an accusative of the person, *To prate, to chatter, to talk in an idle trifling manner against any one*. *Rapbelius* (whom see) cites from *Herodotus* the Ionic V. φλυαρεῖω in the sense of *talking idly or falsely*. But I cannot produce any Greek writer in whom it is joined with an accusative, as in *St. John*. *Wolffius* says it is thus construed in imitation of other verbs of *speaking*, as κακῶς λεῖν ΤΙΝΑ, *to speak evil of any one*. occ. 3 John ver. 10.

Φλυαρός, ς, ὁ, ἡ, from φλυω *to boil, bubble*, as with heat. So *Homer*, Il. xxi. lin. 361,

—Αἶψα δ' ΕΦΑΤΕ κατὰ ῥέεθρα.

The bubbling waters yield a hissing sound.

POPE.

And perhaps the verb φλυω is itself formed from the *sound*, as bullio in Latin, and *bubble* in English.

A prater, a tattler, an idle or trifling talker, one who boils over, as it were, *with impertinent talk*. occ. 1 Tim. v. 13; where see *Rapbelius* and *Wetstein*, and *Suicer Thesaur.*

Φοβερός, α, ων, from φοβός.

Dreadful, terrible, horrid. occ. Heb. x. 27, 31. xii. 21.

Φοβέω, ω, from φοβός.

I. *To put to flight*, in fugam verito. Thus used in *Homer*, Il. xvii. lin. 596,

—ΕΦΟΒΗΣΕ Δ' ΑΧΑΙΩΣ;

He put the Greeks to flight.

II. *To terrify, affright*. Thus applied by *Tbucydides*. See *Scapula*.

III. In the T. T. Φοβεομαι, σμαι, *To be terrified, affrighted, afraid*, whether intransitively, Mat. xiv. 27, 30, & al. or transitively, with an accusative, *To be afraid*

afraid of, to fear, Mat. xiv. 5. xxi.

26, 46. Luke xii. 5. Heb. xi. 23; 27;

or joined with an infinitive, Mat. i. 20.

ii. 22, & al. On Mat. x. 28, Luke xii.

4, 5, we may observe how similar is the

sentiment in the *Treatise on the Maccabees*,

ascribed to *Josephus*, § 13, Μη φο-

βηθωμεν τον δοκεντα αποκτειναι το σωμα.

Μελας γαρ ψυχης κινδυνος εν αιωνιω βα-

σανισμω κειμενος τοις παραβαινεσι την

ενβολην τε Θεου. Let us not fear him who

seems to kill the body. For the great

danger of the soul consists in eternal tor-

ment to those who transgress the com-

mand of God." Had not this writer read

one or both the Evangelists? See what

soon after follows, cited under Κολπος I.

IV. Transfatively, with an accusative, *To*

fear, reverence. See Mark vi. 20. Luke

i. 50. Acts x. 2. Eph. v. 33.

Φοβήσασθαι, α, το, from φοβέω *to terrify, af-*

fright.

A dreadful or terrible sight or appearance.

occ. Luke xxi. 11, where see *Wetstein*.

These fearful or dreadful sights are par-

ticularly related by *Josephus*, De Bel.

lib. vi. cap. 5, § 3. Comp. *Tacitus*,

Hist. lib. v. cap. 13. See also Bp. *New-*

ton's Dissertations on the Prophecies,

vol. ii. p. 246, &c. 8vo. and *Lardner's*

Collection of Testimonies, vol. i. p. 104,

&c.

Φοβος, α, ο, from φοβόμαι perf. mid. of φο-

βομαι *to flee, or run away from* (*Homer*,

Il. v. lin. 223, 232, & al.), which per-

haps from the Heb. כַּסֵּת *to take shelter*,

the notion being somewhat varied, and

the aspirate π changed into the aspirate φ,

as in the Greek φωλεος (which see) from

Heb. כִּת.

I. A fleeing or running away through fear.

Thus often used in *Homer*, as Il. xi.

lin. 402. Il. xvii. lin. 597, & al. See

Dammi Lexic. col. 2525.

II. Fear, terror, affright. Mat. xiv. 26.

xviii. 4. Heb. ii. 15, & al. freq. Comp.

1 John v. 18.

III. It denotes the object of fear or terror.

2 Cor. v. 11. Rom. xiii. 3, where *Kypke*

shews that *Menander* and *Euripides* have

likewise used it for *what is to be feared*,

formidable, the abstract for the concrete.

IV. Fear, reverential fear, reverence. Acts

ix. 31. Rom. iii. 18. xiii. 7. 1 Pet. i. 17.

ii. 18. iii. 2.

Φοινίξ, ιμος, δ.

I. A palm-tree. occ. John xii. 13. It seems

to have been so called from Φοινίκη *Phœ-*

nicia, because the Greeks first became

acquainted with this species of trees from

that country, whose Greek name some-

times comprehended the neighbouring

region of *Judea*, which abounded with

them, as both * *Pliny* and † *Tacitus* re-

mark. The appellation of the country

may, I think, be best deduced from that

of it's inhabitants, Φοινίκες, which, I ap-

prehend with the learned *Bochart*, vol. i.

346, &c. is from the Heb. עֵץ עֵץ, *Sons*

of Anak, softened after the Grecian man-

ner. עֵץ עֵץ seems to be the title which

the *Phœnicians* themselves affected: For

what can be more probable than that

they who were of the cursed race of † *Ca-*

naan should be desirous (especially after

the victories of *Jeshua*) to drop that op-

probrious denomination, and should as-

sume, instead of it, the name of that

branch of the *Canaanites* which, we learn

from Scripture, was the most warlike

and famous among them? See Num.

xiii. 28, 33. Deut. ii. 10, 11. ix. 2, and

Bochart as above.

II. A branch of the palm-tree, a palm-branch.

occ. Rev. vii. 9, where *Wetstein* cites from

Pollux, Τὰ μὲντοι φοινίκος καὶ ὁ κλάδος

δμωνυμῶς φοινίξ καλεῖται, *The branch of*

the palm-tree is called by the same name

φοινίξ."

"The palm-tree is in Heb. called עֵץ

from it's straight, upright growth, for

which it seems more remarkable than

any other tree, and which sometimes

riseth to more than a hundred feet. Thus

Xenophon, who was well acquainted with

the eastern countries (*Cyropæd.* lib. vii.

p. 403, edit. *Hutchinson*, 8vo.), mentions

φοινίξ, palm-trees, ὁ μείων ἡ πλεθρία τοῖς

ὀκτώσιν ἢ πλεθρον (about 100 feet) in

length;" adding, Εἰσι γὰρ μείζονες ἡ το-

σέλι τοῦ μήκος πεφυκότες, for some of

them grow even to a greater height."

And in the same place he immediately

subjoins, καὶ γὰρ δὴ πλεθρομένοι οἱ φοινίκες

* "Judæa verò inclitya est vel magis palmis."

Nat. Hist. lib. xiii. cap. 4.

† Speaking of *Judea*, "Exuberant fruges nostrum

ad morem; præterque eas, Balsamum & Palmæ."

Hist. lib. v. cap. 6. Comp. *Shaw's Travels*, p. 343.

‡ See *Bochart*, vol. i. 300, 301.

ἐπο βαρος, ανω κυρηναι, ὡς περ δι ονοι δι πανθηλοι, for indeed *palm-trees* being pressed by a great weight *bend upwards like asses of burden*." From which passage probably arose that great, though common, mistake, that the *palm-tree*, when growing, will support a considerable weight hung upon it, and bend the contrary way, as if resisting it's pressure. But *Xenophon* is there speaking of *palm-trees* when felled and used as timber; and * *Strabo*, † *Plutarch*, and ‡ *Aulus Gellius* mention the same fact, not of the *palm-tree*, when growing, but of it's Δοκον, Ευλον or Lignum, i. e. of it's beams or wood ||. However, the *straight* and *lofty growth* of this tree, it's *longevity* and *great fecundity*, the *permanency* and *perpetual flourishing* of it's leaves §, and their form resembling the *solar rays* make it a very proper emblem of the *natural*, and thence of the *divine light*. Hence in the Holy Place or Sanctuary of the Temple (the emblem of Christ's body) *palm-trees* were engraved on the walls and doors between the *coupled cherubs*. See 1 K. vi. 29, 32, 35. Ezek. xli. 18, 19, 20, 25, 26. Hence at the Feast of Tabernacles, branches of *palm-trees* were to be used among others in making their booths. Comp. Lev. xxiii. 40. Neh. viii. 15. And hence, perhaps, the prophetess *Deborah* particularly chose to dwell under a *palm-tree*, Jud. iv. 5."

"The branches of this tree were also used as emblems of *victory* both by Believers and Idolaters. The reason given by *Plutarch* and *Aulus Gellius*, why they were so among the latter, is the nature of the wood, which so powerfully *resists incumbent pressure*: But, doubtless, Believers, by bearing *palm-branches* after a *victory*, or in *triumph*, meant to acknowledge the *Divine Author* of their support and success, and to carry on their thoughts to the *Divine Light*, the *Great Conqueror of sin and death* (see 1 Mac. xiii. 51. 2 Mac. x. 7.). And probably the Idolaters also

originally used *palms* on such occasions, not without respect to *Apollo*, or the *Sun*, to whom they were consecrated ¶."

After what has been said, there can be little difficulty in understanding the import of the *palm-branches* mentioned in the N. T. The multitudes carrying them before Christ, John xii. 13, was expressing by *things* and *actions* what they do in words at ver. 14, *Hosanna*! i. e. Save us! *Blessed is the King of Israel* (the Messiah) *that cometh in the name of the Lord*: The Saints in Rev. vii. 9, bearing them in their hands was in like manner ascribing *Salvation* to their God, who sat on the throne, and to the Lamb, as at ver. 10, and a celebrating spiritually of the Feast of *Tabernacles*, as predicted Zech. xiv. 16. See *Vitringa* on Rev.

ΦΟΡΕΥΣ, εος, ο, from φορος murder.

A murderer, Mat. xxii. 7. Acts vii. 52, & al.

ΦΟΡΕΥΩ, from ΦΟΡΕΥΣ.

To murder, kill a man unjustly. Mat. v. 21, & al.

ΦΟΡΟΣ, ε, ο, from φορονα perf. mid. of φερω to murder, which from φaw the same, or immediately from the Heb. פה or פי the mouth or edge, of a sword namely, a phrase frequently occurring in the O. T. Murder, particularly slaughter, slaying or killing, by the sword. So Hefychius, Φορος δ δια σφαλῆς δαυατος, Mat. xv. 19. Heb. xi. 37, where observe that the LXX use the same phrase, εν φωνη μαχαίρας, for the Heb. לפי חרב, with the edge of the sword, Exod. xvii. 13. Num. xxi. 24. Deut. xiii. 15. xx. 13.

ΦΕΡΩ, ω, from φορα perf. mid. of φερω to bear.

I. To bear, carry. occ. 1 Cor. xv. 49, twice.

II. To bear, wear. occ. Mat. xi. 8. John xix. 5. Jam. ii. 3. Comp. Rom. xiii. 4, and under Μαχαίρα II.

ΦΟΡΟΝ, ε, το. Latin,

A word formed from the Latin forum, which is a derivative from fero to carry, or from the Greek φορα perf. mid. of φερω to bear, bring. Forum in Latin properly signifies a market-place, whither things are carried to be sold, but with a proper name often denotes a market-town or burgh, as Forum Julii, Forum Claudii,

¶ See more in Heb. and Eng. Lexicon under חמר II. V. 2d and 3d edit. and the authors there cited.

Forum

* Lib. xi. p. 1063, edit. Amstel.

† Sympof. lib. probl. 4, ad fin.

‡ Noët. Att. lib. iii. cap. 6.

|| See Note in *Hutchinson's Xenophon Cyropæd.* as above, and *Suicer Thesaur.* under φορεῖ II.

§ See *Plutarch*, Sympof. lib. viii. probl. 4, towards the middle.

Forum Appii, or Appii Forum, in Greek Ἀππίου Φόρον, which occurs Acts xxviii. 15. This town was situated on the high road from Rome to Capua and Brundisium. See Horace, lib. i. sat. 5. It probably had it's name from the famous Appius Claudius, who, during his censorship, paved the road just mentioned, which was therefore called the Via Appia, or Appian Way. See Livy, lib. ix. cap. 29, and comp. under Ταξερνα.

Φορος, ς, δ, from φορεω perf. mid. of φερω to bring.

Tribute brought into the Prince's exchequer. occ. Luke xx. 22. xxiii. 2. Rom. xiii. 6, 7, where, as distinguished from τελος custom, it seems to denote a tax levied on persons and estates. See Kypke.

Φορτιζω, from φορτιον.

To load, lade, burden. occ. Mat. xi. 28. Luke xi. 46.

Φορτιον, ς, το, from φορτος the same.

A burden, load. Though φορτιον has the diminutive termination, yet, as Dupont has observed, the Attic writers use it absolutely for a burden. Thus Theophrastus, Ethic. Char. cap. 11, describing Indolency of manners, says, a man of this character is apt τω ακολουθω επιθειναι μειζον ΦΟΡΤΙΟΝ η δυναται φerein, to lay upon the slave, who attends him on the road, a greater burden than he can carry." Comp. under Βιβλιον I.

I. The burden or lading of a ship. occ. Acts xxvii. 10, according to the reading of many MSS, and some editions, approved by Wetstein and Griesbach.

II. Figuratively, The burden of Christ's commandments. occ. Mat. xi. 30.

III. The burden of ceremonial observances rigorously exacted, and increased by human traditions. occ. Mat. xxiii. 4. Luke xi. 46, twice.

IV. Sin, and the punishment of it. occ. Gal. vi. 5.

Φορτος, ς, δ, q. φετος, from φερω to bear, carry; whence also Eng. freight.

A burden, properly of a ship, the goods or merchandise it carries or is laden with; thus likewise used in Herodotus; see Rapheilius. occ. Acts xxvii. 10. But comp. Φορτιον I.

ΦΡΑΓΕΛΛΙΟΝ, ς, το. Latin.

A scourge, a whip. occ. John ii. 15. The word is formed from the Latin flagellum

the same, by changing l into r: And flagellum is derived from flagrum a whip, which from flagro to burn, on account of the burning pain it occasions; whence Horace uses loris urere, literally to burn with whips, for whipping severely, lib. ii. epist. 16. lin. 47: The verb flagro is a plain derivative from the Greek φλεω, 2 fut. φλαω to burn, which see under Φλοξ.

ΦΡΑΓΕΛΛΟΝ, ω, from the Latin flagello the same. Comp. under Φραγελλιον.

To scourge with whips. occ. Mat. xxvii. 26. Mark xv. 15. As this was a Roman punishment, it is no wonder to find it expressed by a term nearly Roman. Comp. under Μασσω.

Φραγμος, ς, δ, from πεφρασμαι perf. pass. of φρατω.

I. A fence, hedge. occ. Mat. xxi. 33. Mark xii. 1. Luke xiv. 23. Thus also used by Plutarch in Wetstein. Comp. LXX in Isa. v. 2.

II. A partition. occ. Eph. ii. 14, where μεστοιχον τς φραγμς is equivalent to μεστοιχον διαφρασσον.

ΦΡΑΖΩ, from the Heb. פרח to unfold, expound, explain.

To declare, expound, explain. occ. Mat. xiii. 36. xv. 15.

ΦΡΑΤΤΩ, from the Heb. פרח to divide, dispart, part.

I. To fence, inclose with a fence or fortification. Thus sometimes used in the Greek writers.

II. To stop, as the mouth from speaking, occ. Rom. iii. 19, (so Wetstein shews that the Greek writers use the phrase ΤΟ ΣΤΟΜΑ ΕΜΦΑΤΤΕΙΝ);—from biting, occ. Heb. xi. 33, where Wetstein cites from Antoninus ΕΦΑΤΤΕ ΤΟ ΣΤΟΜΑ ΤΟΥ ΛΕΟΝΤΟΣ.

III. To stop, restrain, as boasting. occ. 2 Cor. xi. 10.

ΦΡΕΑΡ, ατος, το, q. from φερω to send forth, says Mintert, which it is obvious to derive from Heb. פרח to free, set free: But the learned Bochart, vol. i. 347, and Daubuz on Rev. ix. 1, derive φρεαρ from the Heb. פרח the same, to which it generally answers in the LXX.

A pit, or well. occ. Luke xiv. 5. John iv. 11, 12. Rev. ix. 1, 2, thrice.

To illustrate the history in John iv. let us hear Maundrell, Journey, March 24. "At about

about one third of an hour from *Naplosa* [anciently *Sichem* or *Sychar*] we came to *Jacob's Well*, famous not only upon account of it's author, but much more for that memorable conference which our Blessed Saviour here had with the woman of *Samaria*, John iv. If it should be questioned whether this be the very Well that it is pretended for or no, seeing it may be suspected to stand too remote from *Sychar* for women to come so far to draw water; it is answered, that probably the city extended farther this way in former times than it does now, as may be conjectured from some pieces of a very thick wall still to be seen not far from hence." Thus *Maundrell*. Does not however what the woman herself says, ver. 15, intimate that she had a good way to come to the well? At ver. 11, the woman observes that *the well is deep*; and *Maundrell* tells us, that "the Well is covered at present with an old stone vault, into which you are let down through a very strait hole, and then removing a broad flat stone, you discover the mouth of the Well itself. It is dug in a firm rock, and contains about three yards in diameter, and thirty-five in depth, five of which we found full of water."

Φρεναπαλαω, ω, from φρηγν the mind, and απολαω to deceive.

To deceive, impose upon the mind or understanding. occ. Gal. vi. 3.

Φρεναπαλῆς, ε, ε, from φρεναπαλαω.

A deceiver, impostor. occ. Tit. i. 10.

ΦΡΗΝ, φρενος, η.

I. Φρένες, ων, αι. This word seems properly to denote the *præcordia*, or membranes about the heart, including the *pericardium* and *diaphragm*. Thus *Homer*, Il. i. lin. 103,

Μενεος δε μελα ΦΡΕΝΕΣ αμφιμελῆαναι
Πηματαίῃ

Black choler fill'd his breast that boil'd with ire.
POPE.

And Il. x. lin. 10, in fear the Φρένες are said to tremble,

Τρομασσο δε δι ΦΡΕΝΕΣ ελῆς.

They seem to be so called from the Heb. פָּרַע to free, set free, disengage, because they are of so loose a structure as not to

impede the motion of the heart, lungs, and arteries. And because the φρένες are much affected by the various motions of the mind, hence the word is used by the Greek poets for

II. The mind itself; whence.

III. Φρένες in the Greek prose-writers often denotes *Prudence*, *understanding*, and is thus applied twice in 1 Cor. xiv. 20, where *Wolstein* cites a Greek proverb, Διαφρεσει δε τὸ νῆπιον καθ' ἡλικίαν εἶδεν ὃ ἐν ΤΑΙΣ ΦΡΕΣΙ ΝΗΠΙΑΖΩΝ, A child in understanding differs nothing from a child in age." Comp. under Καρδια I.

ΦΡΙΤΤΩ, or —ΣΣΩ.

I. Properly, according to *Eustatius*, To stand an end, as the hair, or to have the hair stand an end, to bristle. Thus the hair itself is sometimes said φρισσειν, and sometimes men or other animals, φρισσειν ταις σπῆιν. See *Scapula* and *Wolstein* on Jam. ii. 19. In this view the word may not improbably be derived from the Heb. פָּרַד to part, dispart, from פָּרַם to divide, part, or else from פָּרַץ to burst or break forth. *Shakespeare's* description of violent borrouer will illustrate either of these derivations :

I could a tale unfold whose lightest word
Would——make——

Thy knotted and combined locks to part,
And each particular hair to stand an end,
Like quills upon the fretful porcupine.

HAMLET.

Comp. Heb. and Eng. Lexicon in פָּרַע.

II. To have one's hair stand an end, to shudder through fear or borrouer, horreo. occ. Jam. ii. 19, where see *Wolstein*.

The LXX use this word for the Heb. פָּרַע to be afraid, astonished, Jer. ii. 12, and apply it in it's proper sense, Job iv. 15, where ΕΦΡΙΞΑΝ δε μὲ ΤΡΙΧΕΣ και σαρκες, My hair stood an end, and my flesh (shivered), answers to the Heb. חֲסַמַּר שְׁעֵרַת בָּשָׂר, The hair of my flesh stood an end; that is, as *Homer* expresses it, Il. xxiv. lin. 359,

Ορθαι δε τριχες εσαν εν μελεσσι——

Φρενω, ω, q. φρενω, ω, from φρηγν, plur. φρενες, the mind, including both the understanding and the affections or will.

"It is, says *Leigh*, a general word comprehending the actions and operations both

both of the *understanding* and *will*: It is in the Scripture applied to both, but most commonly to the actions of the *will* and *affections*, which are particular motions of the *will*."

I. Transítively, with an accusative, *To mind, relish, affect, set the affections on*. See Rom. viii. 5. xii. 16. Phil. iii. 19. Col. iii. 2. Mat. xvi. 23; where *Rapbelius* shews that the phrase *φρονειν τα τινα*, in the Greek classics, means *to be of the same sentiments or party with any one, to favour him, to be on his side*; and explains St. Matthew's expression in this sense. See also *Wetstein* and *Kypke* on the place. Intransítively, *To be affected*. 1 Cor. xiii. 11; "I had the *wishes, the tastes, the enjoyments* of a child." *Powell's Disc.* xvi. p. 258.

II. *To think, be of opinion*. Acts xxviii. 22. Rom. xiii. 3. 1 Cor. iv. 6, "that you may learn—not to entertain too high an opinion of yourselves (or others) above what is (bère) written." *Doddridge*, whom see, as also *Elfner* and *Wolfius*.

III. *To be of a mind, or opinion, as to doctrine, referring to the understanding*. Gal. v. 10. Phil. iii. 15. *To αὐτο φρονειν, To be of the same mind or opinion*. Phil. iii. 16. ii. 2, where *Kypke* remarks, that the phrases *το αὐτο φρονειν*, and *το εν φρονειν*, may of themselves signify the same thing; but that here the very order of the Discourse shews that the former denotes *consent in doctrine*, the latter, *in life, and in mutual offices of Christian love*; in which last sense, *To αὐτο εις αλληλους, or εν αλληλοις, φρονειν* is used Rom. xii. 16. xv. 5. *Herodotus*, lib. i. cap. 59, applies the Ionic ΤΩΥΤΟ ΦΡΟΝΕΙΝ to *political consent*. See more instances from the Greek writers in *Rapbelius* on Rom. xv. 5, and in *Kypke* on Phil. ii. 2. In the passive, *Τελο φρονεισθω εν υμιν, Let this mind be in you*. Phil. ii. 5, where however observe that the *Alexandrian* and five other ancient MSS read *φρονειτε*, which reading the Syriac and Vulgate translators have also followed. See *Wetstein* and *Griesbach*.

IV. Followed by the preposition *υπερ* and a genitive, *To mind, be careful or solicitous for, or on account of*. Phil. iv. 10. So Phil. i. 7, where *Wolfius* remarks that *φρονειν* denotes a *peculiar regard or attention* to a person.

V. Transítively, with an accusative, *To heed, mind, regard*. Rom. xiv. 6.

Φρονημα, αλος, το, from φεφρονημα perf. pass. of φρονειν.

A minding. It comprehends the act both of the *understanding* and of the *will*. occ. Rom. viii. 6, 7. In which passage I know not how *φρονημα σαρκος* can be better rendered into English than as it is in our translation, *The carnal mind, or to be carnally minded*. (See *Suicer Thesaur.* under *Σαρξ* III. 6.) So *Φρονημα πνευματος*, ver. 7, *To be spiritually minded*: But Rom. viii. 27, *Φρονημα Πνευματος* means *the mind and inclination of the Holy Spirit himself, influencing our spirits*.

The above cited are all the passages of the N. T. where *φρονημα* occurs.

Φρονεις, ιος, att. εως, η, from φρονειν.

Wisdom, prudence. occ. Luke i. 17. Eph. i. 8.

Φρονιμος, ο, ο, η, from φρονειν.

Wise, prudent, provident. See Mat. vii. 24. x. 16. (comp. Gen. iii. 1.) Mat. xxv. 2. Rom. xi. 25.

On Mat. x. 16, *Wetstein* says, "Christ directs his disciples to consult their safety by flight or concealment: in imminent danger to flee away to a place of safety is most simple and dove-like; but to withdraw oneself from the danger like a serpent, and to elude it by using various arts, is the part of a prudent man. See Acts xiv. 19, 20. xxiii. 6. xxv. 11. 2 Cor. xi. 32, 33." Comp. Acts xxii. 25—29. "They were not to be stupid and astonished, like sheep, but learn to shun foreseen attacks."

Φρονιμως, Adv. from φρονιμος.

Wisely, prudently, providently. occ. Luke xvi. 8.

Φρονιμιωτερος, α, ον. Comparat. of φρονιμος.

More wise, prudent, or provident. occ. Luke xvi. 8.

Φρονιζω.

To take care, be careful, solicitous, to study. occ. Tit. iii. 8. This V. is derived from *φρονις, ιδος, η, which signifies, 1. Thought, according to that of Euripides in Hippol. "Αι δευτεραι παως ΦΡΟΝΤΙΔΕΣ σοφωτεραι, Second thoughts are best," as we say. So φρονις is a plain derivative from φρονειν to think. 2. Care, solicitude: In which latter sense also it is often used in the profane writers. See Scapula.*

Φερεω, ω, from φερος *a sentinel, a guard*, which from προ *before*, and ερος *a keeper*, which from ὄρω *to see, look*.

I. Properly, *To guard, keep with a military guard*. occ. 2 Cor. xi. 32. So Herodian in *Wetstein*, ΦΟΥΡΟΤΜΕΝΗ—ἡ ΠΟΛΙΣ.

II. Figuratively, Φερεομαι, εμαι, *To be kept, guarded*, under the law, namely from sin. occ. Gal. iii. 23, where *Chrysostom* says it imports την εκ των εντολων τε νομω γενομενην ασφαλειαν, *the safety* which accrued to them from the precepts of the law," i. e. as he further explains it, through *fear* of offending. See the passage in *Wolffius*, and comp. under Συμκλειω IV. and *Kypke* on Gal.

III. *To keep, guard, preserve*, spiritually. occ. Phil. iv. 7. 1 Pet. i. 5, where see *Macknight*.

ΦΥΤΑΣΣΩ, or —ΤΤΩ, either from the Heb. פָּרַץ *to break, burst forth*, or formed by an onomatopœia from the sound.

I. Properly, *To make a noise*, as high-spirited horses, *snorting, neighing, and exulting*, fremo, ferocio. Thus sometimes used in the profane writers, as by *Callimachus*, Hymn. in Lav. Palladis, lin. 2, 3,

—Ταν ἵππων ἀγτι ΦΥΤΑΣΣΟΜΕΝΑΝ
Ταν ἱερῶν ἑσκαρῶα

E'en now I heard the sacred coursers neigh.

Plutarch in *Lycurg.* tom. i. p. 53. D. Ἴπποι ΦΥΤΑΤΤΟΜΕΝΟΙ ἄρος τῆς αἰωνας, *Horses neighing or snorting for the race*." Comp. Job xxxix. 20, 25, and see more in *Wetstein* and *Kypke* on *Acts*, both of whom shew that the Greek writers apply it not only to horses, but to men who are noisy, insolent, over-bearing, according to the following sense.

II. *To be tumultuous, noisy, fierce, insolent, to rage*. occ. *Acts* iv. 25. Comp. Pl. ii. 1, in LXX and Heb. In 3 Mac. ii. 2, *Ptolemy Philopator* is described as θρασει καὶ σθενεὶ ΠΕΦΥΤΑΓΜΕΝΟΥ, *raging with insolence and power*."

Φυσανον, ε, το, from φυσω *to burn*, which may be from the Heb. פָּרַץ *to break in pieces, rend*; so πυρ *fire*, from פָּרַץ *to break, rive, shatter*.

A stick proper for burning, a faggot-stick. occ. *Acts* xxviii. 3, where *Wetstein* cites from *Xenophon* ΦΥΤΓΑΝΑ συλλαλεῖν ὡς

πυρ σῶα.

Φυγή, ης, ή, from πεφυγα perf. mid. of φυσω *to flee*.

A fleeing, or flight. occ. Mat. xxiv. 20. Mark xiii. 18.

Φυλακή, ης, ή, from πεφυλαχα perf. act. of φυλασσω *to keep*.

I. *A keeping, guarding, or watching*. Luke ii. 8; where *Raphaelius* cites *Xenophon* several times applying the phrase φυλακας φυλασσειν to soldiers *keeping watch*; and *Kypke* quotes from *Plutarch*, *Apothegm.* p. 198. Α. Τας δε ΝΥΚΤΕΡΙΝΑΣ ΦΥΛΑΚΑΣ ΕΚΕΛΕΥΕ ΦΥΛΑΣΣΕΙΝ—But he ordered them (the soldiers) *to keep the nightly watch*." See more in *Wetstein* and *Kypke*.

The LXX frequently use φυλακην or φυλακας φυλασσειν for the Heb. מִשְׁמַרְתָּם, as denoting the Levites *keeping their watch or charge*.

II. *A guard, a number of sentinels or men upon guard*. *Acts* xii. 10.

III. *A prison, a place of custody*. Mat. xiv. 3, 10, & al. freq. Hence spoken of the infernal prison, 1 Pet. iii. 19, where the Syriac version ܕܢܝܚ in *Hades* or *Hell*, in inferis. See *Wetstein*, and comp. Rev. xx. 7. Mat. v. 25. xviii. 30. Luke xii. 58. On the two last texts we may further observe, that *Arrian* in like manner uses the phrase ΕΙΣ ΦΥΛΑΚΗΝ ΒΑΛΛΕΙΝ for *casting into prison*. *Epiet.* lib. iii. cap. 26. p. 366. edit. *Cantab*.

IV. *A bold, a dwelling or lurking-place*. Rev. xviii. 2.

V. *A cage of birds*. Rev. xviii. 2.

VI. As a division of time, *A watch*. It seems pretty evident from Jud. vii. 19, compared with Lam. ii. 19. Exod. xiv. 24, that whatever the more modern Jews might do, the ancient ones distinguished the night into three watches (see *Mintert's Lexicon*); but it is certain from Mat. xiv. 25. Mark vi. 48, that in our Saviour's time the Jews divided it, agreeably to the * *Roman* method, into four. In the LXX φυλακή signifies a watch of the night, answering to the Heb. מִשְׁמַרְתָּא, Exod. xiv. 24. Jud. vii. 19. Pl. xc. 4, or lxxxix. 5. Lam. ii. 19.

Φυλακίζω, from φυλακή *a prison*.

To imprison, cast into prison. occ. *Acts* xxii. 19.

* See the passages cited by *Wetstein* on Mat. xiv. 25.

Φυλα-

Φυλακῆρια, ων, τὰ, from φυλασσω.

Phylacteries, occ. Mat. xxiii. 5. These were bits or slips of parchment on which the Jews, according to Deut. vi. 8. xi. 18, wrote certain portions of the Law, and bound them on their foreheads and on their wrists. Comp. *Josephus*, Ant. lib. iv. cap. 8. § 13. *Justin Martyr* plainly understood the command Deut. vi. 8, literally; for in his Dialogue with *Trypho*, he tells him that God by Moses φυλακῆριον ἐν ὕμῃσι λεπτοῖσιν γράμματων χαρακτῆρων τινῶν, ἃ παντὶς αἰὶά νομιμὴν εἶναι, περικεῖσθαι ὑμᾶς ἐκέλευσε, commanded you (the Jews) to wear a *phylactery* of characters, which we by all means judge to be sacred, written on very small bits of parchment." p. 230, edit. *Thirlby*; p. 265, edit. *Colson*. The gre-cizing Jews seem to have called these bits of parchment Φυλακῆρια originally, because they reminded them to keep the law; and *Kypke* remarks that *Plutarch*, Quæst. Rom. p. 288, mentions the * *Bulla*, which was suspended from the necks of the more noble Roman boys, as perhaps πρὸς εὐλαξίαν—ΦΥΛΑΚΤΗΡΙ-ΟΝ—καὶ τροπον τινα τὴ ἀκολαστὴ χαλι-νος, a preservative of good order, and, as it were, a bridle on incontinence." But it is not improbable that some of the Jews in our Saviour's time, as they certainly did afterwards, regarded their *Phylacteries* as amulets or charms, which would keep or preserve them from evil; in which sense the word Φυλακῆριον is sometimes used in the Greek writers. See *Wetstein* and *Kypke* on Mat. There is a remarkable passage in the *Rabbinical Targum* on Cant. viii. 3, (written about † 500 years after Christ) which may both serve to illustrate what our Lord says, Mat. xxiii. 5, and to shew what was the notion of the more modern Jews concerning their *Phylacteries*. It runs thus: "The congregation of Israel hath said, I am chosen above all people, because I bind the *Phylacteries* (פְּלִיטָה) on my left hand and on my head, and the scroll is fixed on the right side of my door, the third part of which is opposite to my bed-chamber, that the evil Spirits may not have power to hurt me."

* See *Kenner's Roman Antiquities*, p. 309, 310.

† See *Walton's Prolegom.* in *Bibl.* XII. 15.

Φυλαξ, ακος, ὁ, from φυλασσω to keep.

A keeper, guard, sentinel. occ. Acts v. 23. xii. 6, 19.

ΦΥΛΑΣΣΩ, or —ΤΤΩ, perhaps from the Heb. וָשַׁב to deliver or be delivered from danger, to escape.

I. To keep, preserve from danger or harm. John xii. 25. xvii. 12. 2 Theff. iii. 3. 2 Tim. i. 12. 2 Pet. ii. 5. Jude ver. 24. Comp. 1 Tim. vi. 20. 2 Tim. i. 14.

II. To keep, guard, watch. See Luke ii. 8, (comp. under Φυλακη I.) xi. 21. Acts xii. 4. xxii. 20. xxiii. 35. xxviii. 16.

III. Φυλασσειν απο, To keep or preserve from. 2 Theff. iii. 3. *Xenophon* uses the same phrase. See *Wetstein*. Comp. 1 John v. 21. Luke xii. 15.

IV. Τα keep, observe, a commandment, law, decree, &c. Mat. xix. 20. Luke xi. 28. Acts vii. 53. xvi. 4. Rom. ii. 26. 1 Tim. v. 21. In this last sense it is very frequently applied in the LXX for the Heb. יָרַשׁ to keep, and in the same view the best Greek writers, cited by *Elzner*, *Wetstein* and *Kypke* on Mat, say, ΝΟΜΟΥΣ and ΕΝΤΟΛΑΣ ΦΥΛΑΤΤΕΙΝ.

V. Φυλασσομαι, Mid. To keep oneself, beware. 2 Pet. iii. 17, where *Wetstein* cites from *Xenophon* the similar phrase ΦΥΛΑΤΤΟΥ ΟΠΙΩΣ ΜΗ—Beware lest—"Also transitively, with an accusative, Φυλασσομαι τι or τινα, To beware of any thing or any one, to keep or preserve oneself from. Acts xxi. 25. 2 Tim. iv. 15, where *Wetstein* shews that *Xenophon* applies it in the same manner with an accusative of the person or thing.

ΦΥΛΗ, ης, ἡ, either from φυω to beget, according to the Greek Lexicographers, or rather from the Heb. פָּלַח to separate, divide. "That פָּלַח, פָּל, or פָּלַח, say the authors of the † *Universal History*, might, in the earliest times, signify a division, and that this was equivalent to a detached colony, or body of men, that separated themselves from the rest of mankind, cannot well be denied. Hence the Greek word φυλη, Tribus, a separate or distinct body of men; and hence, if we mistake not, the Tuscan word *Ful*, a tribe, city, or community;" and hence, too, I add, the French *Foule* a multitude, and perhaps Saxon *Folc*, and Eng. *Folk*; whence are

† Vol. xvi. p. 9. 1st edit. 8vo. Note C.

denominated the counties of *Suf-folk* and *Nor-folk*, i. e. southern and northern folk. *A tribe, a division, or distinct part of a People.* See Mat. xix. 28. xxiv. 30. Luke ii. 36. xxii. 30. Rev. vii. 9. xi. 19. xiii. 7. xiv. 6. It is remarkable that not only the *Israelites* and * *Ismaelites* (comp. Gen. xvii. 20. xxv. 12—16.) were distinguished into *twelve tribes*, but that so likewise were the ancient † *Etruscans*, and even our ‡ *Saxon* ancestors, while in *Germany*, were divided into *twelve governments* or provinces, each of which had a chief or head accountable to the General Assembly of the Nation; but in time of war they chose a General to command their armies, who was invested with almost sovereign power. The traces of this form of government long subsisted in *England*, where the *Saxons* divided their conquests into *seven kingdoms*; hence called the *Heptarchy*.

Φύλλον, β, το.

A leaf of a tree. Mat. xxi. 19. xxiv. 32. & al. The Lexicons in general derive it from φύω *to produce, yield*, which V. is several times in *Homer* applied to a tree's producing leaves, as Il. i. lin. 234, 5. (comp. Mat. xxiv. 32. Mark xiii. 28.) But φύλλον may perhaps be as well derived from the Heb. נָפַל *to fall, dropping the 2*, as usual. *The falling of the leaves* in autumn is frequently and beautifully remarked and applied by the Poets, as by *Homer*, Il. vi. lin. 146, &c. where see *Pope's* and *Clarke's* Notes, and comp. *Ecclus.* xiv. 18.

Φεραμα, ατος, το, from πεφραμαι perf. pass. of φερω *to break, dissolve, macerate, knead*, which either from φρω nearly the same, or immediately from the Heb. פָּרַק *to break*.

I. *A mass* of clay macerated, kneaded, and so prepared for use by the potter. occ. *Rom.* ix. 21. So *Scapula* cites from *Plutarch* πηλον φερασαι *to knead clay*.

II. *A mass* or lump of dough macerated and

kneaded. occ. 1 *Cor.* v. 6. (Comp. ver. 7.) *Gal.* v. 9. *Rom.* xi. 16.

The above cited are all the passages of the N. T. where the word occurs.

Φυσικος, η, ον, from φυσικος nature.

I. *Natural, agreeable to the constitution of God in nature.* occ. *Rom.* i. 26, 27. See *Wetstein*.

II. *Natural, led or governed by natural or mere animal instinct.* occ. 2 *Pet.* ii. 12.

Φυσικως, Adv. from φυσικος.

Naturally, by natural instinct. occ. *Jude* ver. 10. Comp. 2 *Pet.* ii. 12.

Φυσικω, ω, from φυσω *to breathe, blow, blow up.* See under Εμφυσω.

To inflate, blow or puff up. In the N. T. it is spoken only figuratively of *pride or self-conceit.* occ. 1 *Cor.* iv. 6, 18, 19. v. 2. viii. 1. xiii. 4. *Col.* ii. 18.

On 1 *Cor.* iv. 6, see *Elfner* and *Wetstein*, and comp. under 'Ινα.

Φυσις, ιος, att. εως, η, from φυω or φουμαι *to be born*; as the Latin *natura*, whence *Eng. nature*, from *nascor, natus, to be born*.

I. *Nature, natural birth.* occ. *Rom.* ii. 27, *Gal.* ii. 15.

II. *Natural disposition* enhanced or aggravated by acquired habit. occ. *Eph.* ii. 3, where see *Doddridge's* Note.

III. § *An infused disposition, which is become, as it were, natural.* Comp. Εμφυσις. occ. 2 *Pet.* i. 4, where see *Wetstein* and *Kypke*. And in this view, I apprehend, after attentive consideration, it is used also in that famous passage, *Rom.* ii. 14, 15. *When Gentiles* (εθνη, not ΤΑ εθνη) *who have not the law*, i. e. neither have nor observe the written ceremonial law, (comp. ver. 25—29.) *do, φυσει, from a kind of natural disposition or inclination, the things of the law*, i. e. the || great

§ *Xenophon* uses it for an improved disposition, or a temper altered for the better, *Memor. lib. ii. cap. 3. § 14*, where *Socrates* is persuading *Clearchus* to appease his brother *Chærephon*, who was at variance with him: Εἰ μὲν ἢ εἶπες: Χαιρέφωνα ἡγεμονικώτερος εἶναι σε πρὸς τὴν φύσιν ταύτην, ἐκείνου ἀνσπειρόμενον περιεὶν ὑπερβολὴν εἰλχεῖν τοῦ σε φίλον ποιεῖσθαι. If, says he, I had thought that *Chærephon* might have been brought to such a temper more easily than you, I would have tried to persuade him to have first courted your friendship."

|| *Elfner* shews that τα τε νομιμ signifies the duties inculcated by the law." *Doddridge*. See also *Wolfsius*. *Worley*, "the duties, or precepts, of the law."

duties

* See *Bp. Newton's* Dissertations on the Prophecies, vol. i. p. 39, 40.

+ *Universal History*, vol. xvi. p. 37, 38, 8vo.

† See *Rapin's* History of England translated by *Tindal*, vol. i. book 1. pag. 27, 46. fol. edit. and *Dissertation on the Government of the Anglo-Saxons*, in the same vol. pag. 148, and Note 4.

duties of true religion, (comp. ver. 26, 27.) *these, having not the law, are a law unto themselves; who shew the * matter of the law written upon their hearts.* This passage relates, I think, not to the unconverted, but to *converted Gentiles*; 1st, because *the being a law unto themselves, and having the law written on their hearts*, is the description given by the Prophet *Jeremiah*, and by *St. Paul*, of the *Christian* state. See *Jer. xxxi. 31—34. Comp. Heb. viii. 6—13. x. 16. 2 Cor. iii. 3.* 2dly, because the verbs *ποιη—εισι—ενδεικνυνται* are in the *present* tense, and so relate to the *present*, not the *past*, condition of the *Gentiles*; of which the *Apostle* had given such a very different and dreadful description, *ch. i. 24, &c.* 3dly, because *the Gentiles who have not the law, and yet do the things of the law*, evidently denote the same sort of persons as those who are called, *ver. 26, the Uncircumcision, which keepeth the righteousness or precepts of the law*; and of whom the *Apostle* asks, *ver. 26, Shall not his uncircumcision be counted for circumcision? And shall not uncircumcision, which is by nature, IF IT FULFIL THE LAW (TON NOMON TEΛΟΤΣΑ), judge thee, who by the letter and circumcision dost transgress the law? For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God.* Now let any one compare this passage with what the same *Apostle* says, on occasion of the judaizing Teachers, *Phil. iii. 2, 3, Beware of dogs, beware of evil workers, beware of the Concision: For WE are the Circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh—Let, I say, a person attentively compare these passages together, and he will see strong reason to think that the Gentiles mentioned Rom. ii. 14, and whose uncircumcision is counted for circumcision, ver. 26, are the very same sort of persons as those of whom the *Apostle* says, *Phil. iii. 3, WE are the Circumci-**

sion; that is, he will conclude them to be *Believers or Christians*.

But to return to the sense here assigned to *φύσει*, *Rom. ii. 14*, I remark that *Ignatius* uses it in the same view, when he thus addresses the *Ephesian Church*, § 1.

“*Αποδεξαμενος εν Θεω το πολυαλαπηλον σε ονομα, ο κεκησθες ΦΥΣΕΙ δικαιο, κατα πισιν και αλαπην εν Ιησω Χριστω τω Σωτηρι ημων*—Having heard of your name, much beloved in God, which ye have attained by your righteous disposition (*bonâ indole sive naturâ per Spiritum Sanctum infusâ, Smith*), according to the faith and love which is in *Jesus Christ* our Saviour.” So the same blessed Martyr tells the *Trallians*, § 1. “*I know that you have a mind blameless and constant through patience, & κατα χρησην, αλλα κατα ΦΥΣΙΝ, not by use or exercise, but by an infused disposition.*” So *Smith* on the place, “*This blameless mind is not acquired by use and exercise, but by divine grace and an infused habit (habitu innato), which the Christian doctrine and institution hath implanted (indidit et iniecit) in it.*”

IV. *Nature, essence, essential constitution, and properties.* occ. *Gal. iv. 8.*

V. *Nature, the constitution and order of God in the natural world, or the course and process of nature agreeable to that constitution.* occ. *Rom. i. 26. xi. 21, 24, thrice. 1 Cor. xi. 14.* On *Rom. i. 26, Wetstein* shews that the Greek writers apply the phrase *ΠΑΡΑ ΦΥΣΙΝ* in like manner to *unnatural lusts*, opposing it to *KATA ΦΥΣΙΝ*, as the *Apostle* does to *φυσικην*.

VI. *A kind or species of animals.* occ. *Jam. iii. 7, twice.* So *Josephus*, *Ant. lib. i. cap. 1. § 1.* speaks of *animals, πλεοναζειν αυτων την ΦΥΣΙΝ*, multiplying their kind or species;” and *De Bel. lib. vii. cap. 5. § 5.* describing *Vespasian's* and *Titus's* triumph, says, *Ζωων τε πολλαι ΦΥΣΕΙΣ πανησοντο*. Many species of animals were led along.” See also *Wetstein* on the place, who cites from *Lucretius*, *lib. i. lin. 16*, the correspondent Latin phrase, *Omnis Natura Animantum*, (comp. *lin. 195.*) and shews that *ανθρωπινη φύσις* is used for *human nature* or *mankind* by the Greek writers.

Φυσιωσις, 105, att. *εως, η*, from *φυσιοω*.

A swelling, of pride or ambition. occ. *2 Cor. xii. 20.*

* Comp. under *Ερπον IV.*

Φύσις, ας, ἡ, from φύσσω.

A *plantation*, or *plant*. occ. Mat. xv. 13, where it denotes figuratively a religious doctrine; and Kypke, whom see, cites several of the Greek writers comparing in like manner doctrinal precepts to seeds and plants. Comp. Mat. xiii. 4. &c.

Φύσσω, from φύρον a plant, which from φύω to spring, spring up.

I. To plant, "to put into the ground in order to grow, to set." Johnson. Mat. xxi. 33. Luke xiii. 6. xvii. 28. Comp. Luke xvii. 6.

II. To plant figuratively, to establish, authorize, teachers or their doctrines. occ. Mat. xv. 13.

III. To plant the Gospel, i. e. to be first in preaching it in any place. occ. I Cor. iii. 6, 7, 8. comp. ver. 10. and chap. iv. 15.

Φύω, Perhaps from the Heb. בוא to come, come forth, whence as a N. בואה produce.

I. To produce, yield, bear, particularly as a tree doth leaves or twigs. Comp. under Φύλλον.

II. Intransitively, To spring up, shoot, or sprout. occ. Heb. xii. 15. So Φυομαι, pass. To spring up. occ. Luke viii. 6, 8.

Φωλεως, ε, ο.

A *bole*, a burrow. The Lexicons derive it from φως light, and ολεω to destroy, as being devoid of light: But it may perhaps be better deduced from the Heb. חל a hollow, a ditch, the aspirate ח being changed into the aspirate פ, as in φεδομαι from חפ. (See under Φοβος.) From Heb. חל we have also the Eng. hole, hollow. occ. Mat. viii. 20. Luke ix. 58.

Φωνεω, ω, from φωνη the voice.

I. Intransitively, To utter a voice, to call or cry out. Luke viii. 8. xvi. 24. xxiii. 46. Acts xvi. 28.

II. To crow, as a cock. Mat. xxvi. 34, 74. & al. See Wetstein.

III. Transitive, with an accusative, To call, call for. Mat. xx. 32. Mark iii. 31. ix. 35. xv. 35, & al. Comp. John xii. 17.

IV. To call to, speak to with a loud voice, (see Rabbelius) or simply to speak to, as the verb is often used in Homer, as Il. i. lin. 201. occ. John ii. 9.

V. To call, invite. Luke xiv. 12.

VI. To call, name, denominate. John xiii. 13.

Φωνη, ης, ἡ, from the obiol. φάω, φω, to speak.

I. An articulate sound or voice. Mat. iii. 3. xxvii. 46. Acts xii. 14, & al. freq. Comp. Mat. iii. 17. Mark i. 11. Rev. i. 12, where it imports the person uttering the voice.

On Mark xv. 37, Kypke shews that the Greek writers use the phrase ἀρτεναι φωνην for uttering both an articulate and an inarticulate sound, and understands the text of this latter.

On Acts xiii. 27, Wolfius cites Polybius applying the word to somewhat written; and Kypke observes that in Demosthenes and Arrian it means a speech, and quotes from Themistius, τας Θεοδοσιου ΦΩΝΑΣ, τας παρων ὑμιν ΑΝΑΓΝΩΣΘΕΙΣΑΣ, the discourses of Theodosius, which were lately read to you."

II. Voice, manner of discoursing. Gal. iv. 20.

III. Language. I Cor. xiv. 10, 11. On which place Rabbelius shews that Polybius and Arrian use the word in the same sense.

IV. An inarticulate sound, a sound, noise.

Mat. xxiv. 31. I Cor. xiv. 7, 8. Rev. xix. 6. And thus Acts ii. 6, Της φωνης ταντης seems to refer to the sound mentioned ver. 2. See Wetstein and Wolfius. Comp. Rev. iv. 5, and Vitrina there.

Φως, φως, το, contracted from φαος, εος, το, a word often used in Homer for light, and derived from φάω II. which see.

I. Light, in a physical sense. See Mat. xvii. 2. 2 Cor. iv. 6. Acts ix. 3. xii. 7. Rev. xviii. 23.

II. A fire, which gives light. Mark xiv. 54. Luke xxii. 56. Dr. Hammond thinks this use of the word an *Hebraism* taken from the similar application of the Heb. נור, which, though it generally signifies light, yet is supposed to be used for fire. See Isa. xxxi. 9. xlv. 16. xlvii. 14. Ezek. v. 2. But Pfoebenius in Pole Synopf. on Mark cites τσανδε ΦΩΣ in the sense of so great a fire, from Euripides Rhes. ver. 81, and Rabbelius from Xenophon Cyropæd. lib. vii. Οι δε επι της φυλακας ταχθεντες επεισπινθισιν αυλοις τινεσι παρος ΦΩΣ πολυ. Those who were ordered against the guards fell on them as they were drinking at a great fire." p. 408, edit. Hutchinson, 8vo.

III. A light, a torch, or the like. occ. Acts xvi. 29. So Wetstein cites from Plutarch, ΦΩΣ ΗΨΙΣΕΝ.

IV. Φωλα,

- IV. Φωλα, τα, *The material lights of heaven*, as the sun, moon, and stars. Thus (with the learned Bos, Exercitat. Philolog. Bp. Bull, Harm. Apostol. Dissertat. Poster. cap. xv. § 20, p. 501. edit. Grabe. Stanhope on Epist. for the fourth Sunday after Easter, and Doddridge on the place) I apprehend it is to be understood Jam. i. 17; or, speaking more strictly and philosophically, that it denotes the *streams of light* from the bodies of the sun, moon, and stars. So the LXX use φωλα for the Heb. כוכבים, Pf. cxxxvi. 7. Comp. Jer. iv. 3.
- V. Figuratively, *A manifest or open state of things, openness*. Mat. x. 27. Luke xii. 3.
- VI. God is said, 1 Tim. vi. 16, to dwell in the *inaccessible Light*. This alludes to that *glorious and terrible Fire* in which the Lord descended on Mount Sinai, and which both the Priests and People were *forbidden to approach* under pain of death, Exod. xix. 18—24. Comp. ver. 12, 13. It seems also to contain a further reference to the *Glory and Splendour* which shone in the Holy of Holies, where Jehovah appeared in the cloud above the mercy-seat, and which *none* but the High-Priest, and he only once a year, might *approach unto*. See Lev. xvi. 2. Ezek. i. 22, 26—28.
- VII. *Spiritual light and instruction*, both by *doctrine and example*, Mat. v. 16. John v. 35; or *men*, considered as giving such *light*, Mat. v. 14. Rom. ii. 19.
- VIII. It is applied figuratively and spiritually to Christ, *the true Light, the Sun or Light*, Heb. אור, of *Righteousness*, who is that in the spiritual, which the *material light* is in the natural world, who is the Great Author, not only of *illumination and knowledge*, but of *spiritual life, health, and joy* to the souls of men. See John i. 4, 5, 7, 8, 9. iii. 19, 20, 21. xii. 46. viii. 12. ix. 5. xii. 35, 36, 47. Comp. 1 John i. 5.
- IX. It denotes a *state of spiritual light and knowledge, of holiness, joy, and happiness*, whether in this life, or in that which is to come. Acts xxvi. 18, 23. Col. i. 12. 1 Pet. ii. 9. 1 John i. 7. ii. 8, 9, 10. Comp. Mat. iv. 16, and see *Elsner* and *Wetstein* on that text. Also, *The persons in such a state*. Eph. v. 8. (Comp. Σκόλος II. IV.)

τα. ἑπ' αὐτὰ τὰ φῶς, *The armour of the light*. occ. Rom. xiii. 12. This Doddridge well explains of "those Christian graces which, like *burnished and beautiful armour*, would be at once an ornament and a defense, and which would *reflect the bright beams* that were so gloriously rising upon them." Comp. 1 Theff. v. 5, 6, 8. For the expressions Τεκνα and Ὑιοι φῶς see under Τεκνον VI. and Ὑιος VIII.

- X. It signifies *the guiding or directing principle* (το ἡγεμονικόν, as the Stoics speak) in a man's mind. Mat. vi. 23. Luke xi. 35.

Φωστῆρ, ἡρως, ὁ, from φως.

A light, i. e. a luminary, or instrument of light. Thus it is used by the LXX, Gen. i. 14, 16, for the Heb. מִנְהָר. Comp. Wicl. xiii. 2. Eccles. xliii. 7.

Applied spiritually to Christians, occ. Phil. ii. 15, (comp. Φως VII.);—to Christ God-Man, the *luminary* of the New Jerusalem. occ. Rev. xxi. 11. Comp. ver. 23, and ch. xxii. 5.

Φωσφορος, ε, ὁ, from φως *light*, and πεφορα perf. mid. of φερω *to bring*.

- I. *The day- or morning-star*. By this name the Greeks called the planet *Venus* while passing from it's lower to it's upper conjunction with the sun, during which time it appears a little to the westward of the sun, and consequently rises before him, and *ushers in the light or day*. (Comp. under Ἑσπερα, and see Keil's Astronomy, lect. xv.) The Romans borrowed this name from the Greeks. Thus *Martial*,

Phosphore, redde diem.

O Phosphorus, restore the day.

- II. It seems to denote *spiritually that clear and comfortable knowledge of, and strong faith in, Christ, which is the harbinger of an eternal day in life and blessedness*. occ. 2 Pet. i. 19. Comp. John iii. 36. v. 24. vi. 40, 47. xi. 25, 26. xvii. 3. Eph. ii. 17. And observe, that in 2 Pet. i. 19, εως is not used *exclusively*. Comp. under Εως I.

Φωσεινος, η, ον, from φως, φῶς, *light*.

- I. *Lightsome, luminous, splendid, bright*. occ. Mat. xvii. 5.

II. *Luminous, enlightened*, in a spiritual sense. occ. Mat. vi. 22. Luke xi. 34, 36. twice.

Φωτισω,

φωτισμ, from φως, φωτος, light.

I. To enlighten, give light to. occ. Luke xi. 36. Rev. xviii. 1. Comp. Rev. xxi. 23. xxii. 5.

II. To enlighten, give light to, in a spiritual sense. occ. John i. 9. Eph. i. 18. Heb. vi. 4. x. 32. In these two last texts some understand this word to denote baptism; and it is certain that it was early thus applied by some of the Fathers, (see Whitby on Heb. vi. and Suicer Thesaur. in Ανακλησις II.) and that the ancient Syriac version explains φωτισθεντας in the former of these texts by רלממעמדיה נחתו who have gone to baptism, or to the baptistery, and in the latter, קבלתון מעמדיה by ye received baptism. Yet I can see no sufficient reason for limiting the word, as used by the Apostle, to this sense, (comp. 2 Cor. iv. 4.) though it is easy to conceive how it might come to have this meaning afterwards, since illumination or instruction in Christian knowledge did, no doubt, always precede or accompany baptism to adult converts. See Wolfius on Heb. vi. 4.

III. To instruct, make to see or understand. occ. Eph. iii. 9. The LXX use it in the sense of instructing or teaching for the Heb. חודר, Jud. xiii. 8. 2 K. xii. 2, or 3. xvii. 27, 28.

IV. To bring to light. occ. 1 Cor. iv. 5. 2 Tim. i. 10. In this latter text the Apostle speaks of the grace or favour which was given or promised (see Tit. i. 2.) to us in Christ Jesus before the world began, φανερωθεισαν δε νυν, but is now made manifest, δια της επιφανειας, by the appearance of our Saviour Jesus Christ, (comp. 1 Tim. iii. 16. 1 Pet. i.

19, 20.) who hath actually overcome death, namely, by his death, (comp. Heb. ii. 14.) and hath brought life and incorruption to light by the gospel, i. e. not the doctrine, but the thing: Christ, by actually rising from the dead, and causing this important fact, as fulfilled in and by Him, to be published by the gospel, (see 1 Cor. xv. 1, 4.) having manifested or exemplified in his own person that life and incorruption which shall be the happy lot of all true Believers. (See 1 Cor. xv. 42, 50—55.) So when St. John, 1 Ep. i. 2, says, in terms very similar to those of St. Paul, that η ζωη εφανερωθη, the life was manifested, he does not refer to the doctrine of a future or eternal life, but to that which he had seen with his eyes, which he had looked upon, and his hands had handled; even to the Incarnate Word, as is evident from the context. But to return to 2 Tim. i. 10, the word φωτισαυτος is not (as too many have unhappily imagined) in this passage opposed to the obscurity of the doctrine of life and immortality * before the coming of Christ, but plainly to God's preceding purpose or promise of what was afterwards really fulfilled in our Redeemer, as a pledge of what should likewise be accomplished in all those that are His. See 1 Cor. xv. 23.

Φωτισμος, ε, ο, from φωτισμαι perf. pass. of φωτιζω.

Light, lustre, illumination. occ. 2 Cor. iv. 4, 6, where it is applied spiritually.

* Observe, however, that the Apostle's term is not Αθανασιαν Immortality, but Αφθαρσιαν Incorruption, as referring to the Resurrection of the Body, Comp. Acts xiii. 34—37.

X.

.X A I

X A A

X, *Chi*. The twenty-second of the more modern Greek letters, and the third of the five additional ones. It seems to have been called *Chi* in order to have its name chime with that of the preceding *Pbi*. Its form appears plainly to be taken, with no great alteration, from that of the Greek *K*, to which letter it is in found likewise the correspondent aspirate.

ΧΑΙΡΩ, from Heb. כר *a young sheep*, or *lamb*, and, as a *V*. in the reduplicate form, ברבר, *to skip*, or *frisk*, like a lamb, as *for joy*, or &c. See 2 Sam. vi. 14, and comp. Σκίψω.

I. *To leap for joy*, as the heart. occ. John xvi. 22. This seems the ancient and proper sense of the word; and thus *Homer* applies it, Il. xxiii. lin. 647. Odyss. iv. lin. 260. Odyss. xx. lin. 90. Comp. LXX in Hab. i. 15. Zech. x. 7.

II. *To rejoice, be glad*. Mat. v. 12. xviii. 13. & al. freq. The 2d aor. pass. εχαρην is very frequently, and the 2d fut. pass. χαρησεται sometimes, used in this sense. See Mat. ii. 10. Mark xiv. 11. Luke i. 14. John xvi. 20.

III. The Imperative *Χαιρε*, and plur. *Χαιρετε*, are applied as terms of *salutation*, or of *wishing happiness* to another, *Hail* (from the Saxon *hal* or *hæl* *bealth*) *salve*, *ave*. Luke i. 28. Mat. xxviii. 9. Used deceitfully, Mat. xxvi. 49; ironically, Mat. xxvii. 29. Mark xv. 18. John xix. 3. This *salutation*, "which was not a mere compliment, but a real expression of good will" (*Macknight*) St. John forbids to be given to heretical teachers, 2 Ep. ver. 10, 11.

IV. *Χαιρετε* is also applied as a form of *valediction*, *Farewell*, *adieu*. 2 Cor. xiii. 11. On which passage *Raphelius* observes that *Xenophon*, *Cyropæd.* lib. viii. puts the same word into the mouth of *Cyrus*

when dying and taking his final leave of his friends, edit. *Hutchinson*, 8vo. p. 509.

V. The infin. *Χαιρεν* is used as a form of *salutation* at the beginning of letters, like the Latin *Salutem*, *Health*, *bappiness*, *greeting*, some verb expressive of *wishing*, *sending*, or &c. being understood. occ. Acts xv. 23. xxiii. 26. Jam. i. 1. The verb is used in this manner, as well as in the former, by the best Greek writers. So in *Xenophon*, *Cyropæd.* lib. iv. p. 228, edit. *Hutchinson*, 8vo. a letter begins thus: Κυρος Κυαχαρει ΧΑΙΡΕΙΝ, *Cyrus to Cyaxares Greeting*." See more in *Wetstein* on Acts xv. 23, and in *Alberti* on Jam. i. 1.

ΧΑΛΑΖΑ, ης, η.

Hail. It may be derived either from χαλαζω *to loose*, *let loose*, or from the Heb. חלז *to shine*, *glister*; whence also the Eng. *glass*, *gloss*, *glossy*, *glister*. occ. Rev. viii. 7. xi. 19. xvi. 21.

ΧΑΛΑΖΩ, and **ΧΑΛΑΩ**, ω, from the Heb. חלז *to loose*, *let loose*, *let down*; whence Latin *laxo*, *laxus*, and Eng. *lax*, *relax*, &c.

I. *To loose*, *let loose*, *relax*.

II. *To let loose*, *let down*, as a bed through the flat roof of a house, occ. Mark ii. 4. —a net from a boat, occ. Luke v. 4, 5. —a boat from a ship, occ. Acts xxvii. 30, (where comp. under Σκαφη). —a person by a wall, occ. Acts ix. 25. 2 Cor. xi. 33. —the sails of a ship from the mast, or even the mast itself, as was usual in the ancient ships, occ. Acts xxvii. 17. See *Grotius* and *Wolffius* on the place.

Χαλεπος, η, ον, from χαλεπω *to overthrow*, *throw down*, *burt*, which from the Heb. or Arab. חלץ *to urge*, *force*; whence, as a N. fem. plur. חלצים, some instruments for breaking or demolishing, as axes, hammers, or &c. See Heb. and Eng. Lexicon in חלץ.

I. *Violent*,

I. *Violent, fierce*. occ. Mat. viii. 28. *Aristotle* applies the same word to *wild boars*, and *Xenophon* to *dogs*. See *Wetstein*.

II. *Grievous, afflictive*. occ. 2 Tim. iii. 1. So *Cicero*, cited by *Wetstein*, *In gravissimis temporibus civitatis*.

Χαλιναῖωσεν, ω, from χαλινος a *bridle*, and αἰω to *lead, direct, govern*.

I. To *direct or restrain by a bridle*, as a man doth a horse.

II. *Figuratively, To bridle, restrain, govern*. occ. Jam. i. 26. (Comp. Pf. xxxix. 1.) Jam. iii. 2. The Greek writers also apply this V. in a figurative sense to the appetites and thoughts; and *Aristophanes* uses the phrase ΑΧΑΛΙΝΟΝ σωμα, an *unbridled mouth*; so *Euripides*, ΑΧΑΛΙΝΩΝ σωμαίων. See *Wetstein* and *Kypke* on Jam. i. 26.

Χαλινος, ε, ὁ, from ἔλω to *restrain*; whence also καλῶς a *cable-rope*.

A *bridle*. occ. Jam. iii. 3, (where see *Wolffius* and *Wetstein*.) Rev. xiv. 20.

Χαλκεος, ες; εη, η; εον, εν; from χαλκος. *Made of copper or native brass*. occ. Rev. ix. 20.

Χαλκευς, εος, ὁ, from χαλκος.

A *copper-smith, or brasier*. occ. 2 Tim. iv. 14.

Χαλκηδών, ονος, ὁ.

The name of a gem, a *chalcedony*. *Arctias*, who has written an account of *Bithynia*, says, that it was so called from *Chalcedon*, a city of that country opposite to *Byzantium*; and that it was in colour like a *carbuncle*. Thus *Salmasius*; who adds, that as far as he can judge, he thinks it is the same stone as more modern times have called a *chalcedony*. occ. Rev. xxi. 19, where see *Wolffius*.

Χαλκιον, ε, το, from χαλκος.

A *brazen vessel*. occ. Mark vii. 4.

Χαλκοῦλεον, ε, το.

Some kind of *fine copper or brass*; for it seems evident, from a comparison of Rev. i. 15, with Dan. x. 6, that this is, in general, the meaning of the word. occ. Rev. i. 15. ii. 18. In both which texts the Vulg. renders it by *aurichalco*. *Bochart*, vol. iii. 881, 2, has shewn that the term *aurichalco* was used by the *Romans* for two kinds of metals, which must not be confounded with each other; the one was *native*, the other *factitious*; the one in value almost equal to gold, the other

far inferior to it. As to the more valuable of these two, though it is mentioned by *Hesiod*, Scut. Herc. lin. 122, under the name ορειχαλκον, and by *Virgil*, Æn. xii. lin. 87, under that of *orichalco*, yet it has been disputed, from the days of *Aristotle*, whether such a metal ever really existed or not. *Pliny*, however, who was contemporary with the Apostles, is express that * there was none of it to be found for a long time before him." We may be pretty certain, therefore, that the χαλκοῦλεον in the Revelation denotes the worse sort of *aurichalco* (comp. the Vulgate version of Ecclus. xlvii. 20, where it answers to the Greek κασσίτερον tin), † which was made of copper and *Cadmian earth*, and therefore very nearly resembled our *brass*; for ‡ "a mass of copper, fused with an equal quantity of *calamine*, or *lapis calaminaris* (which is a sort of *cadmia* or fossil-earth purified in the fire) will thereby be considerably augmented in quantity, and become by this operation *yellow copper or brass*." *Bochart* accordingly observes that the French in his time called *brass archai*, by a corruption of the Latin *aurichalco*, and they still use the phrase *Fil d' archai* for *brass-wire*. As to the derivation of Χαλκοῦλεον, it seems *Vox Hybrida*, i. e. a word made (probably by the *eastern artificers*) out of two different languages; and we may, with *Bochart*, derive it from the Greek Χαλκος *copper*, and oriental לבן *white*. See also *Daubuz* and *Scheuchzer* Phys. Sac. on Rev. i. 15.

ΧΑΛΚΟΣ, ε, ὁ.

I. *Copper, or native brass*, a well-known species of *metal*, probably so called from the Heb. פֶּהַח to *make smooth*, particularly as *metals* (see Isa. xli. 7.), on account of the *fine even polish* of which it is susceptible. Comp. Dan. x. 6. Rev. i. 15. occ. Rev. xviii. 12. 1 Cor. xiii. 1. Comp. 1 Chron. xv. 19. *Homer*, in Il. ix. lin. 365, gives to χαλκος the epithet of ερυθρον red.

* "Nec reperitur longo jam tempore effata tellure." Nat. Hist. lib. xxxiv. cap. 2.

† "Cadmia terra, quæ in æs conjicitur ut fiat aurichalco." *Festus*.

‡ *Nature Displayed*, vol. iii. p. 289, English edit. 12mo.

II. *Coppe*

II. *Copper- or brass-money.* occ. Mat. x. 9.

III. *Money in general.* (Comp. Ἀσπρὸν III.)
occ. Mark vi. 8. xii. 41. So the Latin
Æs *brass* is used for *money* in general.

XAMAI, Adv. from γῆ or γαῖα, *say the*
Lexicons: But may it not be better de-
rived from the Heb. עָמַד *to stand*?

On or to the ground, on which things
stand. occ. John ix. 6. xviii. 6.

Χαρά, as, ἡ, from χαίρω.

I. *Joy in general, of whatever kind.* See
Mat. ii. 10. xiii. 20. 2 Cor. vii. 4. Heb.
xiii. 17. Jam. iv. 9. 1 Pet. i. 8. Luke
xv. 7, 10. Mat. xxv. 21, 23.

II. *The cause or matter of joy or rejoicing.*
Luke ii. 10. Phil. iv. 1. 1 Thess. ii.
19, 20.

Χαραῖμα, αἰος, το, from κεχαρῖσμαι perf.
pass. of χαράττω or χαράσσω *to engrave*,
impress a mark, the former of which is
from the Heb. חָרַט *to engrave*, and the
latter may be from the Heb. חָרַשׁ *to*
plough, grave.

I. *Sculpture, engraving.* occ. Acts xvii. 29.

II. *A mark impressed.* Rev. xiii. 16, 17,
& al. "It was * customary among the
ancients for servants to receive the mark
of their master, and soldiers of their ge-
neral, and † those who were devoted to
any particular deity, of the particular
deity to whom they were devoted. These
marks were usually impressed on their
right hand, or on their foreheads, and
consisted of some hieroglyphic character,
or of the name expressed in vulgar let-
ters, or of the name disguised in numeri-
cal letters, according to the fancy of the
imposer." Thus Bp. Newton, Dissert. on
Proph. vol. iii. p. 241, whom see, as also
Daubuz and Vitring on Rev. xiii. 16.
On Rev. xv. 2, observe that the *Alexan-*
drian and two other ancient MSS, with
seventeen later ones, and several ancient
versions and printed editions omit the
words ἐκ τοῦ χαραῖματος αὐτοῦ; and that
Mill, Wetstein and Griesbach reject them.

Χαραῖτης, ἦρος, ὁ, from κεχαρῖσται 3 perf.
perf. pass. of χαράττω or —σσω, which
see under Χαραῖμα.

I. *An engraved or impressed mark, an im-*

* "Vide Grot. in locum, Cleric. in Lev. xix. 28,
& supra omnes Spencerum De Legibus Hebræorum
ritualibus, lib. ii. cap. 20. sect. 1, 3, 4."

† Comp. Lev. xix. 28, and Heb. and Eng. Lexi-
con under עָרַב.

press, or figure formed after some archæ-
type. Thus Plutarch, adverb. Colot.

tom. ii. p. 1120. F. uses XAPAKTH-
PAΣ for *letters* or *literal CHARAC-*
TERS engraved or inscribed ἐν τοῖς πυ-
ξίοις, i. e. on waxed tablets, with a style
or bodkin of iron or brass; *Sextus Empiri-*
cus, for the *impressions or impressed images*
made by seals on wax; and in *Aristotle*
(Polit. i. cap. 6.), ἐπιβάλλειν XAPAK-
THPA is used for *stamping or coining mo-*
ney, literally, putting the *impress* on it.
So likewise *Arrian*, *Epicet.* lib. iv. cap. 5,
towards the middle, Τίνα ἔχει τὸν XA-
PAKTHPA τὸ τοῦ τειρασσάρον; Τραϊ-
αν. Whose *impress* hath this coin? Tra-
jan's." And presently after he mentions
τὸν Νηρωϊανόν XAPAKTHPA, Nero's
impress." And as nothing can be more
exactly represented than by it's *impress*
on wax or metal, so *Hesychius* and *Al-*
berti's Greek Glossary explain Χαραῖτης
by ὁμοιωσις a *similitude, likeness, resem-*
blance †. Hence

II. Christ is styled, Heb. i. 3, Χαραῖτης τῆς
ὑποστάσεως αὐτοῦ, *The Impress, or express*
Image of his (God's) Substance, i. e. as
St. Paul calls him, Col. i. 15, Εἰκὼν *The*
Image OF THE INVISIBLE GOD,
and of whom he says, Phil. ii. 6, that he
was ἐν μορφῇ Θεοῦ *in the form of God*, be-
fore he took on him *the form of a Ser-*
vant, being made in the likeness of Man.
As this description of the *Son* in Heb.
i. 3, refers to what he was before his
Incarnation (comp. under Ἀπαγγαγμα),
we may reasonably expect to find some-
thing of a similar kind in the Old Testa-
ment. And so, I think, we do. But to
proceed gradually. Jehovah says to Mo-
ses, Exod. xxxiii. 20, *Thou canst not see*
my face: for there shall no man see me
and live. And St. John declares, ch. i. 18,
No man hath seen God at any time. So
1 John iv. 12. And yet on the other
hand we are repeatedly told, in as plain
and positive words, Exod. xxiv. 9—11,
that Moses and others *did see and behold*
(ἑώρακεν καὶ ἑώρα) *God (Aleim) even the*
Aleim of Israel. How is this apparent
contradiction, both sides of which how-
ever must be true, to be reconciled? Let

us look back to the case of Jacob wrest-
ling on Heb. i. 3.

ling

ling with the *Angel* (מלאך as he is called, Hof. xii. 4, or 5.) in the form of a *Man*, Gen. xxxii. 24—30, and observe from ver. 30, that *Jacob called the name of the place Peniel* (Heb. פניאל the face or presence of God); for, says he, I have seen God (Heb. אלהים Aleim) face to face, and my life is preserved. By seeing the *Angel* he had seen *God face to face* (פניו אל פנים). Who therefore could this *Angel* be, but the same as is called the פנים Face or Presence of God, Exod. xxxiii. 14, 15, and מלאך פניו the *Angel of his Presence*, Isa. lxiii. 9, who accompanied the people in the wilderness, and in whom was the Name (i. e. the Nature) of *Jehovah*, Exod. xxxiii. 21? And this *Angel* was *Christ, the Son of God*, 1 Cor. x. 9. Thus far then, I hope, we are fairly advanced, that under the Old Testament, a man who saw the *Angel of the Presence*, i. e. the *Son of God under a human form*, was said to see *God*, אלהים; face to face. And it may be proper to add, that these appearances of the *Angel* were more or less glorious and terrible, or familiar, according to circumstances. See, inter al. Gen. xxxii. 24, &c. Exod. iii. 2. Josh. v. 13—15. Judg. vi. 11—23. xiii. 3, 6, and particularly ver. 20. Now let us carefully review Exod. xxiv. 9—11, *Then went up* (i. e. unto Mount Sinai) *Moses and Aaron, Nadab and Abihu, and seventy of the Elders of Israel*, and they saw the God (אלהים) of Israel, and there was under his feet (N. B.) as it were, a paved work of Sapphires, and as it were, the body of the Heaven in its clearness. And upon the nobles (or select ones) of the children of Israel he laid not his hand, ויחיו, and they beheld the Aleim. What was it then that these nobles did behold? Let any one compare this passage of Exod. with Ezek. i. 26, 27. viii. 2. x. 1, and he will see reason to think that the object presented to their eyes was the appearance of a *Man in Glory* on a pavement or throne shining like Sapphires. The *Man in Glory* was here plainly the *Representative of Jehovah*, and by seeing him, they saw the Aleim, even as Jacob did, by seeing the *Angel*. And this seeing of the Aleim, unhurt, is evidently mentioned as a very great favour to these nobles of Israel. About a

year after this time, on occasion of Miriam's and Aaron's sedition against Moses, Jehovah declares, Num. xii. 8, *With him* (in contradistinction from other prophets) *will I speak mouth to mouth*, (comp. Exod. xxxiii. 11.) *even apparently, and not in dark speeches*; וחסנת ידוה יבש and the similitude of Jehovah (LXX Δοξαις Κυρις, the Glory of the Lord) shall he behold or contemplate. What similitude could this be, but that by which we have already seen Jehovah Aleim became visible to eyes of flesh, even the *Son of God under a human form in glory*? Comp. Acts vii. 38. And lest, from the very plain and imperfect account above given, the reader should be apt to rest in a mean or low notion of this *Similitude of Jehovah*, I must request him again attentively to peruse the passages above cited from Exodus and Ezekiel, together with Dan. x. 5—8, and endeavour to realize in his mind the splendid and august descriptions therein contained, and then he will be furnished with some proper conception of the חסנת ידוה which St. Paul expresses by the emphatical terms *Xαρακτης της υποστασεως αυτου*, the express Image, or Similitude, of his Substance; for our God is a consuming fire (Deut. iv. 24. ix. 3. Heb. xii. 29.); dwelling in the light which no man can approach unto, whom no man hath seen nor can see, 1 Tim. vi. 16. After the Word was made Flesh, or became incarnate, in the person of Jesus Christ, then he himself was the Image (Εικων) of God, 2 Cor. iv. 4, even of the invisible God, Col. i. 15; inasmuch that he himself declares, John xiv. 9, *He that hath seen ME hath seen THE FATHER*. And though, when in this state, εαυτον ενεσχε he had emptied himself, of his Glory namely, yet, once, not long before his Crucifixion, he was pleased to exhibit his Divine Glory to three of his disciples; for (Mat. xvii. 2.) *He was transfigured before them, and his face did shine as the Sun, and his raiment became white as the Light*; and after his Resurrection and Ascension he appeared in Glory to his martyr Stephen, Acts vii. 55; to the persecuting Saul, see Acts xxii. 6, 8. xxvi. 13—15; and to his beloved disciple in vision, Rev. i. 13, 17, which see,

Χαραξ,

Χαραξ, αἰος, ὁ, from χαρασσῶ, which see under Χαρασμα.

I. A strong stake of wood used in the ancient fortification. Thus the word is clearly applied in *Arrian*, cited by *Rapbelius*. See also *Wetstein* on Luke xix. 43.

II. A kind of palisado consisting of strong stakes thickly interwoven with boughs or branches of trees, a rampire or bulwark of wood and boughs. occ. Luke xix. 43. Thus also *Arrian* and *Polybius* use the word, as may be seen in *Rapbelius's* learned and excellent Note on this text, who shews from *Josephus* how exactly our Lord's prophecy was accomplished; and that what St. Luke denotes by περι-
θαλειν χαρακα and περικυκλεν, that Historian expresses by περιειχιζειν ὅλην τὴν πόλιν, and calls the χαραξ by the name of τεῖχος a wall, De Bel. lib. v. cap. 12, § 1, 2. Comp. also *Kypke*.

Χαρίζομαι, Depon. from χαρις a favour. This V. in the 2d aor. ἐχαρίσθην, and 2d fut. χαρίσθησομαι, signifies in the N. T. passively, in all other tenses actively.

I. To give, grant, or bestow freely, or as a favour or gift. Rom. viii. 32. Luke vii. 21, where "the original phrase ἐχαρίσατο το βλεπειν seems to express both in how generous, and in how kind and affectionate a manner our blessed Redeemer performed these cures." *Doddridge*. So Acts iii. 14. (comp. Acts xxv. 11, 16.) Acts xxvii. 14. 1 Cor. ii. 12. *Philem*. ver. 22.

II. To give up, as a person to destruction, in order to gratify or please another. occ. Acts xxv. 16. *Josephus*, cited by *Wetstein*, applies the V. in the same manner, Ant. lib. xi. cap. 6. § 6. Ταῦτα τε Ἀμανε εἰξίωσαντος, ὁ βασιλεὺς καὶ τὸ ἀργύριον αὐτῷ ΧΑΡΙΖΕΤΑΙ καὶ ΤΟΤΕ ΑΝΘΡΩΠΟΥΣ, ὥς τε ποιεῖν αὐτὸς ὁ, τι βέλῃται. *Haman* having made this petition (namely, for the extirpation of the Jews), the king gave up to him both the money (which he had offered), and also the men, i. e. the Jews, to do with them whatever he pleased."

III. To forgive freely and of mere grace, as a debt, Luke vii. 42, 43.—as sins or offenses, Eph. iv. 32. Col. ii. 13. iii. 13. Comp. 2 Cor. ii. 7, 10, and see *Wetstein* on Luke.

In this sense it is construed with an accusative of the thing, and a dative of the person.

Χαρις, ἰτος, ἡ, from χαίρω to rejoice, or χαρά joy, or perhaps from Heb. נָּחַם to be precious.

I. Favour, acceptance, whether with God or man. Luke i. 30. ii. 52. 2 Cor. vi. 1, where *Whitby* justly remarks that the Grace (Heb. נָּחַם, Gr. χαρις) of God in the S. S. when not used for the miraculous gifts of the Holy Ghost (comp. Sense V.) generally means His favour or kind affection to men. See Luke ii. 40, (comp. Jud. xiii. 24.) 2 Cor. ix. 14. Acts iv. 33, (comp. Acts ii. 47.) and Sense IV. below. Χαρις also denotes acceptable, well-pleasing, 1 Pet. ii. 19, 20, the abstract term being put for the concrete, as perhaps τιμὴ is also used, ver. 7. See *Wolffius*.

II. A favour, a kindness granted or desired. Acts xxv. 3. Comp. Acts xxiv. 27. xxv. 9, and Κατατίθημι II.

III. A benefit. 2 Cor. i. 15; but in this text *Kypke* renders χαρίν by joy, which interpretation, he says, is confirmed by ver. 24, and ch. ii. 1, 2; and he shews that *Plutarch*, *Polybius* and *Euripides* use χαρίν in this sense, though an unusual one, and he thinks that the various reading in *Philem*. ver. 7. (of which under Sense VIII.) arose from this uncommon use of the word. That in 2 Cor. ix. 8, χαρίν "is used to denote a temporal gift or blessing, is evident from the remaining part of the verse, and from the scope of the Apostle's argument." *Macknight*, whom see.

IV. When spoken of God or Christ, it very often particularly refers to their free and undeserved favour or kindness in the redemption and salvation of man. See John i. 14, 16, 17. Acts xiv. 3. xv. 11, 40. xx. 24, 32. Rom. iii. 24. v. 2, 15. vi. 14. Eph. ii. 8. 2 Tim. i. 9. Tit. ii. 11, & al. freq.

V. It denotes the gracious and unmerited assistance of the Holy Spirit in his miraculous gifts. Rom. xii. 6. 1 Cor. i. 4, (comp. ver. 7.) Eph. iii. 7. 1 Pet. iv. 10. But, though I firmly believe his blessed operations or influences on the hearts of ordinary believers in general, (comp. Mat. vii. 11, with Luke xi. 13. Rom. viii. 9, 13.

9, 13. Phil. ii. 13. Heb. xiii. 21.), yet that *χαρις* is ever in the N. T. used particularly for these, is more than I dare, after attentive examination, assert. On the passages where *χαρις* may seem to have this meaning the reader may do well to consult *Whitby*, and especially his Notes on 2 Cor. vi. 1, Gal. vi. 18, and Heb. xiii. 9, and his *Five Points*, Disc. III. at the beginning.

VI. It seems used by St. Paul, Gal. ii. 9, for *the favour of the apostleship*. Comp. Rom. i. 5. xii. 3. xv. 15, 16. 1 Cor. iii. 10. xv. 10. Eph. iv. 7, 11.

VII. *A free gift, liberality, liberal contribution*. 1 Cor. xvi. 3. So 2 Cor. viii. 1, *την χαριν τε Θεου την δεδομενην εν ταις εκκλησιαις της Μακεδονιας* means *the godly or pious contribution given in the churches of Macedonia*, or, to use the words of *Whitby*, *the charitable contribution given in the churches of Macedonia*, to which they were excited by God's rich grace towards them. Comp. yer. 4, 6, 7, 19. ch. ix. 8. I am well aware that *χαριν τε Θεου*, 2 Cor. viii. 1, is by many understood of the *influence of the Holy Spirit on their souls*; and that the Apostle's expression, *διδες εν*, at ver. 16, is alleged to prove that *διδομενην εν*, in the first verse, must signify *given to*. (See *Wolfius*.) But this argument, I apprehend, overthrows the interpretation it is brought to establish; for *διδοναι εν τη καρδια* is an *Hebraism* for *putting into the heart*, and corresponds to the Heb. נתן בלב, which occurs in this sense Exod. xxxi. 6. xxxv. 34, nor can I find that the phrase נתן ever signifies *to give to*, but always *to put in or into, to set in, or the like*. But *the grace of God put into churches* is quite an unparalleled phrase for *the influence of his Spirit on the souls of believers*. For this reason, therefore, as well as others, I prefer *Whitby's* interpretation of 2 Cor. viii. 1, above given. See also *Locke* on the place.

VIII. *Thank, thanks, thankfulness, or gratitude for benefits received*. Rom. vi. 17. 1 Cor. xv. 57. 2 Cor. ii. 14. viii. 16. Comp. Col. iii. 16. 1 Cor. x. 30, where Eng. Marg. and Bp. *Pearce* (whom see) *thanksgiving*; and on the former texts observe that *Arrian* uses the scriptural phrase *Χαρις τω Θεω*, *Thanks be to God*."

Epietet. lib. iv. cap. 4, p. 382, edit. *Cantab.* Comp. under ΕΛΕΕΩ I.

In *Philem*. ver. 7, twelve MSS, six of which ancient, and several printed editions, for *χαριν* have *χαραν* *joy*, which *Griesbach* has received into the text, and thus our Translators also appear to have read.

IX. *Recompense, return for kindness shewed*. Luke vi. 32, 33, 34, where see *Elfner* and *Wolfius*, and observe with them that the correspondent word to *χαρις* in Mat. v. 46, is *μισθος*. *Elfner* and *Weststein* cite *Dionysius Halicarn.* using *χαρις* in the same sense.

X. *Grace, graciousness, agreeableness*. Thus it seems used Luke iv. 22, *Τοις λοφοις της χαριτος*, *Those graceful words*. See *Doddridge* on the place, and comp. Pl. xlv. 2. Isa. I. 4. *Kypke* says that by *λοφος της χαριτος* are meant, by an *hebraism*, *χαρις* or *χαριτες των λοφων*: and that this expression may be understood either subjectively of *the sweetness of the manner of speaking*, as *Lucian*, *Amores*, tom. i. p. 1018, uses *λοφων χαρις*; or objectively, as relating to the *agreeableness of the things spoken*, as the expression is applied by *Demosthenes*, *Philippic*. i. In both views it was no doubt applicable to the discourses of our Lord.

Col. iv. 6, *Let your speech be always εν χαριτι*, "i. e. with *sweetness* and *courteousness*, saith *Theodore*, that it may be acceptable to the hearers: *ινα αυτες κεχαριτωμενης ερταζηται*, *that it may render you gracious to, and favoured by, them*; so *Theophylact*." *Whitby*. Comp. *Eccclus*. xxi. 16.

XI. *Χαριν εχειν τωι*, *To thank, return thanks to, any one in words*. 1 Tim. i. 12. 2 Tim. i. 3. Thus likewise it signifies Heb. xii. 28, where see *Elfner*, who remarks that the Greek writers often use it in this sense. Sometimes, however, the phrase imports only *to have gratitude for any one*, i. e. *a grateful sense of favours received from him, to think oneself obliged to him*; and so it may be understood Luke xvii. 9, where *Weststein* shews that it is thus applied by *Xenophon*. See *Cyropæd.* lib. iv. (ad fin.) p. 241, and lib. v. p. 249, edit. *Hutchinson*, 8vo.

XII. *Χαριν εχειν προς τινα*, *To have, or be in, favour with any one*. occ. Acts ii. 47,

ii. 47, where *Wetstein* cites from *Plutarch* the very similar expression, XAPIN OYK EXEI ΠΡΟΣ ΤΟΝ ΔΗΜΟΝ.

XIII. Διδόναι χάριν τινι, *To give or show favour or kindness to any one.* Jam. iv. 6. 1 Pet. v. 5. The Greek writers, particularly *Libanus*, use the same phrase. See *Wetstein* on Jam. and *Wolffius* on Pet. So Eph. iv. 29, the Apostle directs his converts that their discourse should be so edifying ἵνα ὁφ. χάριν τοῖς ἀκουσιν *that it may do a kindness to, or benefit, the hearers.* The correspondent Heb. phrase חן is used in the same view, Prov. iii. 34. xiii. 15.

XIV. Διδόναι χάριν τινι ἐναντίον τινος, *To give any one favour in the sight of another,* is an *hellenistical* phrase used by the LXX, Gen. xxxix. 21. Exod. iii. 21. xi. 3, for the Heb. נתן חן בעיני, and denotes *making him agreeable or acceptable to that other.* occ. Acts vii. 10.

XV. The accusative χάριν is used for κατὰ χάριν, *On account of, because of,* q. d. *in favour of, gratia.* Luke vii. 47. Gal. iii. 19, & al. Thus it is applied also in the best Greek writers, as *Wetstein* shews on Luke vii. 47. So Rom. v. 15, Ἐν χάριτι τῇ τε ἐνός Ἀνθρώπου Ἰησοῦ Χριστοῦ, *For the favour or love which God had for that one Man Jesus Christ, for his sake, in gratiam ejus,* as the Latins say. *Rapphelius* on the place shews that *Polybius* uses in like manner τῇ τῶν ὑπατῶν χάριτι, *for the sake or love of the Consuls.* Comp. Tit. iii. 7.

Χάρισμα, αὐτός, το, from χαρίζομαι perf. of χαρίζομαι.

I. *A free gift.* Rom. v. 15, 16. vi. 23. xi. 29. 1 Cor. vii. 7.

II. *A favour.* 2 Cor. i. 11.

III. *A miraculous gift of the Holy Spirit.* Rom. i. 11. xii. 6. 1 Cor. i. 7. xii. 4, 9. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χάρισμα, ω, from χάρις, ὁλος, *grace, favour.*

Transitively, with an accusative, *To make accepted or acceptable.* So *Theodoret*, ἀξίε-
ρας εὖς παποίηκεν, *bath made lovely, or de-
serving of love;* *Chrysostom*, ἐπερας εὖς ποί-
ησεν, *bath made amiable;* ἐπιχαρίλας ποί-
ησε καὶ ἑαυτὸν ποθεινός, *bath made accept-
able and desirable for himself.* See more
in *Suicer*, Thesaur. on the word. occ.
Eph. i. 6. Χαρίζομαι, εἶμαι, *To be ac-*

ceptable, favoured, highly favoured. occ.
Luke i. 28.

Χάρτης, ε, ὁ. *Eustathius* derives it from
χαράσσω *to engrave, inscribe*, because we
inscribe letters upon it: But may it not
be rather deduced immediately from the
Heb. חרת *to engrave*, for the like reason?
Paper. occ. 2 John ver. 12. *Dioscorides*
(in *Scapula*), Πάπυρος γνωρίζεται ἐστὶ πα-
σιν, ἀφ' ἧς ὁ ΧΑΡΤΗΣ κατασκευάζεται,
*The Papyrus is known to all, of which
paper is made.* Comp. under Βιβλος.
Hence the Latin charta *paper*; whence
Eng. *chart, charter, cartel.*

Χάσμα, αὐτός, το, from κενεχασμαι perf.
pass. Attic of χαινω *to gape*, which may
be derived either from the V. χᾶω *to
gape, be open, to bold* (see under Χεῖρ),
or rather from the Heb. קנה *to bold,
contain.*

I. *A gaping or wide opening of the mouth.*
Thus *Anacreon*, Ode ii. lin. 4, mentions
the lion's ΧΑΣΜ' ὀδοντων, literally, *gape-
ing of the teeth*, i. e. his *widely-dis-
tending jaws armed with teeth.*

II. *A gulf, an hiatus, a CHASM.* occ.
Luke xvi. 26, where see *Elfner* and *Wet-
stein.*

ΧΕΙΛΟΣ, εὖς, ες, το, either from the Heb.
חלץ *to divide or distinguish into slips*, or
the like, or rather from חלץ *the voice.*

I. Χείλα, η, τα, *The lips*, by which the
voice is formed. occ. Mat. xv. 8. Mark
vii. 6. 1 Cor. xiv. 21. Heb. xiii. 15.
1 Pet. iii. 10. Rom. iii. 13. This last
passage is a citation from Ps. cxl. 3, or 4,
and contains a beautiful and philosophi-
cal allusion to the poison of the asp,
which, like that of the common viper,
and I believe of most, if not all, other
poisonous serpents, is lodged under the
upper lip, at the bottom of two hollow
fangs, with which it bites, and through
which it infuses its venom. See *Owen's*
Nat. Hist. of Serpents, p. 59. *Brookes's*
Nat. Hist. vol. iii. p. 354, and 359, 60.

II. Χείλος τῆς θαλάσσης, *The lip, i. e. edge
or shore, of the sea.* occ. Heb. xi. 12.
The LXX have the same phrase, Gen.
xxii. 17, for the Heb. חֵם הַיָּם, liter-
ally, *the lip of the sea*; so χείλος τῆς πο-
ταμῆς, Gen. xli. 3, for Heb. חֵם הַיָּם.
Yet these expressions are not mere be-
braisms; for *Herodotus*, lib. i. cap. 180,
has ΠΑΡΑ ΧΕΙΛΟΣ ἐκτετατον ΤΟΥ ΠΟ-

TAMOT, comp. cap. 185, and lib. ii. cap. 94; and *Achilles Tatius*, ΕΠΙ ΤΟ ΧΕΙΛΟΣ ΤΗΣ ΘΑΛΑΣΣΗΣ. See *Wetstein*.

Χειμαῖω, from χειμα *the winter*, or χειμων *a storm, tempest*, which see.

I. *To winter, spend the winter*. Thus used by *Demosthenes*, Phil. 4. Εν τῷ βαρβαρῷ ΧΕΙΜΑΖΩΝ, *Wintering in the Barbarian's country*." Comp. Παραχειμαῖω.

II. *To toss with a storm or tempest*. Χειμαζομαι, pass. *To be thus tossed*. occ. Acts xxvii. 18. The V. is used in like manner by the best Greek writers, as by *Thucydides* and *Dio Chrysostom*, cited by *Wetstein*, whom see.

Χειμαῖρος, α, ὁ, from χειμα *the winter* (see under Χειμων), and ῥοος *a stream*.

A stream, brook, or torrent, properly such an one as runs only in the winter, or when swollen with rains. occ. John xviii. 1. *Homer* uses this word as an adjective, Il. iv. lin. 452, —ΧΕΙΜΑΡ-ΠΟΙ ποταμοί, *wint'ry streams*. * So Χειμαῖρος, Il. xi. lin. 493,

* Ὡς δ' ὅποτε πληθὺν ποταμὸς πεδινὸν κατεΐσι
ΧΕΙΜΑΡΨΟΥΣ κατ' ὄρεσφι, σπάζομενος διὸς ὀμβρῶ.

As when a torrent swell'd with wint'ry rains
Pours from the mountains o'er the delug'd plains.
POPE.

Comp. Il. xiii. lin. 138.

Χειμων, ὠγος, ὁ, from χειμα *the winter*, or immediately from the V. χεω *to pour forth*.

I. *The winter*, when in the eastern countries rains are poured forth upon the earth *; so its Latin name Hyems is from Gr. ὦω *to rain*. occ. Mat. xvi. 3. xxiv. 20 †. Mark xiii. 18. 2 Tim. iv. 21. John x. 22, where comp. 1 Mac. iv. 52—59. 2 Mac. i. 18. x. 5, and *Heb. and Eng. Lexic.* in כסל V.

II. *A storm, tempest*. Thus the Eng. *Storm* is from Heb. מור to pour, pour forth; whence also *Stream*. occ. Acts xxvii. 20. The Greek writers, particularly *Plutarch*, cited by *Wetstein*, use the word in this sense.

III. *Foul, stormy weather*. occ. Mat. xvi. 3, where *Wetstein* shews that *Xenophon*, *Plutarch*, and other authors, oppose χειμων in the same view to Ευδία.

* See *Harmer's Observations*, vol. i. p. 13.

† See *Harmer's Observations*, vol. i. p. 16—22.

χειρ, χειρος, ἡ, but gen. poet. χερσος, dat. χερσί; whence dat. plur. χερσιν.

I. *The band*, so called either from χᾶω *to take, contain*, or from χεω or χεῖω (Odyss. xviii. lin. 17.) *to hold, contain*, which are plainly from the Heb. חָפַל *to take*, the ḥ being dropped, as it generally is in the Heb. deflections of that V. or else χεῖρ may be from כָּרַע *to bend*; for, according to it's first and most ancient signification, it seems to have denoted the whole arm (as in Mat. xii. 13.), from the shoulder to the end of the fingers; and is thus often used in *Homer*. See *Scapula*, Mat. viii. 15, & al. freq. On 1 Cor. xvi. 21. 2 Thess. iii. 17. *Philem.* ver. 19, observe that *Scapula* cites from *Hyperides* in *Poll.* Οὐτε τὴν ἑαυτοῦ ΧΕΙΡΑ δύναλον ἀρνησασθαι, *Neither is it possible to deny one's own band*," which we likewise use in English for *band-writing*.

Ἐπαιρονίας δυνας χειρας, *Lifting up holy bands*, 1 Tim. ii. 8. *Lifting up or stretching out the bands* towards heaven was a gesture of prayer common both to Believers and Heathen, who thus acknowledged the power, and implored the assistance, of their respective Gods. See 1 K. viii. 22. 2 Chron. vi. 12, 13. Ps. lxiii. 4. cxxxiv. 2. Isa. i. 15; and for the Heathen, see *Homer*, Il. iii. lin. 275, 318. Il. v. lin. 174. Il. vi. lin. 257, 301. Il. vii. lin. 130. *Virgil*, Æn. i. lin. 97. Æn. ii. lin. 153, and *Vossius De Theologiâ Gentili*, lib. ix. cap. 8, and comp. *Heb. and Eng. Lexicon* under חַר V. 1. And on 1 Tim. ii. 8, observe that *Josephus*, De Bel. lib. v. cap. 9, § 4, has a similar expression where he speaks of *Abraham καθαρὰς ἀνατείνας τὰς χειρας*, *stretching out his pure bands*, in prayer namely. Comp. under Ὀσιος.

II. As the band of man is the chief organ or instrument of his † power and operations, so χεῖρ denotes power, Luke i. 71, 74. John iii. 35. Acts xii. 11. Comp. Acts iv. 30. vii. 50. xi. 21. xiii. 11.—*Ministry, or ministerial action*, Acts vii. 35. Comp. Acts xiv. 3. Gal. iii. 19. Mat. iv. 6. Luke iv. 11.

Hence the propriety of *laying-on of bands*, 1st. In the miraculous curing of the in-

† See some ingenious observations on the wonderful powers of the human band and arm in *Nature Displayed*, vol. i. p. 29, English edit. 12mo.

firm and sick, in token of conveying to them *ability* and *power*, see Mark vi. 5. vii. 32. viii. 23, 25. xvi. 18. Acts xxviii. 8.

2dly, In conveying the *powers* and *gifts* of the Holy Spirit, Acts viii. 17. xix. 6. 2 Tim. i. 6. Comp. Heb. vi. 2, and *Whitby* there.

3dly, In *authoritative* blessing, Mat. xix. 15. Mark x. 16. Comp. Gen. xlviii. 14, 15.

4thly, In ordaining to *sacred offices*, Acts vi. 6. xiii. 3. 1 Tim. iv. 14. v. 22. Comp. Num. xxvii. 18, 23. Deut. xxxiv. 9.

Χειραλωτων, α, from *χειραλωτος*.

To lead by the *band*. occ. Acts ix. 8. xxi. 11. The Greek writers use this V. and the following N. particularly when speaking of *blind* persons, as may be seen in *Wetstein*.

Χειραλωτος, ε, ε, η, from *χειρ* the *band*, and *αλωτος* a *leader*, *conductor*, from *αλω* to *lead*.

A *leader by the band*, one who leads another by the *band*. occ. Acts xiii. 11. Comp. *Χειραλωτων*.

Χειρογραφον, ε, το, from *χειρ* a *band*, and *γραφο* to *write*.

A *band-writing*, a *note of band*. It signifies "a sort of note under a man's band, whereby he obliges himself to the payment of any debt. The *Jews* bound themselves to God, by their profession of *Judaism*, not to worship any other Deity, nor to neglect any divine institution; in consequence of which they rejected all communion with the *Gentiles*; and thus it was *against them*," i. e. the *Gentiles*. *Doddridge*. See *Leigh* and *Stockius*, who give the same interpretation of the word. occ. Col. ii. 14, where see also *Whitby's* Note.

Χειροποιητος, ε, ε, from *χειρ* a *band*, and *ποιητος* made, which from *ποιω* to *make*. Made or performed with *hands*. Mark xiv. 58. Eph. ii. 11, & al. This word is used by the best Greek writers. See *Wetstein* on Mark, and *Elfner* on Heb. ix. 11.

Χειροτενον, ω, from *χειρ* the *band*, and *τενονα* perf. mid. of *τεινω* to *extend*, *stretch out*.

I. To *extend*, *stretch out*, or *lift up the band*. Thus used by *Aristophanes*. See *Scapula*.

II. To *elect* or *choose* to an office by *lifting up of hands*. This is well known to be the custom in some *elections* among us to this day. So * at *Athens* some of the magistrates were called *Χειροτονητοι*; because they were *elected* by the people in this manner. Hence

III. To *choose by vote* or *suffrage*, however expressed. occ. 2 Cor. viii. 19.

IV. With an accusative following, To *appoint* or *constitute* to an office, though without suffrages or votes. occ. Acts xiv. 23. Comp. Tit. i. 5. So *Josephus*, Ant. lib. vi. cap. 4. § 2. Βασιλευς υπο τς Θεσ ΧΕΙΡΟΤΟΝΗΘΕΙΣ, A King appointed by God." Thus also *ibid.* cap. 13. § 9. See *Wolfius* on Acts, *Wetstein* on 2 Cor. viii. 9, *Suicer* Thefaur. in *Χειροτονω* and *Χειροτονια*, and *Campbell's* Prelim. Dissertat. p. 504, and comp. Προχειροτονω.

ΧΕΙΡΩΝ, ονος, ε, η, και το—ον. An adjective of the comparative degree, but defective in the positive. We may derive it either, with *Martinius*, from *χειρα* want, or rather perhaps from the Heb. כריע to bow, or bend down in token of inferiority or submission, as 2 K. i. 13. Esth. iii. 2, 5. 2 Chron. vii. 3.

I. Inferiour in rank or dignity. Thus the word is sometimes used in the profane writers.

II. Inferiour in goodness, excellence, or condition, worse. See Mat. ix. 16. xii. 45. Mark v. 26. 1 Tim. v. 18.

III. Worse, more grievous, severer, spoken of punishment. Heb. x. 29. Comp. John v. 14.

ΧΕΡΟΥΒΙΜ, α. Undeclined. Heb.

Cherubim, or, with an English termination, *Cherubs*, Heb. כרובים and כרובים. occ. Heb. ix. 5, Ὑπερανθε αὐλης Χερουβιμ δοξης κατασκευασθῆναι το Ἰλασηριον—And over it (namely, the ark of the covenant) the Cherubim of Glory, overshadowing the Mercy-seat, that is, with their wings; comp. under *Kalaaviazw*. Moses was commanded, Exod. xxv. 18, 19, Thou shalt make two Cherubs; of † beaten gold shalt thou make them, at the

* See Archbp. *Potter's* Antiquities of Greece, book i. chap. 11.

† That is, of sheet-gold covering two images of olive-wood, as 1 K. vi. 23. 2 Chron. iii. 10. See the

the two ends of the Mercy-seat. And thou shalt make one Cherub at the one end, and the other Cherub at the other end: כַּן הַכַּפֶּרֶת, out of the Mercy-seat (Marg. Eng. Transl. of the matter of the Mercy-seat) shall ye make the Cherubs at the two ends thereof. All which was accordingly performed, Exod. xxxvii. 7, 8. And these Cherubs were with the ark placed in the Holy of Holies of the Tabernacle. Exod. xxvi. 33, 34. xl. 20, as those made by Solomon were afterwards in the Holy of Holies of the Temple, 1 K. vi. 23, 27.

We may observe that in Exodus Jehovah speaks to Moses of the Cherubs as of figures well known; and no wonder, since they had always been among Believers in the Holy Tabernacle from the beginning, (see Gen. iii. 24. Wisd. ix. 8.) And though mention is made of their faces, Exod. xxv. 20. 2 Chron. iii. 13; and of their wings, Exod. xxv. 20. 1 K. viii. 7. 2 Chron. iii. 11, 12; yet neither in Exodus, Kings, nor Chronicles, have we any particular description of their form. This is, however, very exactly, and, as it were, anxiously, supplied by the Prophet Ezekiel, ch. i. 5, Out of the midst thereof (i. e. of the fire, infolding itself, ver. 4.) the likeness of four living creatures. And this was their appearance; דְמוּת אָדָם לְהֵנָּה, they had the resemblance or likeness (comp. דְמוּת ver. 13.) of a man, i. e. in the erect posture and shape of their body*.

Ver. 6, And there were four faces to one (דְמוּת or similitude), and four wings to one, לְהֵנָּה to them. So there were at least two compound figures. Ver. 10, And the likeness of their faces; the face of a man and the face of a lion, on the right side, to them four; and the face of an ox to them four; and the face of an eagle to them four. Ezekiel knew, ch. x. 1—20, that these were Cherubs.

Ver. 21, Four faces, לְאַחַד, to one (Cherub), and four wings to one. This text also proves that the Prophet saw more Cherubs than one, and that each had four faces

the learned Bate's Enquiry into the Similitudes, &c. pag. 98, 120, and his Critica Hebræa under קשה and כְרוּב.

* Comp. *Vivings* on Rev. iv. 6, 7. p. 184, 2d edit.

and four wings. And we may be certain that the Cherubs placed in the Holy of Holies were of the form described. by Ezekiel, because we have already seen from Exod. 1 K. and 2 Chron. that they likewise had faces and wings, and because Ezekiel knew what he saw to be Cherubs, and because there were no four-faced Cherubs any where else but in the Holy of Holies; for it is plain, from a comparison of Exod. xxvi. 1, 31. 1 K. vi. 29, 32, and 2 Chron. iii. 14, with Ezek. xli. 18, 19, 20, that the Cherubs on the curtains and vail of the Tabernacle, and on the walls, doors, and vail of the Temple, had only two faces, namely, those of a lion and of a man.

That the Cherubic figures were emblems or representatives of something beyond themselves is, I think, agreed by all, both Jews and Christians: But the question is, Of what they were emblematical? To which I answer in a word; Those in the Holy of Holies were emblematical of the Ever-blessed Trinity, in covenant to redeem man, by uniting the human nature to the Second Person, which union was signified by the union of the faces of the lion and of the man in the Cherubic exhibition, Ezek. i. 10. Comp. Ezek. xli. 18, 19. The Cherubs in the Holy of Holies were certainly intended to represent some Beings in Heaven; because St. Paul has expressly and infallibly determined that the Holy of Holies was a figure or type of Heaven, even of that Heaven where is the peculiar residence of God, Heb. ix. 24. And therefore these Cherubs represented either the Ever-blessed Trinity, with the Man taken into the Essence, or created spiritual Angels. The following reasons will, I hope, clearly prove them to be emblematical of the former, not of the latter.

1st. Not of Angels; because (not now to insist on other particulars of the Cherubic form) no tolerable reason can be assigned why Angels should be exhibited with four faces each.

2dly. Because the Cherubs in the Holy of Holies of the Tabernacle were, by Jehovah's order, made out of the matter of the Mercy-seat, or beaten out of the same piece of gold as that was, Exod. xxv. 18, 19. xxxvii. 8. Now the Mercy-seat, made of

of gold, and crowned, was an emblem of the Divinity of Christ (see Rom. iii. 25, and Ἰλασθριον above): The Cherubs, therefore, represented not the Angelic but the Divine Nature.

3dly. That the Cherubic Animals did not represent Angels is clearly evident from Rev. v. 11. vii. 11. in both which texts they are expressly distinguished from them.

4thly. The typical blood of Christ was sprinkled before the Cherubs on the Great Day of Atonement (comp. Exod. xxxvii. 9. Lev. xvi. 14. Heb. ix. 7, 12.): And this cannot in any sense be referred to created Angels, but must be referred to Jehovah only; because,

5thly. The High Priest's entering into the Holy of Holies on that day, with the blood of the sacrifices, represented Christ's entering with his own blood into heaven to appear in the presence OF GOD for us, Heb. ix. 7, 12, 24. And

6thly, and lastly, When God raised Christ (the Humanity) from the dead, he set him at his own right hand in the heavenly places; * FAR ABOVE (ἹΕΡΑΝΩ) all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come (Eph. i. 21.), Angels, and Authorities, and Powers being made subject unto him. (1 Pet. iii. 22.)

And these arguments may suffice to shew, in general, of whom the Cherubs in the Holy of Holies were representative; for, to go through every particular in the Cherubic exhibition, which the † Jews truly confess to be the foundation, root, heart, and marrow of the whole Tabernacle, and so of the whole Levitical service, would require a volume. For fur-

* When the High Priest entered into the Holy of Holies, and sprinkled the sacrificial blood on and before the Mercy-seat, he was below or under the Cherubs; and therefore, if the Cherubs were emblematical of Angels, he could not represent Christ ascended into heaven, far above all Angels, as St. Paul, however, assures us he did. See Bale's Enquiry into the Similitudes, pag. 104, &c.

† "Quemadmodum etiam Hebræi ipsi sententur—quod fundamentum, radix, cor & medulla totius Tabernaculi aique adeo totius cultus Levitici fuerit Arca cum Propitiatorio & Cherubinibus (ut Cosri scribit, Par. ii. Sect. 28, & ibi R. Jebudub Muscatus), & ad eam referebantur & respiciebant." Buxtorf, Hist. Arcæ Fœderis, pag. 151.

ther satisfaction on this highly interesting subject, for proving the propriety of the three animal emblems (as representative, at first hand, of the chief Agents in the material, and thence of those in the spiritual world), for shewing the Heathen imitations of these divinely instituted hieroglyphics; and for the answering of the most plausible objections that have been urged against the above explanation of them, I refer to the Heb. and Eng. Lexicon, under כרוב, and to the authors there cited, especially to an excellent Treatise of the reverend and learned Julius Bate, entitled, † An Enquiry into the occasional and standing Similitudes of the Lord God, &c. The learned reader may also meet with some pertinent observations in Noldius's Particles, annot. 322.

The LXX generally substitute Χερουβιμ for the Heb. כרובים or כרובים, and frequently use that word (like St. Paul) as a Neut. Plur. See Gen. iii. 24. Exod. xxv. 18. xxxvii. 7, 8, but sometimes as a Masc. see Exod. xxv. 19, 20. xxxvii. 9. And what is more remarkable, and shews that those Translators considered each Cherub in the Holy of Holies as a compound figure, they sometimes, when those Cherubs are spoken of, apply the Plur. word Χερουβιμ for the Heb. Sing. כרוב, joining it with an article and adjective singular, as 1 K. vi. 24, 25, 26. 2 Chron. iii. 11.

XEΩ, XETΩ, or XTΩ, from the Heb. קור to tend, or cause to tend, as waters. Gen. i. 9.

To pour, pour forth. These verbs are inferred on account of their derivatives.

Χρησ, ας, η.

A widow, a woman who has lost her husband. Mat. xxiii. 14. Mark xii. 42. Applied figuratively, Rev. xviii. 7. This word is properly the fem. of the adj. χηρος, and is so applied, Luke iv. 26, Ἰνναίμας χηραν, a widowed or widow woman; in Homer likewise we have ΧΗΡΑΙ τῆς ΓΥΝΑΙΚΕΣ, Il. ii. lin. 289. Comp. Il. vi. lin. 432, and LXX in 2 Sam. xiv. 5. 1 K. vii. 14. Χηρος signifies not only a widower, but also, according to Hesychius, a bachelor, a man who never was married; so it seems very rationally de-

† Formerly printed for Withers, at the Severn Stars, near Temple-bar, Fleet-street, London.

ducible from the Heb. "קָרָע, fem. קָרָע, barren, sterile, unfruitful, q. d. a mere stock or stem without branches, a dry tree. Comp. Isa. lvi. 3. *" Scapula accordingly cites from a Greek epigram *δρυμοὶ ΧΗΡΟΙ*, widowed groves, i. e. deprived of their trees, and *ΧΗΡΑ δένδρα* trees stripped, of their leaves, namely, So Horace, lib. ii. ode 9. lin. 8,

foliis viduantur orni.

ΧΘΕΣ. An Adv. of time.

I. Yesterday, perhaps from a corruption of the Heb. *קָרָע* to cut off; to the Heb. *חֵמֶת*, to which this word usually answers in the LXX, is a compound of *חֵמֶת* to finish, and *קָרָע* to cut off, because yesterday, or the day immediately past, is finished and cut off, as it were, from this day. See Heb. and Eng. Lexicon in *חֵמֶת*. occ. John iv. 52. Acts vii. 28.

II. It denotes time past, Formerly. occ. Heb. xiii. 8. Aristophanes, cited by Alberti and Wolfius, repeatedly applies it in this sense.

Χίλιάρχος, ο, ὁ, from *χίλιοι* a thousand, and *αρχος* a commander, which from *αρχω* to command.

A military officer who commanded a thousand men, and, when spoken of the Romans, a military Tribune, of whom there were six to each Legion. Mark vi. 21. Acts xxi. 31, 32, &c. Comp. *Λεγεων*. and see Markland on Acts xxi. 31, in Boewyer, and Lardner's Credibility of Gospel History, book i. ch. 2. § 14. Josephus and Plutarch likewise use this word for a Roman military Tribune.

Χίλις, ἄδος, ἡ, from *χίλιοι*.

A thousand. Luke xiv. 31, & al.

ΧΙΛΙΑΙ, αἱ, α.

A thousand. 2 Pet. iii. 8, & al. freq. May it not be derived from the Heb. *כֵּן* denoting completion, as being the cube of ten, or being formed by multiplying ten twice into itself? So the Latin mille a thousand may be from Heb. *מָלֵא* to fill.

On 2 Pet. iii. 8, Wetstein and Kypke cite from Plutarch Confol. ad Apoll. tom. ii. p. 111, "The longer or shorter term of human life have no difference with respect to eternity; *τα γὰρ ΧΙΛΙΑ καὶ τὰ μυρία (κατὰ Σίμωνιδην) ΕΤΗ, σὺν ἡμῖν τις ἐστὶν*

αοριστος, μαλλον δε μοριον τι βραχυτατον εὐσεβίου, for a thousand or ten thousand years (according to Simonides) are an indefinite point, or rather a very small particle of a point."

XITΩΝ, ὤνος, ὁ, from the Heb. *כִּתּוֹן*; whence the N. *כִּתּוֹן* a coat, a close garment, which the LXX generally render by *χιτών*. The Arabic *كُتْن* signifies to stick closely.

I. Properly, A vest, an inner garment. Mat. v. 40. Luke vi. 29, & al.

II. *Χιτώνες*, οἱ, Garments, clothes in general. Mark xiv. 63, where it is equivalent to *ἱματία* in Mat. xxvi. 65.

Χιών, ὄνος; ὁ, from *χέω* or *χέω* to pour, (see Homer, II. xii. lin. 278, &c.) or perhaps from Heb. *כָּהַן* to repress, restrain, as denoting rain partly congealed. Snow. occ. Mat. xxviii. 3. Mark ix. 3. Rev. i. 14.

ΧΛΑΜΥΣ, ὤδος, ἡ. The Greek Lexicons and Grammarians derive it from *χλαινών* (which see under *Χλαιορός*) to make warm: But we may, with Thomassinus, much better deduce it from Heb. *גִּבְוִת* a cloak, a loose garment, from the V. *גִּבְוִת* to wrap up. A cloak, a robe, a loose garment. It denotes both a soldier's cloak, and a general's or great man's robe. occ. Mat. xxvii. 28, 31.

On Mat. xxvii. 29, see Philo in Wetstein, Ecbard's Eccles. Hist. vol. i. p. 248, 9, and Fortin's Remarks on Eccles. Hist. vol. ii. p. 203, 2d edit.

ΧΛΕΤΑΖΩ, from Heb. *לָקַח* to mock, deride, scoff, and as a N. *לָקַח* a derision, to which the N. *χλευασμός* answers in two passages of the LXX, Ps. lxxix. 4. Jer. xx. 8.

To mock, scoff, deride, properly in words, as Rapphelius on Acts ii. shews it is used by Polybius and Herodian. See also Wetstein. occ. Acts ii. 13. xvii. 32.

Χλαιορός, α, ον, from *χλαινών* to warm, make warm, which from Heb. *לָקַח* to roast, fry.

Warm, lukewarm. occ. Rev. iii. 16, where there seems an allusion to the well-known effect of warm water on the stomach. See Daubuz on the place.

Χλωρός, α, ον, contracted from *χλοερός* the same, which from *χλωα* or *χλοη* the green herb, or grass, and this may be a compound derivative from the Heb. *כָּל* all, and *רֶחֶק* fresh, green, to which latter word

* Heb. and Eng. Lexic. 2d and 3d edit.

word *χλωρος* answers several times in the LXX.

- I. *Green*, as the grass or plants. occ. Mark vi. 39. Rev. viii. 7. ix. 4.
- II. *Pale*, of a pale or * *fallow* hue, like the grass when burnt up in the hot southern countries. occ. Rev. vi. 8. So *Sappho*, in the famous ode where she describes herself as *fainting*,

—ΧΛΩΡΟΤΕΡΑ ΔΕ ΠΟΙΑΣ

Εγώ

Than the grass I paler am.

A circumstance which *Philips* has very judiciously omitted in his English translation, because though perfectly agreeable to the face of nature in hotter climates, (see Pl. xc. 5, 6. Isa. xl. 6, 7. Jam. i. 11. 1 Pet. i. 24.) it by no means corresponds to the almost perpetual verdure of England.

Χοῖνος, η, ον, from *χοος* earth, dust, which see.

Earthy, made of earth or dust. occ. 1 Cor. xv. 47, 48, 49. Ver. 47, *The first man* (is) *ἐκ γῆς χοῖνος*; the two former words referring, in general, to the *אדמה* or ground, the latter specifically to the *dust*, of which he was formed. Comp. Gen. ii. 7, and see *Wolffius*.

Χοινίξ, ινος, ὅ, from *χέω*, *χῶ*, to receive, hold, (see under *Χεῖρ*) or rather from *χαίρω* to gape, or immediately from Heb. *קנה* to hold, contain. Comp. under *Χασμα*.

A Grecian measure of capacity for things dry, a *cbœnix*, which is by some reckoned equal to about a pint and a half English corn-measure. occ. Rev. vi. 6. "Where *Grotius* and others have observed that a *cbœnix* of corn was a man's daily allowance, as a † *penny* was his daily wages; so that if his daily wages could earn no more than his daily bread, without other provision for himself or his family, corn must needs bear a very high price." Bp. *Newton's* Disertations on the Prophecies, vol. iii. p. 57. See also *Daubuz*, *Wetstein*, and *Doddridge* on the text. But comp. *Vitrina*.

* *Laertius* relates that *Diogenes* the Cynic being asked, *Διὰ τί το χρυσὸν χλωρόν ἔστω*; Why gold looked pale? answered, Because it had so many people lying in wait for it." See more in *Wetstein* on Rev.

† Comp. *Δυναρίον*, and Mat. xx. 2; 9, 10.

ΧΟΙΡΟΣ, σ, ὅ. The most probable derivation seems to be that assigned by *Martinius* in his *Cadmus Græco-Pœnix*, from *חרש* to plough; for this animal is very remarkable for ploughing or routing up the ground with his inout.

I. A hog, and in the plur. *swine*, q. *sowen*, formed from *σῶω*, as *kine*, q. *cowen*, from *σῶω*. Mat. viii. 30, & al.

II. It denotes men of a *swinish* disposition, who, wallowing in filthy pleasures, (see 2 Pet. ii. 22.) not only trample upon the precious pearl of religious admonition, but with brutal rage assault those who tender it. Comp. under *Ῥς*. occ. Mat. vii. 6.

Χολαω, ω.

Governing a dative; *To be angry with*, violently angry or incensed at. occ. John vii. 23. It is a derivative from *χολή* the bile. Thus *Horace*, lib. i. ode 13. lin. 4, describing *jealous anger* or *resentment*;

Fervens difficili bile tumet jecur,

My burning liver swells with angry bile:

And *Juvenal*, Sat. i. lin. 45,

Quid referam quantâ siccum jecur ardeat irâ?

Why tell with how much rage my liver burns?

Following herein, says the Note in the *Delpbin Horace*, *Archilobus*, *ΧΟΛΗΝ ἔκχεις ἐφ' ἡπατι*, You have no bile or gall in your liver," i. e. you cannot be angry. So *Homer*, Il. ii. lin. 241,

Ἄλλα μὲν ἔκ Ἀχιλλῆϊ ΧΟΛΟΣ φέρεται—

Achilles bears no gall within his breast.

And, on the contrary, *Scapula* cites from *Athenæus*, *Κινεῖται γὰρ εὐθὺς μοι ΧΟΛΗ*. *My bile or gall was immediately moved.* "Every one almost knows that the *passions* have a very great effect on the body. "† *Anger* constricts the *bilious* vessels in particular, causes too great an evacuation of the *bile*, and produces strictures in the stomach and duodenum; whence the *bilious* humours are amassed and corrupted, laying a foundation for *vomiting*, *bilious fevers*, and *cardialgie*." And there want not instances of persons who, in consequence of a violent fit of *anger*, have presently fallen into the *jaundice*.

† *New and Complete Dictionary of Arts* in the article *PASSIONS*.

XOAH, ης, η, perhaps from the Heb. קָהַל *to parcb, fry*. Comp. the passages from *Horace* and *Juvenal* cited under *χολαω*. *Gall, bile*. Thus used in the classical writers, and in the LXX of Job xvi. 13, but in the *hellenistical language* it seems a general term for *any thing extremely bitter*. So the LXX apply it for the Heb. לענה *wormwood*, Prov. v. 4. Lam. iii. 15; for מרורת *the bitter poison* of asps, Job xx. 14; and frequently for אש *deadly, bitter poison*. And in the sense of *something very bitter* it occurs Mat. xxvii. 34. Applied figuratively, Acts viii. 23. Comp. Πικρία I.

From χολη are ultimately derived the Eng. *cholera, choleric*, and perhaps *gall*.
XOOS, χος; χος, χος; &c. δ, from χεω *to pour forth*, particularly *earth*, and thus *beap it up*. See *Scapula*.

I. *Earth poured forth*, and so *beaped up*, as in making ramparts, tombs, or the like, Terra egesta.

II. *Earth, or dust*, cast upon the head in token of *grief or mourning*. occ. Rev. xviii. 19. Comp. Ezek. xxvii. 30. Josh. vii. 6. 1 Sam. iv. 12. Job ii. 12. The Greeks and Trojans had the same custom, as appears from *Homer*. Thus of Priam bewailing his son Hector, Il. xxiv. lin. 164,

— Αμφι δε πωλην

ΧΟΠΡΟΣ ἐνν κεφαλῇ τε καὶ αὐχενὶ τοιο γερνός, τὴν φη κύνιδος καταμαρσάτο χερσὶν ἐπὶν,

— With frantic hands he spread

* "Of dirt abundance" o'er his neck and head.

POPE.

So *Lucian* mentions sprinkling *dust* upon the head as a *mourning ceremony* among the Greeks in his time, Καὶ ΚΟΝΙΣ ἐπὶ τῇ κεφαλῇ πασσεῖται. De Luc. tom. ii. p. 431. Comp. under Σποδος and Φαυλος.

III. *Dust or dirt sticking* to the feet of travellers. occ. Mark vi. 11. In this sense the word may not improbably be derived from Heb. גָּיַץ *filth adhering* to the flesh. See Heb. and Eng. Lexicon in גָּיַץ II.

Χορηγεω, ω, from χορηγος *the leader of the ancient chorus*, also *be who supplied the chorus*, at his own expense, with ornaments and all other necessaries, from χο-

ρος *the chorus*, and αἰω or ἡγεομαι *to lead*. See *Scapula's Lexic. Xenophon*, Memor. Socrat. lib. iii. cap. 4. § 3. with *Simpson's Note*, and *Wetstein* on 2 Cor. ix. 10.

I. *To lead the chorus*.

II. *To supply the chorus with the ornaments, &c. necessary for their sacred dances*. Hence

III. In general, *To supply, or furnish*. occ. 2 Cor. ix. 10. 1 Pet. iv. 11. It is used in the same sense by the Greek writers, (see *Scapula* and *Wetstein*); and frequently in the apocryphal books, see Ecclus. i. 8, 26. 1 Mac. xiv. 10. 2 Mac. iii. 3. So the N. χορηγος signifies in general *a supplier, or furnisher*, as when *Josephus*, De Bel. lib. ii. cap. 8. § 5, calls God ΧΟΡΗΓΟΝ τροφης, *the Supplier or Bestower of food*.

XOPOΣ, ο, δ, plainly from the Heb. כַּר, which in the reduplicate form, כַּרְכַּר, is used for *David's dancing* before the ark, 2 Sam. vi. 14, 16.

A dance, also, frequently in the profane writers, *a company of dancers*. occ. Luke xv. 35.

Χορταζω, from χορτος *grass*.

I. Properly, *To feed, fill, or satiate with grass*, as cattle. Thus sometimes used in the profane writers.

II. *To feed, to fill or satisfy with food*, as men. Mat. xv. 33. Mark viii. 4. Χορταζουαι, pass. *To be thus fed, satisfied, or filled*. Mat. xiv. 26. xv. 37. Luke xvi. 21, & al. The Greek writers apply the V. in like manner. Thus *Arrian*, Epictet. lib. i. cap. 9. p. 109. 'Οτε ΚΟΡΤΑ-ΣΘΗΤΕ σημερον, καθήσθε κλαιούτες περὶ τῆς αὐριον, ποθεν φαίτε; When ye are fed to-day, do ye sit weeping for the morrow, how ye shall procure food?" See other instances in *Wetstein* on Mat. v. 6. It is applied to birds, Rev. xix. 21.

III. *To fill or satisfy with spiritual blessings*. Mat. v. 6. Luke vi. 21.

Χορτασμα, ατος, το, from χορτασμαι perf. pass. of χορταζω.

I. Properly, *Food or provender*, for cattle, as it is applied by the LXX, Gen. xlii. 27. Deut. xi. 15, & al.

II. *Food, sustenance*, for men. occ. Acts vii. 11.

XOΠΤΩ, ο, δ. The learned *Damm*, Lexic. col. 1209, derives it from the V. κερω or κείρω *to cut off, crop*, (which see); but it may

* "A show'r of ashes." POPE.

may be from the Heb. N. *רִצְרִצ* a *tubular plant, a leek*, also *grafs* or *herbage* in general, from their *tubular structure*.

- I. *The grafs or herbage of the field in general.* Mat. xiv. 19. Mark vi. 39. John vi. 10. Jam. i. 10, 11. 1 Pet. i. 24. On Mat. vi. 30, *Wetstein* remarks that the Hebrews divide all kinds of vegetables into *רֵעֵי trees*, and *עֵשֶׂב herbs*; the former of which the *Hellenists* call *ξύλον*, the latter *χορτος*, under which they comprehend *grafs*, *corn*, and *flowers*. In Mat. vi. 30, and Luke xii. 28, *χορτος* is certainly designed to include the *lilies* of the field, of which our Saviour just had been speaking; and *Harmer*, *Observations*, vol. i. p. 264, &c. which see, has shewn, that, so great is the scarcity of fuel in the East, that they are obliged to make use of the *withered stalks of plants* to heat their *ovens* as well as their *bagnios*. In 1 Cor. iii. 12, *χορτος* is applied figuratively to *persons*. Comp. under *ξύλον* I. and *Πυρ* V.

- II. *The stalk or blade of corn*, as distinguished from the ear. Mat. xiii. 26. Mark iv. 28.

In the LXX, *χορτος* often answers to the Heb. *רִצְרִצ* *grafs*, *herbage*.

Χες, ε, δ. See Χοος.

Χραω, ω, perhaps from *χρίω* the *band*, q. *χειρᾶω*.

- I. *To lend, furnish as a loan*, q. d. *to put into another's hands*, for his *use*. occ. Luke xi. 5.

II. *Χραομαι, ωμαι*, Mid. *To borrow, receive for use*. *Scapula* cites *Plutarch* using it in this sense.

III. *Χραομαι, ωμαι*, Mid. with a dative, *To use, make use of*, q. d. *to handle*. Acts xxvii. 17. 1 Cor. vii. 31, & al.

IV. *Χραομαι, ωμαι*, Mid. with a dative, *To use, treat, behave towards*. We sometimes say *to handle* in this sense. occ. Acts xxvii. 3, where *Rapheus* cites from *Xenophon* ΧΡΗΣΘΑΙ καλῶς φίλοις, *to use his friends well*; and from *Polybius*, Τὸς πρῶτως καὶ ΦΙΛΑΝΘΡΩΠΩΣ τῷ πλεῖσθι ΧΡΩΜΕΝΟΥΣ, *Using or treating the common people with mildness and humanity*. So *Wetstein* (whom see) from *Plutarch*, Πᾶσι—ΦΙΛΑΝΘΡΩΠΩΣ ΧΡΗΣΑΜΕΝΟΣ. The LXX have similar expressions, Gen. xii. 16. xxvi. 29.

From the above cited instances we may

observe, that *χραομαι* is applied in this sense with other adverbs besides *φιλανθρωπῶς*; and from the passages quoted by *Wetstein* on Acts, it appears, to be sometimes joined with adverbs of an ill meaning. Thus *Demosthenes* has ΧΡΗΣΘΑΙ τινι ΤΒΡΙΣΤΙΚΩΣ, *to use one insolently*, and *Plutarch* ΤΒΡΙΣΤΙΚΩΣ καὶ ΤΙΠΕΡΦΑΝΩΣ τῷ Ανύῳ ΚΕΧΡΗΜΕΝΟΣ, *Having used Anytus insolently and proudly*. So 2 Cor. xiii. 10.—*μη ἀποτομῶς χρῆσθαι*, *I may not use (you) severely*; ὑμῶν being understood.

Χρεια, ας, ἡ, from *χραομαι* to *use*, or from the Heb. *חָרַץ* to *occur, besal, happen*.

- I. *Occasion, use, need, necessity*. Acts ix. 34. Phil. ii. 25. Rom. xii. 13, where three ancient Greek MSS for *χρεια*, have *μνεια*, which reading was favoured by some ancient Latin copies, and is embraced by *Mill*, whom see on the place, and in *Proleg.* p. xvii. of his own edition, and who explains *ταῖς μνείαις τῶν ἀδελφῶν* by the *merciful or charitable remembrance of absent or distant Christians*. But *Michaelis*, whom see, *Introd. to N. T.* vol. ii. p. 112, edit. *Marsh*, says, *μνεια* is evidently a fault of the 2d or 3d century. Τα πρὸς τὴν χρειαν, *Thing necessary, necessities*. Acts xxviii. 10.

This word in the N. T. occurs far the most frequently in the phrase *χρεια εχειν*, *to have occasion, need, or necessity*. See Mat. iii. 14. vi. 8. Mark ii. 25. 1 John iii. 17.

Luke x. 42, *Ενος δε εστι χρεια*: 'This, says *Doddridge*, is one of the greatest and most important apothegms that ever was uttered; and one can scarce paron the frigid impertinence of *Theophylact* and *Basil*, who explain it as if he had said, *One dish of meat is enough*.' Aid yet I cannot help thinking that those *Greek* expositors were, in this instance better critics than the *English* divine, whose judgement seems to have been warped by an early and long use of our common translation. But to the point, *Ενος* is plainly opposed to the immediately preceding *πολλα*, and what can this word mean but *many things* to eat? about which *Martha's πολλή διακονια*, ver. 40, had been employed? *Ενος* therefore should mean *one thing*, or *dish*, to eat of. Again, the words *Ενος δε εστι χρεια* are followed by

by

by Μαρία ΔΕ—*BUT* (not *and*, as in our version) *Mary*—which manner of expression most properly and generally marks a transition to a different subject. See also *Wetstein* and *Bp. Pearce*.

Eph. iv. 29, St. Paul directs his converts to use such discourse as is good *προς οικοδομην της χρειας* for the occasional edification, that is, says *Theophylact*, *επεξ οικοδομα τον πλησιον, αναβαινον εν τη προκειμενη χρεια, which edifies one's neighbour, being necessary for the occasion of need.* But observe that five Greek MSS, four of which ancient, for *χρειας* read *πισεως*, and so the Vulg. *fidei faith*. See *Wetstein* Var. Lect. and *Griesbach*, who marks *πισεως* as perhaps the preferable reading.

II. *Necessary business or affair.* Acts vi. 3. The Greek writers use it in the same view. See *Wetstein* and *Kypke*, who cite from *Josephus*, — ΕΠΕΣΤΗΞΑΝ ΤΑΙΣ ΧΡΕΙΑΙΣ.

Χρεωδελτης, *δ*, *δ*, from *χρεως*, Attic for *χρος* a loan, a debt (which from *χραω* to end), and *οφειλτης* a debtor.

A debtor. occ. Luke vii. 41. xvi. 5. This is a good Greek word, used by *Dionysius Hicarn.* and *Plutarch*. See *Wetstein* on Luke vii. 41.

Χρη. An impersonal V. used by apocope for *χρησι*, 3 perf. sing. of obsolete *χρημι*, (whence also imperf. *χρην* and *εχρην*, 1 fut. *χρησει*, infin. *χρησαι*) which from *χρεα* need, occasion.

I. *There is need or occasion,* *Opus est.* Thus frequently used in the profane writers.

II. *It behoveth or becometh.* occ. Jam. iii. 10.

Χρης, for *χρηζω*, used in *Homer*, II. xi. lin. 834. *Odyss.* xvii. lin. 558, & al. from *χρεα* need, necessity.

Governing a genitive, *To have need of, to need, want.* Mat. vi. 32. Rom. xvi. 2, & a.

Χρημα, ατος, το, from *κεχρημαι* perf. of *χραμαι* to use.

In general, *Something useful, or capable of being used,*

I. Plur. *Riches, wealth.* occ. Mark x. 23, 24. Luke xviii. 24.

II. Sing. and Plur. *Money.* occ. Acts iv. 37. viii. 18, 20. xxiv. 26. *Herodotus*, lib. iii. cap. 38, cited by *Wetstein* on Acts iv. uses the N. sing. in the same sense.

Χρηματιζω, from *χρημα* an affair, business, from *χραμαι* to use.

I. *To have business, an affair, or dealings, to manage a business, or the like.* Thus sometimes applied in the Greek writers.

II. *Χρηματιζω, To be called or named.* occ.

Acts xi. 26. Rom. vii. 3. *Scapula* remarks that this signification arose from the former; since names were imposed on men from their business or office. It is certain that we have a great number of such surnames in England, as *Smith, Taylor, Tanner, Butcher, Carpenter, Clark, Bishop, Prince, King, &c. &c.*

Wetstein on Rom. vii. 3, has abundantly proved that the V. active frequently signifies in the Greek writers *to be named or called.* But *Doddridge* thinks that *χρηματισαι* in Acts xi. 26, denotes *to be named by divine appointment or direction.* I cannot, however, find that the V. ever has this signification. The passages of Scripture to which the Doctor refers in proof of his interpretation, do by no means come up to his point; they may be seen under *Sense IV.*

III. *To speak to, converse or treat with another about some business.* Thus applied by the Greek writers, but not in the N. T.

IV. *To utter oracles, give divine directions or information.* occ. Heb. xii. 25. *Josephus* and *Diodorus Siculus* apply the V. active in the like view. See *Wetstein* on Mat. ii. 12.

Χρηματιζομαι, Of persons, *To be directed, informed, or warned by a divine oracle, to be directed or warned by God.* occ. Mat. ii. 12, 22. Acts x. 22. Heb. viii. 5. xi. 7. So *Kypke* on Mat. ii. 12, cites from *Josephus*, Ant. lib. iii. [cap. 8. § 8, edit. *Hudson*] *Moses EXPHMATIZETO περι ων εδειτο παρ-τε Θεα, was instructed by God in what he desired.*—

Of things, *To be revealed by a divine oracle.* occ. Luke ii. 26. On Mat. ii. 12, *Kypke* cites *Josephus*, Ant. lib. xi. cap. 8. [§ 4. edit. *Hudson*.] calling an *oracular dream* of Jaddus the High-Priest's *το XPHMATISΘEN*, what was *divinely communicated* to him." This last application of the word may be accounted for from the third sense above given, as importing God's *dealing or speaking with man*; or else the V. in this view may be rather

rather deduced from *κεχρημαι* perf. pass. of *χρηω* or *χραιω*, which is used in the best writers for uttering a divine oracle, and this may be very naturally derived from *ἵκη* or *ἡρη* to meet; God, on these occasions, meeting, as it were, with man. Comp. Exod. xxv. 22. Num. xxiii. 3. 15, & al.

Χρηματισμος, *ς*, *ὁ*, from *κεχρηματισμαι* perf. pass. of *χρηματιζω*.
A divine answer or oracle. occ. Rom. xi. 4.

Χρησιμος, *ς*, *ὁ*, *ἡ*, και το—ον, from *χρησις*, which see.

Useful, profitable. occ. 2 Tim. ii. 14.

Χρησις, *ις*, att. *εως*, *ἡ*, from *κεκρησαι* 2 perf. of *χρασμαι*.

Use, manner of using. occ. Rom. i. 26, 27. So *Lucian*, *Amores*, tom. i. p. 1043.

Επιδειξω παιδικης ΧΡΗΣΕΩΣ πολυ την ΓΥΝΑΙΚΕΙΑΝ αμεινω. The V. *χρασμαι* also is applied in like manner by the Greek writers. Thus *Diogenes Laert.* says that *Zeno*, the founder of the Stoics, taught the community of women, *ὡς τον ενλυχοντα τη εντυχαση ΧΡΗΣΘΑΙ*. See other instances in *Rapheus* and *Wetstein*.

Χρησ ευμαι, from *χρησος*.

To be kind, obliging, willing to help or assist. occ. 1 Cor. xiii. 4.

Χρησολογια, *ας*, *ἡ*, from *χρησος* kind, obliging, and *λοσος* a word, speech.

Fair speaking, fair or fine words or speeches. occ. Rom. xvi. 18. The Greek writers use *χρησα λεγειν* and *χρησοι λοσοι* in the same view. See *Wetstein*.

Χρησος, *η*, *ον*, from *χρασμαι* to use.

I. Useful, profitable. Thus sometimes applied in the profane writers.

II. Of manners or morals, Good, as opposed to bad. occ. 1 Cor. xv. 33, *Φθειρεσιν ηδη ΧΡΗΣΘ' δουλαια κακαι*, which is a citation from the Greek Poet *Menander*. See his *Fragments*, edit. *Cleric*. p. 78. *Χρησων ηθος* and *Χρησα ηθη* are usual phrases in the Greek writers, as may be seen in *Wetstein*.

III. Good, kind, obliging, gracious. occ. Luke vi. 35. Eph. iv. 32. 1 Pet. ii. 3. Hence *Χρησων*, το, neut. used as a substantive, Goodness, kindness. occ. Rom. ii. 4.

IV. Of a yoke, Gentle, easy. occ. Mat. xi. 30, where see *Wolfius*.

Χρηστοτερος, α, ον. Comparat. of *χρησος*. Better, preferable. occ. Luke v. 39, where *Kypke* cites *Plutarch* *Sympos.* tom. ii. p. 701, D. applying the superlative *ΧΡΗΣΤΟΤΑΤΟΝ* to wine, which is presently after called *βελτιστον* the best.

Χρηστοτης, *τητος*, *η*, from *χρησος*.

I. Goodness, kindness, benignity, gentleness. Rom. ii. 4. 2 Cor. vi. 6. Gal. v. 22, where see *Macknight*.

II. What is good. occ. Rom. iii. 12. This seems an *hellenistical* sense of the word. The LXX, according to both the *Vatican* and *Alexandrian* copies, use the same phrase *ποιων χρηστοτητα* for the Heb. *עוֹשֵׂי טוֹב*, doing good, Ps. xiv. 3.

Χρισμα, ατος, το, from *κεχρισμαι* perf. pass. of *χρειω*:

An anointing, unction. occ. 1 John ii. 20, 27, twice; where it is spoken spiritually of the gifts of the Holy Ghost. Comp. 2 Cor. i. 21.

Hence Eng. *Chrism*.

Χριστιανος, *ς*, *ὁ*, from *Χριστος* *Christ*.

A Christian, a follower of *Christ*. This word is formed not after the Greek but the Latin manner, as *Pompeiani*, *Cassiani*, *Galbiani*, *Othoniani*, *Ηρωδιανοι*, &c. thus respectively denominated from being attached to *Pompey*, *Cassius*, *Galba*, *Otbo*, or *Herod*. See *Wetstein* on Mat. xxii. 16. And it should seem that the name *Χριστιανοι* (like those of *Ναζαρηνοι* and *Γαλιλαιαι*) was given to the Disciples of our Lord in reproach or contempt, as foolishly adhering to one *Christ*, whom they themselves acknowledged to have suffered an ignominious death. What confirms this opinion is the place where they were first called *Χριστιανοι*, namely, at *Antioch* in Syria, Acts xi. 26, the inhabitants of which city are observed by *Zosimus*, *Procopius*, and *Zonaras* (cited by *Wetstein*) to have been remarkable for their scurrilous jesting. I cannot think that this name was given by the Disciples to themselves, much less, as some have imagined, that it was imposed on them by divine authority (comp. under *Χρηματιζω* II.); in either of which cases surely we should have frequently met with it in the subsequent History of the Acts, and in the Apostolic Epistles; all of which were written some years after St. Paul's preaching at *Antioch*, Acts xi. 26; whereas

whereas it is found but in two more passages of the N. T. in one of which, Acts xxvi. 28, a *Jew* is the speaker; in the other, 1 Pet. iv. 16, the Apostle mentions Believers as *suffering* under this appellation. The words of Tacitus, Annal. xv. cap. 44, where he is speaking of the Christians persecuted by Nero, are remarkable: — "VULGUS Christianos appellabat. Auctor nominis ejus, Christus, Tiberio imperitante, per Procuratorem Pontium Pilatum supplicio affectus erat. THE VULGAR (N. B.) called them Christians. The author or origin of this denomination, Christus, bad, in the reign of Tiberius, been executed by the Procurator Pontius Pilate." See Wetstein on Acts xi. 26, to whom I am much indebted in the above exposition, and the learned Daubuz on Rev. v. 8. p. 235, who concurs in the same sentiments.

Χριστός, s, ó, from χρίσθαι 3 perf. perf. pass. of χρίω to anoint.

I. Anointed. Hence used as a title of Jesus, The Anointed, The Christ. It is of the same import as the Heb. משיח, to which it frequently answers in the LXX. So St. John expressly informs us, John i. 42, that Μεσσίας, being interpreted, is ó Χριστός. Comp. John iv. 25. and see under Μεσσίας, and Campbell's Prelim. Dissertation. p. 165, &c.

II. It denotes the Christian church, or that society of which Christ is the head. 1 Cor. xii. 12. So Theodoret on the place, Χριστον ενταυθα το κοινον σωμα της εκκλησιας εκαλεσεν, επειδη κεφαλη τωδε το σωματος εστιν ó Χριστος. He in this place, calls the general body of the church Christ, because Christ is the head of this body." Comp. ver. 27. 1 Cor. i. 16. Col. i. 24. Gal. iii. 27, 28. Rom. xvi. 7.

III. The doctrine of Christ. Eph. iv. 20.

IV. The benefits of Christ. Heb. iii. 14.

V. The Christian temper or disposition, arising from a sound Christian faith. Gal. iv. 19. Comp. 2 Cor. iii. 18. Eph. iii. 17. Phil. ii. 5.

ΧΡΙΩ, perhaps from the Heb. חָרַף a born, which was anciently used in anointing to sacred offices, (as 1 Sam. xvi. 13. 1 K. i. 39.) in token of the anointed person's deriving divine power from the eternal Light. Comp. under Κερας.

To anoint. In the N. T. it is applied only

spiritually to the gifts and graces of the Holy Spirit, with which Christ and Christians are anointed. occ. Luke iv. 18. Acts iv. 27. x. 38. 2 Cor. i. 21. Heb. i. 9. Comp. under Μεσσίας.

Χρονίζω, from χρόνος.

To delay, defer, tarry. occ. Mat. xxiv. 48: xxv. 5. Luke i. 21. xii. 45. Heb. x. 37, where observe χρόνισι is the 3d perf. 1st fut. Attic for χρονισει.

Χρονος, s, ó, from χρονω to perform, perfect, complete, but in it's primary sense, to rule, from the Heb. חָרַף a born, the emblem of power (see under Κερας); so Latin tempus, French temps, may be ultimately from Heb. חָרַף to complete.

I. Time, as denoting the completion or duration of time. (Comp. Kairos, and Wetstein on Mat. xvi. 3.) Mat. xxv. 19. Mark ii. 19. ix. 21, & al. freq. Δια τον χρονον, Heb. v. 12, For, or on account of, the length of time, i. e. since you were instructed in the gospel. Polybius applies the phrase in the same sense. See Raphelius and Wetstein.

II. Delay. Rev. x. 6, where see Vitranga. Χρονον διδουαι, To give or grant time, i. e. delay or opportunity. Rev. ii. 21. Raphelius cites the phrase from Polybius in this sense. On Luke viii. 29, Wetstein quotes Plutarch using ΠΟΛΛΟΥΣ ΧΡΟΝΟΥΣ for a long time.

III. Time, a particular point or part of time. Mat. ii. 7. Acts i. 6. vii. 17, & al.

Χρονοτριβω, ω, from χρονος time, and τριβω to spend. Comp. Διατριβω II. To spend time. occ. Acts xx. 16.

Χρυσεος, s; εη; η; εον, εν; from χρυσός gold.

Golden, made of gold. 2 Tim. ii. 20. Heb. ix. 4, & al. freq.

Χρυσιον, s, το, from χρυσος gold.

I. Gold. occ. Heb. ix. 4. Comp. Rev. xxi. 18, 21. 1 Pet. i. 7. iii. 3, which last text Doddridge explains of putting on chains of gold about the neck, or ear-rings, or bracelets of gold on the arms; but since the περιβεβίς here mentioned seems to refer to τριχων, Kypke thinks that χρυσια particularly relate to the golden ornaments of the head.

II. Money made of gold, gold coin. occ. Acts iii. 6. xx. 33. Comp. 1 Pet. i. 18.

III. It denotes spiritually the redeeming merits of Christ. occ. Rev. iii. 18.

Χρυστα-

Χρυσόδακτυλος, ε, δ, ή, from χρυτός gold, and δακτυλος a ring for the finger, which fee. Having a gold ring, or rather rings, on his fingers. So *Arrian*, *Epietet. lib. i. cap. 22*, describes an old gentleman as **ΧΡΥΣΟΤΕ ΔΑΚΤΥΛΙΟΤΕ** έχων πολλὰς, having many gold rings." *Lucian*, in his *Timon*, tom. i. p. 72, calls the same sort of persons **ΧΡΥΣΟΧΕΙΡΕΣ**. See more in *Wetstein*. occ. *Jam. ii. 2*.

Χρυσολιθος, ε, δ, from χρυσος gold, and λιθος a stone.

A chrysolite, a precious stone of a golden colour. So *Pliny*, *Nat. Hist. lib. xxxvii. cap. 9*. "Æthiopia mittit ὧ chrysolithos aureo colore translucentes. Æthiopia also furnishes chrysolites transparent of a golden colour." It is now called a *topaz. occ. *Rev. xxi. 20*.

Χρυσόπρασος, ε, δ, from χρυσος gold, and πρασον a leek, which perhaps from Heb. פֶּרֶס to divide, separate, from the manner of their growth with single stems.

A chrysoprase. *Pliny* reckons it among the beryls, the best of which, he says, are those of a sea-green colour; after these he mentions the chrysoberyls, which are a little paler, inclining to a golden colour; and next a † sort still paler, and by some reckoned a distinct species, and called chrysoprasus, the colour of which, he † elsewhere observes, resembles the juice of a leek, but somewhat inclining to that of gold. *Comp. Brookes's Nat. Hist. vol. v. p. 142. occ. Rev. xxi. 20*.

ΧΡΥΣΟΣ, ε, δ, plainly from the Heb. חָרָץ gold, gold-dust, which the LXX render by χρυσιον, *Pf. lxxviii. 13, or 14. Prov. viii. 10, & al.*

I. Gold, a species of metal. *Mat. xxiii. 16, 17, & al.*

II. Money of gold. *Mat. x. 9.*

III. It denotes the most excellent, firm, and sincere believers built into the Christian Church, who will stand the fiery trial. *occ. 1 Cor. iii. 12. Comp. under Πύρ V.*

Χρυσω, ω, from χρυσος.

To overlay or adorn with gold. *occ. Rev. xvii. 4. xviii. 16.*

* See *Brookes's Nat. Hist. vol. v. p. 143.*

† *Nat. Hist. lib. xxxvii. cap. 5.* "Vicinium genus huic est pallidius, ὧ a quibusdam proprii generis estimatur, vocaturque chrysoprasus."

‡ *Id. cap. 8.* "Chrysoprasus, porri succum ὧ ipse referens, sed hæc paulum declinans à porrazio in aurum." *Comp. Τεταξίω.*

ΧΡΩΣ, ωτος, δ,

The body of a man. The word in this sense may not improbably be derived from the Heb. כִּישׁ or כִּרֶם the belly, abdomen. *occ. Acts xix. 12. So Homer, Il. iv. lin. 510,*

—Ου σφί λιθος ΧΡΩΣ ἔδ᾽ σιδήρεος,

Nor are their bodies rocks, nor ribb'd with steel.

Pope.

And *Il. xxi. lin. 568,*

Και γὰρ θνή τωτῶ τρωτός ΧΡΩΣ ὅτῃ χαλκῷ.

For the sharp steel will e'en his body pierce.

Χυνω, from χυνω, which see under χεω.

To pour, pour forth. This word is inserted on account of it's derivatives.

ΧΩΛΟΣ, η, ον, from the Heb. כָּלָא to restrain, as the Latin claudus lame from claudo to shut up, binder.

I. Lame in, or deprived of the use of, the feet. *Mat. xi. 5. xv. 30, & al. freq.*

II. Lame or infirm, in a spiritual sense. *occ. Heb. xii. 13.*

ΧΩΡΑ, ας, ή, from χωρος nearly the same, or immediately from the Heb. כָּר a pasture, a field, or place where cattle range and feed.

I. A field, a ground. *Luke xii. 16. John iv. 35. Jam. v. 4. Comp. Luke xxi. 21, with Mat. xxiv. 18, and see Wolfius on Luke. Kypke on Luke xii. 16, shews that χωρα is in like manner used for land, a field, by Dionysius Halicarn. and Josephus.*

II. A country, a region. *Mat. ii. 12. iv. 16. viii. 28, & al. freq.*

Χωρεω, ω, from χωρος, a place. See under Χωρα.

I. To go, or come, properly to some place. *occ. Mat. xv. 17. 2 Pet. iii. 9.*

II. To proceed successfully, have prosperous success, to succeed. Thus *Elsner*; who, to confirm this interpretation, cites from *Aristophanes*, *Pace, lin. 508,*

ΧΩΡΕΙ γε το πρᾶγμα πολλῶν μάλλον, ὡ ἔδρεε ὑμῖν.

The affair, Sirs, succeeds much better to you.

So the *Schol. Πραοκπτει το ερπον. Polybius, lib. ii. κατα λογον ΧΩΡΗΣΑΝΤΩΝ σφισι των πραματων, things succeeding as they ought.*" (*See Wetstein on Acts xviii. 14.*) *occ. John viii. 37, where the learned Kypke, however, whom see, ex-* plains

plains it a little differently from the interpretation just proposed, namely, *To increase*, i. e. both in the excellence and in the number of those who received it; in which latter view he shews it is used by the Greek writers; our Translation renders it *bas—place*; but I do not find that the Greek V. is ever used in this last sense.

III. *To afford place for*, i. e. *to contain, hold, be capable of containing or holding*. occ. Mark ii. 2. John ii. 6. Comp. John xxi. 25, where see *Wetstein* and *Bp. Pearce*.

IV. *To be capable of receiving, practically, and so carrying into execution*. occ. Mat. xix. 11, 12; where see *Elfner*, *Wetstein*, *Kypke*, and *Campbell*.

V. *To receive*, i. e. *kindly and affectionately*. occ. 2 Cor. vii. 2. So *Alberti's Greek Glossary*, cited by *Stockius*, explains χωρησατε by προσδεξασθε, and *Cbrysoftom*, by δεξασθε ημας και τα ημων εηματα, *receive us and our words*."

Χωριζω, from χωρις.

I. *To separate, sever*. Mat. xix. 6. Rom. viii. 35. Χωριζομαι, pass. *To be separated*. Heb. vii. 26.

II. Χωριζομαι, Pass. *To depart*. Acts i. 4. xviii. 1, 2. On the former text *Elfner* and *Kypke* shew that the Greek writers use the V. in the same manner.

Χωριον, s, ro, from χωρος, which see under χωρα.

A field, a ground, a place. Mat. xxvi. 36. Acts i. 18, 19. iv. 34, & al. Thus used likewise in the Greek writers. See *Wetstein* on Mat.

ΧΩΡΙΣ, An Adv. from Heb. חָרִץ *to cut off, short*, or rather from כָּרַח *to cut off*.

I. *Separately, by itself, apart*. occ. John xx. 7, where see *Wetstein*, who shews that the Greek writers use it in the same manner.

II. Governing a genitive,

1. *Separately from, without, absque, sine*. Mat. xiii. 34. Luke vi. 49. John i. 3, & al. freq.

2. *Besides*. Mat. xiv. 21. xvi. 38. 2 Cor. xi. 28; where *Wetstein* cites *Thucydides* applying it in the same sense with a genitive. I add from *Theophrastus*, *Ethic*. Char. cap. 17. ΧΩΡΙΣ ΤΟΥΤΩΝ, *Besides these things, or this*;" and from *Menander*, p. 244, edit. *Cleric*.

Ἡμεῖς δὲ ΧΩΡΙΣ ΤΩΝ ἀναγκαίων ΚΑΚΩΝ
Αὐτοὶ παρ' αὐτῶν ἐτερά προσπορίζομεν.

But we besides inevitable ills
Do of ourselves add others to the heap.

ΧΩΡΟΣ, s, δ.

The north-west, properly the *wind*, *corus*, *caurus*, so called from the Heb. קָר *cold*, according to that of *Virgil*, *Georg*. iii. lin. 356. — *Spirantes frigora cauri*. occ. Acts xxvii. 12. See Dr. *Martyn's* learned Note on *Virgil*, *Georgic*. iii. lin. 278, and Map in *Shaw's Travels*, p. 331.

Ψ.

Ψ

Ψ

Ψ, *Psi*. The twenty-third of the more modern Greek letters, and the fourth of the five additional ones. It seems to have been named *Psi* in imitation of the two preceding letters,

Pbi and *Chi*: And as it is a sibilant in sound, so it's form appears plainly to have been taken from that of the Hebrew or Phœnician *Tfaddi* or *Jaddi*. The Hebrew character for *Jaddi* is י, or, at the

the end of a word ψ , and the Phenician is * sometimes written almost like the Greek *Upsilon*, thus, Υ . In Greek derivatives from the Hebrew, Ψ often answers to ψ , as may be seen in the following words.

Ψ αλλω, from ψ aw to touch, touch lightly (which see under Προσψαυω), or perhaps from Heb. ψ to sound, quaver.

I. To touch, touch lightly, or perhaps to cause to quaver by touching. Thus in Euripides, cited by Scapula, the expression τοῦτον χειρὶ Ψ ΑΛΛΕΙΝ νευρας may be rendered either to touch the bow-strings with the hand, or to twang them, cause them to quaver.

II. To touch the strings of a musical instrument with the finger or plectrum, and so cause them to sound or quaver. So musicians who play upon an instrument are said χορδας ψ αλλειν, to touch the strings, or simply ψ αλλειν. And because stringed instruments were commonly used both by Believers and Heathen in singing praises to their respective Gods, hence

III. To sing, sing praises or psalms to God, whether with or without instruments. occ. Rom. xv. 9. 1 Cor. xiv. 15. Eph. v. 19. Jam. v. 13.

Ψ αλμος, ς , δ , from ψ αλμαι perf. pass. of ψ αλλω.

I. A touching or playing upon a musical instrument.

II. A psalm, a sacred song or poem, properly such an one as is sung to stringed instruments. See Luke xx. 42. 1 Cor. xiv. 26.

Ψ ευδαδελφος, ς , δ , from ψ ευδης false, and αδελφος a brother.

A false brother, one who falsely pretends to be a brother, i. e. a Believer or Christian. Comp. Αδελφος VI. occ. 2 Cor. xi. 26. Gal. ii. 4.

Ψ ευδαποστολος, ς , δ , from ψ ευδης false, and Αποστολος an Apostle.

A false Apostle, one who falsely pretends to the character of an Apostle of Christ. occ. 2 Cor. xi. 13.

Ψ ευδης, εος, ες, δ , η , from ψ ευδω to deceive. False, lying, a liar. occ. Acts vi. 13. Rev. ii. 2. xxix. 8. In which last passage ψ ευδω especially denotes all those who contrive idolatrous worship and false miracles

* See Montfaucon's Palæograph. Græc. p. 122, and Bernardi, Orbis Eruditi Literatura, published by the learned Dr. Charles Morton.

to deceive men, and make them fall into idolatry. See Daubuz on the place, and comp. Ψ ευδος III. and 1 Tim. iv. 1.

Ψ ευδοδιδασκαλος, ς , δ , from ψ ευδω to deceive, or ψ ευδομαι to lie, and διδασκαλος a teacher.

A false teacher, one who falsely pretends to the character of a Christian teacher, and teaches false doctrine. occ. 2 Pet. ii. 1.

Ψ ευδολογος, ς , δ , from ψ ευδομαι to lie, or ψ ευδος a lie, and λεω perf. mid. of λεω to speak.

A speaker of lies or falsehoods, a liar. occ. 1 Tim. iv. 2. Aristophanes uses this word, See Wetstein. Comp. under Υπocρισις.

Ψ ευδοματι. See under Ψ ευδω.

Ψ ευδομαρτυρ, υρος, δ , η , from ψ ευδομαι to lie, or ψ ευδος a lie, and μαρτυρ a witness.

A lying or false witness. occ. Mat. xxvi. 60, twice. 1 Cor. xv. 15.

Ψ ευδομαρτυρεω, ω, from ψ ευδομαρτυρ.

To bear false witness. Mat. xix. 18. Mark xiv. 56, & al.

Ψ ευδομαρτυρια, ας, η , from ψ ευδος a lie, and μαρτυρια a witness.

False witness. occ. Mat. xv. 19. xxvi. 59.

Ψ ευδοπροφητης, ς , δ , from ψ ευδομαι to lie, or ψ ευδος a lie, falsehood, and προφητης a prophet.

A false prophet, one who falsely assumes the character of a prophet, and that whether he pretends to foretell things to come, as Mat. xxiv. 11, 24. Mark xiii. 22; or only speaks falsehoods, or teaches false doctrines, in the name of God, see Mat. vii. 15. 2 Pet. ii. 1. 1 John iv. 1. Comp. Προφητης.

Josephus, speaking of the false Christs and false Prophets who our Saviour (Mat. xxiv. 5, 11.) foretold should come before the siege of Jerusalem, expressly calls one of them Ψ ΕΤΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. ii. cap. 13, § 5. And of those who appeared during the siege, according to Mat. xxiv. 24. Mark xiii. 22, he says, Πολλοι δ' ἦσαν εἰκαστοι παρὰ τῶν τυραννῶν τότε πρὸς τὸν δῆμον ΠΡΟΦΗΤΑΙ, προσμενεῖν τὴν ἀπὸ τοῦ Θεοῦ βοήθειαν καταγγέλλοντες. There were many Prophets then suborned by the tyrants, to deceive the people, telling them that they ought

+ See Waterland's Importance of the Doctrine of the Trinity, p. 148, &c. 2d edit.

to wait for help from God." One of these also he calls by the very appellation, ΨΕΥΔΟΠΡΟΦΗΤΗΣ, De Bel. lib. vi. cap. 5, § 2. See also *Lardner's Large Collection of Testimonies*, vol. i. p. 64, &c.

Ψευδος εος, ες, το, from ψευδω to deceive, or ψευδομαι to lye.

I. *A lie, a falsehood.* occ. John viii. 44. Comp. 2 Theff. ii. 11. 1 John ii. 21, 27. Τεσσαυ ψευδες; False, fictitious, pretended miracles, 2 Theff. ii. 9. Comp. *Vitringa* on Rev. xiii. 13.

II. *Lying in general.* occ. Eph. iv. 25.

III. *A idol, a vain or false idol;* in which sense ψευδος is used by the LXX, Isa. xlv. 20. occ. Rev. xxi. 27. xxii. 15. Comp. Rom. i. 25, and see *Elfner*, *Wolffius*, *Doddridge* and *Macknight* there. The learned *Daubuz* explains ποιων—ψευδος, making a lye, Rev. xxi. 27, by making idols to worship them, and contriving false miracles to give them authority, and thereby seduce others to join in the same idolatry. See also *Vitringa* on Rev.

Ψευδοχριστος, ε, δ, from ψευδομαι to lye, or ψευδος a lye, and Χριστος Christ.

A false Christ, one who falsely pretends to be the Christ or Messias. occ. Mat. xxiv. 24. Mark xiii. 22. It is well observed by Archbp. *Tillotson*, Sermon. vol. iii. p. 552, fol. that "*Josephus* mentions several of these false Christs; of whom, though he does not expressly say that they called themselves the *Messias*, yet he says that which is equivalent, that they undertook to rescue the people from the Roman yoke, which was the thing which the Jews expected the *Messias* should do for them." Comp. Luke xxiv. 21, and see *Grotius* in Mat. xxiv. 5, Bp. *Newton's* Dissertations on the Prophecies, vol. ii. p. 279, &c. 8vo, and *Lardner's Large Collection of Testimonies*, vol. i. p. 68.

ΨΕΥΔΩ. It may probably be deduced from the Heb. צוּר or צוּר to steal sideways upon one's game, whether beast or bird, and so catch or take it. Comp. Heb. and Eng. Lexicon under צוּר IV.

I. *To deceive.* But it occurs not in the active voice in the N. T.

II. *Ψευδομαι*, Mid. *To lye, to speak falsely or deceitfully.* Mat. v. 11. Col. iii. 9. Heb. vi. 18, & al.

III. With a dative following, *To lye to.* occ. Acts v. 4.

IV. With an accusative following, *To lye to, or impose upon.* occ. Acts v. 3. "*Bos* has abundantly shewn that ψευσασθαι τινα signifies to lye to a person, or impose upon him [*Bos*, Exercit. p. 73, 4.]" *Doddridge*. As I have not *Bos's* work by me, I know not whether he produces from *Aristophanes*, Nub. lin. 260. Ου ΨΕΥΣΕΙ γαρ ME, You will not impose upon me; and from *Josephus*, Ant. lib. xiii. cap. 1, § 5. "*Bacchides* being angry with the deserters, ως ΨΕΥΣΑΜΕΝΟΙΣ ΑΥΤΟΝ και ΤΟΝ ΒΑΣΙΛΕΑ, as having lyed to, or attempted to impose upon, him and the King, took and put to death fifty of the principal of them." See more in *Wetstein*.

Ψευδωνυμος, ε, δ, η, from ψευδομαι to lye, and ονυμα, Æolic, for ονομα a name.

Falsely named or called. occ. 1 Tim. vi. 20. So *Plutarch*, Φιλοσοφος—ΨΕΥΔΟΝΤΜΟΣ, A Philosopher falsely so called." See *Wetstein*.

Ψευσμα, ατος, το, from εψευσμαι perf. pass. of ψευδω.

A lye, falsehood. occ. Rom. iii. 7.

Ψευστης, ε, δ, from εψευσαι 3 perf. perf. pass. of ψευδω.

A liar, a false speaker. John viii. 44, 55, & al. freq. See *Campbell's Prelim. Dissertation* p. 94.

On Tit. i. 12, *Wetstein* has from the Greek writers abundantly confirmed the character of *Liars*, with which St. Paul brands the Cretans.

Ψηλαφω, ω, from εψηλα, 1 aor. of ψαλλω to touch lightly, and αφαω to feel, handle, which from αψη touch, feeling, and this from ανησμαι to touch, which see.

I. *To feel, handle.* occ. Luke xxiv. 39. 1 John i. 1. Heb. xii. 18, where see *Whitby* and *Doddridge*; *Worsley* renders Ψηλαφωμενω tangible, and refers to Exod. xix. 12.

The LXX have used it several times in this sense for the Heb. שָׁמַח.

II. *To feel or grope for or after*, as persons blind or in the dark. occ. Acts xvii. 27. See *Grotius* and *De Dieu* in *Pole Synopf.* *Elfner* and *Wolffius* on the place, and *Wetstein* on Luke xxiv. 39. The last of whom shews that the Greek writers use it in like manner with an accusative for groping.

ing after, and particularly cites *Socrates* in *Plato's Phædon* (§ 47, edit. *Forster*), applying it figuratively to the natural Philosophers of his time, as *St. Paul* does to the Heathen in general, with respect to divine knowledge, Ὁ δὲ μοι φαίνονται ΨΗΛΑΦΩΝΤΕΣ δι' πολλοί, ὡς περ ἐν σκοτει, — The *LXX* apply it in this latter sense also, with an accusative following, for the Heb. שָׁחַ, *Isa. lix. 10.* and absolutely for the Heb. שָׁחַ, *Deut. xxviii. 29. Job v. 14. Comp. Job xii. 25.*

Ψηφίζω, from ψηφος *a small stone, or pebble, used by the * ancients, particularly by the Greeks and Egyptians, in their arithmetical calculations, and thence a computation, calculation.*

To reckon, compute, calculate, which last word is from the Latin *calculus*, of the same import as the Greek ψηφος. occ. *Luke xiv. 28. Rev. xiii. 18.*

ΨΗΘΟΣ, σ, ῆ. *Scapula* derives it from ψαω (λεπτοῦν) to attenuate (which see under *Περιψημα*); but it may perhaps be better deduced from the Heb. פָּשַׁח to dash, break in pieces, or from פָּשַׁח to waste, consume away.

- I. *A small stone, or pebble.* occ. *Rev. ii. 17,* where there seems an allusion to the ancient custom among the *Greeks* of absolving with a white stone, or pebble, and condemning with a black one. This *Ovid* expressly mentions as the method of proceeding in criminal cases at *Argos, Metam. lib. xv. lin. 42, 3,*

*Mos erat antiquus, niveis atrisque lapillis,
His damnare reos, illis absolvere culpâ.*

Comp. Plutarch, Apothegm. tom. ii. p. 186, E. cited by Wetstein, and see Elsner, and Doddridge's Note. Hence

- II. *A vote, suffrage, voice.* occ. *Acts xxvi. 10. Comp. Καταφέρω II.*

Ψιθυρισμός, σ, ὁ, from ψιθυρισμαι perf. pass. of ψιθυρίζω to whisper, which from ψιθυρος *a whisperer*, and this, like the Latin *susurro*, French *chucheter*, and Eng. *whisper*, seems a word formed from the sound. *A whispering, particularly of detraction.* *Sophocles* in *Ajax, lin. 148,* uses ΨΙΘΥΡΟΥΣ λόγος in the same view. See more in *Wetstein. occ. 2 Cor. xii. 20.*

* So *Hesiodus, lib. ii. cap. 36,* says of both these people λίσσονται ΨΗΦΟΙΣΙ, they calculate with little stones." See also *Monf. Goguet's Origin of Laws, &c. vol. i. p. 218, 222, edit. Edinburgh.*

Ψιθυριστής, σ, ὁ, from ψιθυρισται 3 perf. perf. pass. of ψιθυρίζω, which see under the last word.

A whisperer, a secret detractor. occ. *Rom. i. 30,* where see *Wetstein* and *Kypke.*

Ψυχιον, σ, τό, from ψιξ, ψυχος, ῆ, *a crumb of bread, a morsel of crumbled bread,* which from the Heb. רָחַץ to grind or beat to pieces.

A little crumb. occ. *Mat. xv. 27. Mark vii. 28. Luke xvi. 21.*

Ψυχή, ης, ῆ, from ψυχω to refresh with cool air, also to breathe, which see. Thus *Chrysippus* in *Plutarch, De Stoic. Repug. tom. ii. p. 1052, F.* is of opinion, τὸ βρεφός ἐν τῇ γαστρὶ φύσει τρεφεσθαι, καθάπερ φύτον. Ὅταν δὲ τεχθῇ, ΨΥΧΟΜΕΝΟΝ ὑΠΟ ΤΟΥ ΑἲΡΟΣ, καὶ σωμαζόμενον, τὸ πνεῦμα μεταβάλλειν, καὶ γινεσθαι ζῶον ὁδὲν ἐκ αὐτοῦ τροφῆς τὴν ΨΥΧΗΝ ὠνομασθαι παρὰ τὴν ΨΥΞΙΝ, that the infant in the womb is nourished by nature, like a plant; but when it is brought forth, being refreshed and hardened by the air, it breathes, and becomes an animal; so that ψυχή may not improperly be derived from ψύξις refrigeration."

I. *Breath, according to Hesychius.*

- II. *Animal life.* *Mat. vi. 25. x. 39. Comp. Luke xii. 20. Mat. xvi. 25, 26, and Doddridge there.* This sense is usual in the best Greek writers. Thus *Xenophon, Cyropæd. lib. iv. p. 218, edit. Hutchinson:* Τὰς ΨΥΧΑΣ περιποιήσασθε, Ἐὰν ἔχετε preserved your lives." *Id. p. 238. Τὸν μόνον μοι καὶ φίλον παῖδα ἀφείλετο τὴν ΨΥΧΗΝ, He hath deprived my dear and only son of life." Comp. Rev. viii. 9, and under Ἀπολλῶ II.*

Δοῦναι ψυχὴν, To give, surrender one's life by actually laying it down in death. *Mat. xx. 28. Mark x. 45. Elsner* in *Mark,* and *Wetstein* in *Mat.* cite two passages of *Euripides* where the phrase is used in the same sense. See also *Kypke* on *Mat. Παραδόναι τὴν ψυχὴν ὑπὲρ, To hazard one's life for the sake of.* *Acts xv. 26,* where *Wetstein* cites from *Libanius, ΕΠΕΔΩΚΕ ΤΗΝ ΨΥΧΗΝ ὑΠΕΡ ἡμῶν, He gave up his life for us.* *Hom.* in like manner uses ΨΥΧΗΝ παραβάλλομενος for exposing one's life, *Il. ix. lin. 326; and Odyss. iii. lin. 74. ΨΥΧΑΣ παρθεμενοι, exposing their lives."*

- III. *A living animal, a creature or animal that lives by breathing.* 1 Cor. xv. 45. Rev. xvi. 3. This seems an *bellenistical* sense of the word, in which it is often used by the LXX for the Heb. נפש.
- IV. *The human body, though dead.* occ. Acts ii. 27, 31. Thus the LXX apply it in the correspondent passage, Pl. xvi. 10, for the Heb. נפש, as they do likewise in Lev. xxi. 1, 11. Num. v. 2. vi. 6.
- V. *The human soul or spirit*, as distinguished from the body. Mat. x. 28, where see *Wetstein*. Comp. Mat. xxvi. 38. John xii. 27. On Acts iv. 32, *Kypke* shews that ψα ψυχῇ in the Greek writers denotes *the intimate consent and agreement of friends*, and *Elfner* cites a passage from *Aristotle*, who mentions it even as proverbial in this view.
- VI. *The human animal soul*, as distinguished both from man's body, and from his πνευμα, or spirit breathed into him immediately by God (Gen. ii. 7.) 1 Theff. v. 23. Comp. Luke xii. 19, 20. Heb. iv. 12; and under Πνευμα II.
- VII. *The mind, disposition*, particularly as denoting the *affections*. See Mat. xii. 18. xxii. 37. Acts iv. 32. xiv. 2, & al. *Rapbelius* on Mark xii. 30, shews that the phrases ΕΕ' ΟΛΗΣ ΤΗΣ ΔΙΑΝΟΙΑΣ and ΕΕ' ΟΛΗΣ ΨΥΧΗΣ are used by *Arrian*, and the latter by *M. Antoninus*. Perhaps these may be regarded as instances where the expressions of the N. T. and of the Christians had been received into the popular language. Comp. under Ελεω I. Κυριος III. 2. and Χαρις VIII. and see Mrs. E. Carter's excellent Introduction to her Translation of *Arrian's Epictetus*, § 40. Comp. *Wetstein* on Mat. xxii. 37, and *Elfner* on Mark xii. 30.
- VIII. *A human person.* Acts ii. 41, 43. iii. 23. vii. 14. xxvii. 37. Rom. xiii. 1. 1 Pet. iii. 20. Comp. Rev. xviii. 13, where see *Vitringa*, and Ezek. xxvii. 13. Heb. and LXX. Thus it is often used by the LXX for the Heb. נפש, as Gen. xii. 5. xvii. 14. xlvii. 15, 18, 23, 26, 27, 28. Exod. xii. 4. Lev. xviii. 29, & al. freq. I would not, however, be positive that this is a mere *hebraical* or *bellenistical* sense of ψυχῇ; for *Elfner* on Acts ii. 41, has produced some passages from the best Greek writ-

ters where the plural seems to be applied in the same manner. Comp. *Rapbelius* on Acts ii. 43, and *Kypke* on ver. 41.

- IX. In Rev. vi. 9, *The souls of those who had been slain for the Word of God*, and for the testimony which they held, are represented as being *under the altar*, in allusion to the *blood of the sacrifices*, which, according to the Levitical service, used to be poured out upon the altar of burnt-offerings (Lev. i. 5. Deut. xii. 27.), and part of which consequently ran under the altar. The blood is likewise called ψυχῇ in the LXX, Lev. xvii. 11, 14. Deut. xii. 23, & al. corresponding to the Heb. נפש; and even this sense is not peculiar to the *bellenistical* style, for in *Aristophanes*, Nub. lin. 711, τῇν ΨΥΧΗΝ ἐκπίνεσθαι means "they drink my blood;" and *Virgil* applies anima in like manner, Æn. ix. lin. 349.

Purpuream vomit ille animam——
He vomits forth his purple soul.

See *Vitringa* and *Daubuz* on Rev.

Ψυχῇ is used in a great number of passages of the LXX, and most commonly answers to the Heb. N. נפש, which is derived from the V. נפש to breathe, as ψυχῇ from ψυχω to refrigerate.

Ψυχικος, η, or, from ψυχῇ.

- I. *Animal, or sensual*, as opposed to spiritual, i. e. endued or directed by the Holy Spirit: occ. 1 Cor. ii. 14. Jam. iii. 15. Jude ver. 19.

- II. *Animal*, as distinguished from *spiritual* or *glorified*. occ. 1 Cor. xv. 44. (twice), 46. See *Vitringa*, *Observat. Sacr. lib. iii. cap. xi. § v.*

ΨΥΧΟΣ, εος, ου, το. This word may very naturally be deduced from the Heb. קצ to compress, condense, concrete. (comp. Zeph. i. 15.), which every one knows is the property of cold, and which itself consists in compacted or compressed air. Accordingly ψυχος in the LXX answers to the Heb. קר or קרד cold, properly * "the air in a gross compacted state, cohering in comparatively large masses or grains, and therefore incapable of pervading the smaller pores of bodies, but by it's external pressure, or nifus to pursue the finer atoms (or light) within such

* See Heb. and Eng. Lexicon in קר VIII.

bodies, rendering them more *fixed* and *dense*."

Cold. occ. John xviii. 18. Acts xxviii. 2.

2 Cor. xi. 27. Harmer, Observations, vol. i. p. 25, remarks that Bp. Pococke not only describes himself, an Arab's wife, and some other people as *sitting by a fire* on the 17th of March, but "goes farther; for he says that *in the night of the 8th of May* the Sheik of Sephboury [a place in Galilee] made them a *fire* in a ruined little building, and sent them boiled milk, eggs, and coffee: The fire, therefore, was not designed for preparing their food, but for *warming* them. No wonder then that the people, who went to *Gethsemane* to apprehend our Lord, thought a *fire of coals* a considerable refreshment at the time of the passover (John xviii. 18.), which must have been earlier in the year than the 8th of May, though it might be considerably later than the 17th of March.

Ψυχρος, α, ον, from ψυχρος.

I. *Cold, not having heat*. occ. Mat. x. 42, where observe that ψυχρος is used elliptically for ψυχρος ὕδατος, as this adj. is likewise in the Greek writers. Thus Plutarch, De Garrul. p. 511, C. ΨΥΧΡΟΤ ὕδινα a cup of *cold*," water namely; and Epistetus, Enchirid. cap. 35. Μη ΨΥΧΡΟΝ πινειν, Not to drink *cold* water;" see more in Wetstein, and comp. Mark ix. 41, under Τδωρ I.

II. *Cold*, in a spiritual sense, *destitute of fervent piety and holy zeal*. occ. Rev. iii. 15, 16.

Ψυχω, from ψυχος.

I. *To cool, refrigerate*, as with cool air.

II. Ψυχομαι, Pass. *To be cooled, to grow cool or cold*, in a spiritual sense, as Christian love. occ. Mat. xxiv. 12. Josephus, De Bel. lib. v. cap. 11. § 4, in like manner applies the V. active to *hope*: Το συμβαν—ΕΨΥΞΕ την ελπίδα. What had happened *cooled* their hope."

Ψωμιζω, from ψωμος. See under Ψωμιον.

I. *To feed*, properly by putting the food into the mouth. So in Galen nurses are said ΨΩΜΙΖΕΙΝ τα βρεφη, and in Porphyry pigeons ΨΩΜΙΖΟΥΣΙ τα νεοττα. See the passages in Wetstein on 1 Cor. xiii. 3.

II. *To feed* in general. occ. Rom. xii. 20.

III. *To spend in feeding others, to divide*, as it were, into mouthfuls for feeding others. occ. 1 Cor. xiii. 3.

Ψωμιον, ε, το, from ψωμος the same, which from ψαω, ψω, to break into bits, and this from Heb. חָצַץ to cut off, curtail. A morsel or piece of food, particularly of bread. Thus used in Diogenes Laertius (cited by Wetstein, whom see), as ψωμος likewise is by Xenophon, Memor. Socrat. lib. iii. cap. 14, § 5. occ. John xiii. 26, 27, 30. Comp. under Τρυβλιον.

ΨΩΚΩ, either from the Heb. נָשַׁף to tear in pieces, or from רָחַץ to beat or wear to pieces.

I. *To break to pieces*. Thus Scapula and Mint. rt, "In frustra comminuo."

II. *To rub*, as ears of corn, in order to force out the grains, confrico. So Theophylact explains ψωχοντες by τριβοντες. occ. Luke vi. 1.

Ω.

Ω

Ω

Ω,

ω, Omega, Ο μέγα, i. e. O great or long, namely, in sound, so called to distinguish it from Ο, Omicron, which see. It is the last of the five addi-

tional letters, and of the Greek alphabet. It has been already remarked, under the letter O, that it appears from ancient inscriptions that the old Greeks had but one character

character for their O, whether pronounced long or short: And it is well known that the Romans, and the nations who have derived their alphabet from them, never had more. Ω seems plainly to be formed from O; and it has been often observed that ω is, as it were, composed of two o's.

- I. Ω being the last letter of the Greek alphabet is opposed to Α, *Alpha*, the first, and is applied to Christ, as being the end or last. occ. Rev. i. 8, 11. xxi. 6. xxii. 13.
- II. O! *oh!* an interjection generally construed with a vocative, but sometimes, according to the Attic dialect, with a nominative, as Mat. xvii. 17. Mark ix. 19. It is used
 1. In compellation or addressing, O. Acts i. 1. xxvii. 21. 1 Tim. vi. 20.
 2. In admiration. Rom. xi. 33.
 3. In upbraiding or reproving. Mat. xvii. 17. Luke xxiv. 25. Acts xiii. 10, & al.
- Ωδε, An Adv. of place, q. d. *en twde in this, τωπω place namely, from οδε this, this here.*
 1. Here, in this place. Mat. xii. 6, 41, 42. Heb. xiii. 14. vii. 8. In which last text it refers to the *Mosaic dispensation*. Τα ωδε, *πραγματα* or *πραχθεντα* namely, *The things which are done here.* Eng. Translat. Col. iv. 9.
 - Ωδε—η ωδε, Here or there. Mat. xxiv. 23.
 2. Hither, to this place. Mat. viii. 29. xiv. 18. Rev. iv. 1.
- Ωδη, ης, η, from Αοιδη the same (Αο being contracted into ω, and the ι subscribed), which from αειδω to sing. See Αιδω. A song. Eph. v. 19, & al.
- Ωδυ, ωος, η, from οδυνη, which see.
 - I. Labour, travail, pain of a woman in bringing forth. occ. 1 Theff. v. 3.
 - II. Grievous and acute sorrow or affliction, which is often in the O. T. compared to that of a woman in travail, as Pf. xlvi. 6. Isa. xiii. 8. Jer. vi. 24. xiii. 21. xxii. 23. & al. Homer uses the same comparison, Il. xi. lin. 269, &c. occ. Mat. xxiv. 8. Mark xiii. 8.
 - III. The Heb. חבלי signifies both pains and cords or snares; and the LXX having several times rendered the Heb. חבלי by ωδινες *δανατε*, as Pf. xviii. 4, (comp. ver. 5. 2 Sam. xxii. 6.) Pf. cxvi. 3, some learned men have thought, that in Acts ii. 24, St. Luke imitated the same man-

ner of expression, and that *τας ωδινας τε δανατε* should be there rendered *the cords or bands of death*. But it must be confessed that in the LXX we do not meet with the complete phrase, *λυσιν ωδινας δανατε*, and that in the Greek writers *λυσιν* and *απολυσιν ωδινας* denotes *loosing*, and so putting an end to, *the pangs of parturition*, as *Wetstein* has shewn, who also cites *Theophylact's* comment on the place, *Ευ δε ΑΥΣΙΝ ΩΔΙΝΩΝ ΤΟΥ ΘΑΝΑΤΟΥ την ανασασιν προσηγορευσεν, ινα επιη ερηξε την εικον και ωδινεσαν γαστρα τα δανατε, ωσπερ εκ κοιλιας τινος ωδινεσης, φημι δε των δανατε δεσμων αναδυνος τε σωτηρος*. He hath rightly styled the resurrection *a loosing of the pangs of death*, as if he had said; He hath burst open the pregnant and parturient womb of death, the Saviour having emerged from the bands of death, as from a parturient womb." Between these two interpretations the reader will decide for himself*.

Ωδινω, from ωδιν.

- I. Intransitively, *To be in pain, as a woman in travail*. occ. Gal. iv. 27. Rev. xii. 2. In both which texts it is applied spiritually to the church.
- II. Transitivity, with an accusative, *To travail in birth of, to be in labour with*. occ. Gal. iv. 19, where St. Paul applies it in a spiritual sense to himself, with respect to his Galatian converts, *ες παλιν ωδινω*, of whom I travail in birth again, says he. So *Scapula* cites from *Euripides*, Πριν ΩΔΙΝΟΥΣ' ΕΜΕ, *She who before travailed of me.*
- ΩΜΟΣ, ο, ο. *Mintert* derives it from *οιω* to carry; but it may be better deduced from Heb. עָמַס to lift up, *lade*, or *load*. The shoulder. occ. Mat. xxiii. 4. Luke xv. 5.
- Ων, εσα, ον, Gen. ονλος, εσης, ονλος, &c. The participle present of *ειμι* to be (which see), or, more strictly speaking, of the old verb *ew* to be, for *eww, εσσα, εον*, which is often used in the Ionic and Poetic writers.

* Since writing the above, I have observed that the learned *Viringa*, Comment in Isa. xvi. 19. tom. ii. p. 71, concurs with the latter interpretation, in these words: "Sc. erant invictæ rationes, quæ urgebant resurrectionem Christi Jesu ex mortuis; ut proinde terra et terræ viscera, quæ faciunt regionem mortis, non magis tenere possent cadaver Christi Jesu, quam prægnans femina partum, qui secundum naturæ legem erumpere nititur; ut eum potius ejiciat quam emittat."

Being.

Being. It is used very frequently in the N. T. but I shall only take notice of a particular passage or two wherein it occurs. Αἱ δὲ ΟΥΣΑΙ ἐξουσίαι then, Rom. xiii. 1, is used for the powers or magistrates in *being* or *actually possessed* of authority. *Herodotus* applies τιμας ΕΟΤΣΑΣ exactly in the same sense, lib. i. cap. 59. See *Rapheilius* on Rom. xiii. 1. There is also a very remarkable expression by which it should seem that St. John intended to render the Heb. יהוה *Jehovah*, Rev. i. 4, 8. xi. 17, (comp. Rev. iv. 8. and Exod. iii. 14, in LXX.) Ὁ ὢν, καὶ ὁ ἦν, καὶ ὁ ἐρχόμενος, *He who is, and which was, and who is to come*, where the ὁ before ἦν *was* must be of the neuter gender; though the other two ὁs are masculine; and observe what another extraordinary construction there is ch. i. 4, Ἀπὸ ΤΟΥ ΟΥΝ. Both these are bold but noble deviations from the ordinary rules of grammar, and seem intended to express (if I may so speak) the ineffable and inconceivable Essence, the invariableness and unchangeable majesty and veracity of *Jehovah*, in the describing of whom, all, even inspired, language must fail.

This glorious title is plainly ascribed to Christ Jesus our Lord, Rev. i. 8, as the *incommunicable* name *Jehovah* often is in the O. T. Comp. *Heb.* and *Eng. Lexicon* under יהוה III.

ΩΝΕΟΜΑΙ, ὠμαι, Depon.

To buy. Perhaps from Heb. ענה to answer, q. d. to answer in money or price, to pay an answerable or equivalent price. occ. Acts vii. 16.

ΩΝ, ο, το, derived, according to the Etymologist, from οιος alone, because they are brought forth single; and οιος in this sense may be from Heb. איש a, i. e. a single, being or person. But *Martinius*, Lexic. Philol. in Ovum, remarks from *Hesychius*, that the Argives call eggs ωσα, and is inclined to deduce the Greek name from Heb. עוף a bird, which lays and hatches it. The Heb. ע appears more plainly in the Latin ovum.

An egg, which is laid by birds, and produces their young. occ. Luke xi. 12.

ΩΡΑ, ας, η, from Heb. זר to flow.

I. Time, season, particular time. Mark xi. 11.

John v. 35. 1 John ii. 18. Comp. Mat. viii. 13. Mark xiv. 35. John iv. 23. xii. 23. xvi. 21. xvii. 1. Rev. iii. 10. xiv. 7, 15. Rom. xiii. 11, where *Wolfius* and *Wetstein* cite from *Plato*, *Apol. Socrat.* the similar expression ΗΔΗ ΩΡΑ ΑΙΗΤΕΝΑΙ εμοι.

II. A short time. John v. 35. 2 Cor. vii. 8. 1 Theff. ii. 17. *Philem.* ver. 15.

III. It denotes the day, or time of day. Mat. xiv. 15; where *Rapheilius* cites from *Polybius*, ΗΔΗ δὲ τῆς ΩΡΑΣ συσπλευσης, the day now closing; and Δια το καὶ τὴν ΩΡΑΝ εἰς οὗς συσπλευειν, Because the day was closing towards the evening." On Mark vi. 35, the same learned critic remarks that ὥρα πολλή is used as *multus dies* in Latin, and may signify a great part of the day, either already past, or yet remaining: But that in this text the particle ἡδὴ shews it is used in the former sense. *Wetstein* produces a similar expression from *Dionysius Halicarn.* Εμὰ χονλο καὶ διεμνον αχρὶ ΠΟΛΛΗΣ ΩΡΑΣ εὐθυμῶς ἀγωνιζόμενοι, ἕως ἣ νύξ ἐπιλαβσα διεκρινε αὐτας. They engaged, and continued bravely fighting till very late, when the night coming on parted them." Comp. *Kypke*.

IV. An hour, the twelfth part of an artificial day, or of the time that the sun is above the horizon. See Mat. xx. 3, 5, 6, 9, 12. John xi. 9. xix. 14. Comp. under Έκτος.

Ωραιος, αια, αιον, from ὥρα beauty, which may be very naturally deduced from Heb. זר the light, the great ornament and adorning of nature; whence also may be ultimately deduced the Latin orno, and Eng. ornament, adorn, &c.

I. Beautiful. occ. Mat. xxiii. 27. Acts iii. 2, 10.

II. Beautiful, amiable, desirable. occ. Rom. x. 15.

ΩΡΤΟΜΑΙ. It seems a word formed from the sound, like Eng. roar, Heb. ער &c. To roar, as a lion after his prey. (Comp. Λεων.) occ. 1 Pet. v. 8. Thus this word is often used in the LXX for the Heb. שר; but in the profane writers is most commonly applied to the opening of dogs, or howling of wolves after their prey, though sometimes to the roaring of the lion, as by St. Peter. See *Bocbart*, vol. ii. 730, and *Wetstein*, who cites from

from *Apollonius*, Argon. IV. lin. 1339, *AEON* ὡς ΩΡΥΤΑΙ.

ΩΣ, from the pron. relative ὅς *who, which*. A particle denoting the manner, time, degree in which.

I. An Adverb,

1. Of comparison, or similitude, *As, like as*. Mat. x. 16, & al. freq.

2. Of confirmation, or reality, *As*. Mat. xiv. 5. John i. 14. See *Whitby* on both these texts, and *Raphelius* on the latter, and *Glassii* Philol. Sacr. Lib. iii. Tract. v. Can. 28.

3. *As, as it were, about*. John i. 39, or 40. Mark v. 13. viii. 9, & al. It is applied in like manner by the best Greek writers. See *Wetstein* on Mark v. 13.

4. *As it were, somewhat*. Acts xvii. 22. So the Vulg. *quasi* superstitiosiores, as it were too superstitious; *Cassio*, paulò superstitiosiores; and the modern Greek version, εἰς καποῖον τρόπον εὐλαβεῖς (ἡ δεσι- δαιμονεῖς, marg.) περισσοτερον ἀπ' ἐκεῖνο ὅσα ὡρεται, In some measure more superstitious than is fitting." French Translat. comme trop dévots.

5. *How, in what manner*. Mark xii. 26. Luke vi. 4. viii. 47. xxiii. 55, & al.

6. Of admiration, *How!* Rom. x. 15. xi. 33. For instances of the like application in the Greek writers see *Wetstein*.

7. Ως ἐπὶ, *To, towards*. Acts xvii. 14. See *Raphelius* and *Wetstein*, who shew that ὡς, with ἐπὶ and the name of a place, is in like manner often used pleonastically in the best Greek writers; and *Wetstein* cites both from *Pausanias* and *Arrian* the phrase ΩΣ Εἰς ΘΑΛΑΣΣΑΝ.

8. Ως γὰρ, *As he was, just as he was*. Mark iv. 36. An elegant expression, says *Raphelius*, applied to persons to signify that they entered upon the business in hand just as they were, without further preparation. He accordingly cites the Greek writers using the synonymous expressions ΩΣΠΕΡ ΗΝ, ΩΣΠΕΡ ΕΙΧΕΝ, and ΩΣΠΕΡ ΕΤΤΧΟΝ. I add that *Lucian* applies the very phrase of St. Mark, ΩΣ ΗΝ, in the same sense, *Asinus*, tom. ii. p. 137. So *Suetonius*, the Latin "Ut erat." Vitell. cap. 8. See also *Kypke*; but comp. *Elfner*, *Lowyer*, and *Campbell* on Mark.

II. A Conjunction,

1. *As, that*. Heb. vii. 9, Ως ἔπος εἰπεῖν, *As,*

or that, *I may so say, Ut ita dicam*. Comp. *Enos*.

2. Illative, *So, therefore, wherefore*. Heb. iii. 11. On which passage *Raphelius* cites *Arrian* using it in the same sense.

3. Declarative, *That, quod*. Rom. i. 9.

4. Of time, *When*. Luke xx. 37. Comp. Luke xii. 58. *After that, when*. Acts xxvii. 1. Following ποσὸς χρόνος; how long time? it denotes *since that, since*. Mark ix. 21.

5. *Since, seeing that*. Col. ii. 6.

6. Ως εἰ, or ὡς αὖ, *When, whenever*. Rom. xv. 24. 1 Cor. xi. 34.

7. Ως—καί, *As—so also, &c* being understood. Mat. vi. 10. Acts vii. 51. (Comp. Luke vi. 31. John xx. 21.) *Herodotus* has the same ellipsis, lib. vii. cap. 128, and lib. viii. cap. 64. See *Raphelius* and *Wetstein*, and comp. under *Kai* 16.

8. Ως—καί, *Since—also*. 2 Pet. i. 3, 5. See *Alberti* and *Wolfsius*.

9. Ως ὅτι, *That, namely that*. 2 Cor. v. 19. xi. 21. *Xenophon* and others of the Greek writers use these particles in the same manner, as *Raphelius* and *Wetstein* have shewn. Ως may be considered as redundant. See *Kypke* on 2 Cor. xi. 21, who shews that in the expression ὡς ὅτι ὡς is likewise redundant in *Josephus* and *Dionysius Halicarn.*

ΩΣΑΝΝΑ, Heb.

Hosanna, a slight variation of the Heb. הוֹשִׁיָּעָנוּ, *Save now, or save we pray thee*, used Ps. cxvii. 25, which became a common form of wishing safety and prosperity to, q. d. *Save and prosper, O Lord*. occ. Mat. xxi. 9, (twice) 15. Mark xi. 9, 10. John xii. 13. See *Wolfsius* on Mat. xxi. 9.

Ὡσαυτως, Adv. from ὡς *as*, and αὐτως *in the same or like manner*, from αὐτός *the same*.

Likewise, in the same or like manner.

Mat. xx. 5. Luke xiii. 3, & al.

Ὡς εἰ, Adv. from ὡς *as*, and εἰ *if*.

1. Of comparison or similitude, *As if, as it were, as*. Mat. iii. 16. ix. 36.

2. Of quantity, *As it were, about*. It is spoken of number, time, and place. See Mat. xiv. 21. Mark vi. 44. Luke i. 56. xxii. 41, 59.

Ὡςπερ, Adv. from ὡς *as*, and περ an emphatic particle, which see.

As indeed, like as. Mat. v. 48. vi. 2. & al. freq.

Ὡςπερ εἰ,

Ὡςπερ, Adv. from ὡςπερ, and εἰ if.

As if, as if it were, as. occ. 1 Cor. xv. 8, where see *Weist.*

Ὡς, A conjunction, from ὡς as, so, and τε also.

1. Most generally, with an accusative and an infinitive mood, *So that*. Mat. viii. 24, 28, & al. freq.

2. With an indicative, *So that*. Gal. ii. 13, where *Elfner* observes, that although ὥς is most commonly construed with the infinitive mood, yet it is frequently joined also with the indicative, and produces *Aristophanes*, and *Æschines* the philosopher, so using it.

3. With an infinitive, *So as*. Mat. x. i. xv. 33.

4. In order to. Mat. xxvii. 1. Luke ix. 52.

5. Illative, with an indicative, *So that, wherefore*. Mat. xii. 12. xix. 6. 1 Cor. iii. 7. iv. 5, & al. Comp. Gal. iv. 16.

Ὡς, τα, Plur. of ὡς, ὡτος, το, which see.

Ὡτιον, ε, το, from ὡς, ὡτος, an ear.

The ear, i. e. the external ear, auricula. occ. Mat. xxvi. 51. Mark xiv. 47. Luke xxii. 51. (comp. ver. 50.) John xviii. 10, 26.

The LXX frequently use this word for the Heb. *אָז*.

Ὡφελεια, ας, ῆ, from ὠφελεω.

I. Profit, advantage. occ. Rom. iii. 1.

II. Profit, gain. occ. Jude ver. 16, where *Kypke* cites *Polybius* applying the phrase ὨΦΕΛΕΙΑΣ ΧΑΡΙΝ to marauders following an army for the sake of plunder.

Ὡφελειω, ω, from ὠφελω, which see under Ὀφελος.

To profit, advantage, benefit, help. Mat. xv. 5, (where see *Weist.*) xvi. 26.

xxvii. 24. Gal. v. 2. Mark v. 26, where *Kypke* remarks that ὠφελειν is often used by the medical writers for relieving, giving relief, i. e. in illness; and he particularly cites from *Hippocrates*, ΟΥΔΕΝ ὨΦΕΛΗΣΑΙ, ΟΥΔΕΝ ὨΦΕΛΕΕΤΩ.

Ὡφελιμος, ε, δ, ῆ, και το—ον, from ὠφελειω.

Profitable, beneficial, advantageous, useful. occ. 1 Tim. iv. 8, twice. 2 Tim. iii. 16. Tit. iii. 8.

ΩΨ, ὡπος, ό, from the Heb. *הָפ* to move quickly, particularly as the eye, Prov. xxiii. 5, whence as a N. masc. plur. in reg. *עֵינָיו* the eye-lids.

I. The eye, and in plur. ὡπες the eyes.

II. The face, countenance.

This word, however, occurs not in the N. T. but is placed here on account of it's compounds and derivatives.

REV. V. 13.

ΤΩΙ ΚΑΘΗΜΕΝΩΙ ΕΠΙ ΤΟΤ ΘΡΟΝΟΥ ΚΑΙ ΤΩΙ ΑΡΝΙΩΙ Ἡ ΕΤΑΘΙΑ,
ΚΑΙ Ἡ ΤΙΜΗ, ΚΑΙ Ἡ ΔΟΞΑ, ΚΑΙ ΤΟ ΚΡΑΤΟΣ
ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

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